

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

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

Abstract

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

Keywords: psychopathy, hermeneutic, theory, meaning, ontology

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 conviction 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 to the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability method, and not necessarily the creative method. The creative method as a hermeneutics isn't supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability, validation and open-ended questioning can be undertaken over it. Such a hermeneutic science calls for a mutual sense of such a hermeneutics by both the author and would-be critique. 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 hermeneutical insight of how to go about creating music while adhering to music theory, such that any such music is analysable/critiqued by the way it credibly adheres to music theory, and actually in exceptional cases further develop music theory. A second point that makes this method ideal is that the apparent enunciation of this paper (an outright call for a reinvention of the state of the art regarding our understanding of psychopathy and the underlying psychology science); is that it is doubtful such an articulation can be credibly presented in simple categorical terms, without rather utilising an entropic hermeneutic-referential approach based on an open-endedness for falsifiability and validation in future elaboration and development of ideas. Further, I thought it more critical (wary of platitudinising the occasion) that the purity of ideas expressed herein shouldn't be overly clouded particularly as the treatment of this paper is largely in substance virgin territory, as of the underlying conceptualisation referential drive (beyond just simplistic rhyming/speculative/interpreted categories of philosophical theories and concepts but rather as 'a driven distinct comprehensively coherent/contiguous operant-level of insights articulation, and carrying implicative and applicative operant-level possibilities going forward'; more like a song is a coherent referential whole beyond just naïve categories of disjointed 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, this author contends that human social and institutional progress and development is not structurally/paradigmatically contiguous as to the very inherent nature of any given institutionalised framework as all such frameworks arrive at at apathetic threshold as these rather develop into denaturing wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives stifling prospective possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-anticipation recognises prior human cumulated knowledge as enabling institutional-recomposuring/institutional-cumulation 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 of prospective human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as the anamnestic-residuality behind the ‘inventing’/‘creation’ of prior knowledge fades into second-natured mechanical dispositions requiring the renewal of anamnestic-residuality prospectively. At which point, the more decisive issue is recognising and assuming the reality of a fundamental apriorising/axiomatic 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 human historicity/ontological-aesthetic-tracing between non-universalising sophistry and prospective universalising idealisation as well as in the case of medieval-pedantic dogmatism and prospective budding-positivism, and this author contends likewise with regards to our modern day intellectual

muddlement as of procrypticism/disjointedness-as-of-reference-of-thought (associated with a predisposition for disparateness-of-conceptualisation) and prospective deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought (as striving for unification-of-explanations narrowing-down veracity as of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy). Underlying all such apriorising/axiomatic intellectual break/schism/estrangement because of teleological-decadence—as-to-lack-of-anamnestic-residuality as ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’ as of the prospective relative-ontological-completeness perspective, as so-reflected in a wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives critically absconding (in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as to limited-mentation-capacity implications) from the ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy (and rather reverting to eliciting temporal untransvaluated values being passed for knowledge-reification while undermining the prospective relative-ontological-completeness implications of anamnestic-residuality as for instance when statistics as the outcome of prior human originariness-parrhesia,—as-spontaneity-of-aestheticisation in resolving prior human—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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), is the issue of the fundamental lack of anamnestic-residuality 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 discretion/whim-of-thought over genuine knowledge-reification as of existence-potency. This has developed in our present age of intellectual muddlement 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 averaging-of-thought' it then sophistically usurp in its teleological-degradation rather than teleologically-elevating it out of its closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications; with media-driven imprimaturing increasing 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 as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification 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/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-as-of-ontological-bad-faith 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-equivalency with such deception-as-of-ontological-bad-faith (whether or not, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) as this only leads to a destructuring-threshold-of-ontological-performance habituation and enculturation/endemisation of such deception-as-of-ontological-bad-faith rendering the supposedly empowering activity of knowledge-reification impotent as in many ways such denatured intellection openly claims as of disparateness-of-conceptualisation inclinations that poorly appreciate existence-potency implications of transcendence. 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—as-to-lack-of-anamnestic-residuality whether by mystifications-outside-existential-contextualising-contiguity-that-are-

vague-and-imprimatur-driven, misinterpretation-of-statistics-holistic-implications, denial-of-relativism-thus-foiling/undermining-relative-completeness-implications/conclusions/projections-of-prospective-knowledge-reification-in-a-dumbing-down-posturing-that-implies-that-the-present-is-unchangeable-as-of-absolutising-identitive-constitutedness, etymological-flouting-as-of-mere-conceptual-patterning-and-mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-such-stigmatising-representation-will-undermine/override-their-analysable-ontological-veracity and an approach-as-of-the-ordinary-egotistic-perspective-in-existential-extirpation-that-absolutises-the-present-that-is-passed-as-knowledge-reification all undermining informed insight and the requisite human intellectual and emotional sacrifice for genuine knowledge-reification and prospective progress involving the authentic self and social transformation rather than ‘gimmicks instilling a merchandising mentality of ideas’. This then provides paradoxically the underlying meaningfulness-and-teleology infrastructure for upholding the status quo and inducing in many ways the impotence of the social sciences in thoroughly addressing human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of society that ultimately have serious structural/paradigmatic consequences associated with institutional failures (which such intellectualism is hardly inclined to address). Critically, such a ‘self-contented intellectualism’ increasingly focuses not in knowledge-reification as of existence-potency or the critical analysis of such knowledge-reification but in the face of criticism rather consciously substitutes strategies of institutional ascendancy as of a strategy of influence by default imprimatur status rather than genuine knowledge-reification 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-equivalency but a fundamental question of

ontological-bad-faith on the naïve mental reflex that anyway dialogical-equivalency is ever always assumed to then adopt an apriorising/axiomatising attitude of abusing the notion of dialogical-equivalency. 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 good faith’, but beforehand ‘to equally evaluate the apriorising/axiomatising in good-faith or bad-faith (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) as of underlying existential-contextualising-contiguity elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising can be established as being of relative-ontological-completeness implications as construed necessary herein and overriding naïve apriorising/axiomatising as of absolutising-identitive-constitutedness in relative-ontological-incompleteness (that seem to undermine the absolute a priori of existence and imply that when existence doesn’t fit/digresses-from its conceptual-moulds then existence must have an inherent issue strangely enough as to be ignored/overcome by the stubborn/political upholding of such defective conceptual-moulds over inherent knowledge-reification implications as of existential-reality)’. We can appreciate that while many a subject-matter will often seem to imply that dialogical-equivalency is just assumed ‘as to the fact of merely engaging as of logical coherence without questioning the underlying apriorising/axiomatising ontological-faith-notion-or-ontological-fideism in good-faith or bad-faith’, the fact is this is rather the consequence of their epistemic–universal-transparency-of-apriorising/axiomatising-as-of-existence rendering the possibility of ontological-bad-faith directly ridiculous as in the natural sciences given its direct 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 epistemic–universal-transparency-of-apriorising/axiomatising-as-of-existence

as pre-empting such ontological-bad-faith inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation not only as of wrong ontological-conception out of good-intent/good-faith but equally as of fundamental ontological-bad-faith. This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting human constructiveness-of-ontological-performance and destructuring-threshold-of-ontological-performance. The fact is knowledge-reification is of ‘existential totalising construal for human limited-mentation-capacity-deepening’ and nothing can be construed in 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 over our human-subpotency motives, the same actually do apply in all knowledge-reification and claims of subject-matter specificities ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour relative to knowledge-reification in addressing human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’, but not inherent constraining existence-potency dissimilarity of subject-matters. Just as there is no magical arithmetic or physics to resolve such a more fundamental apriorising/axiomatising situation involving ‘abusing the assuming of dialogical-equivalency’, it is wrong and foolhardy not to bluntly recognise this reality in the social domain as to the possibility of then achieving prospective transcendence as of existence-potency implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and validates logic as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity, however there is no logical basis for the ‘a priori or axiomatic

conception’ but for ‘its ontological-faith-notion-or-ontological-fideism construal as of existence’ as can be validated as of strong prediction establishing its epistemic–universal-transparency-of-apriorising/axiomatising-as-of-existence. However, the epistemic–universal-transparency-of-apriorising/axiomatising-as-of-existence generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘epistemic–universal-transparency as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules so-reflected as our present positivism/rational-empiricism apriorising/axiomatising–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-equivalency) doesn’t exist especially so when it comes to blurred domains not only in the social sciences but sometimes in the natural sciences as well where lack of epistemic–universal-transparency-of-apriorising/axiomatising-as-of-existence arises such that there is nothing that transparently renders someone ridiculous for fiddling around ‘wrongly implying apriorising/axiomatising meaningfulness-and-teleology as of existence’ not only out of good-intent/good-faith but bad faith as well. (In this regards, the idea of ‘putting in question dialogical-equivalency by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising meaningfulness-and-teleology’ is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic philosophers putting in question the apriorising/axiomatising of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers arguments for the notion of logical coherent engagement to arise in the very

first place and budding-positivists putting into question the apriorising/axiomatising 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 through the telescope with respect to the 'imaginary machinations' of his interlocutors; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought and reference-of-thought-devolving apriorising/axiomatising putting into question the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the absolutising-identitive-constitutedness superseded/transcended). With such teleologically-decadent-as-of-lack-of-anamnestic-residuality spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking event 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 of existence-potency constraining, can be contemplated as of such a rather impoverished conception of genuine intellection which poorly recognises the pre-eminence of existence-potency over human-subpotency, notwithstanding the fact that we are at the backend of human institutional-cumulation/institutional-recomposure, and so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are 'naturally' constrained by the stronger necessity for prediction, there is nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-and-confliction meddling; as the possibility of the undercutting of the latter's wooden-language—

of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives with asceticism does exist as has existed throughout human historicity/ontological-aesthetic-tracing. Beyond the seemingly intellectual ebullience ever so portrayed today, the question can be asked to which extent it usually reflect deep curiosity for prospective knowledge-reification rather than a culture of pop-intellectualism today that seem to define our human-subpotency/mortality purposes as superseding existence-potency/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 as addressing the human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of our prior reproducibility—mathesis/motif/throwness-disposition,—as–reproducibility-of-aestheticisation, notwithstanding the sometimes crude and unsavoury social discomfort implications in this respect. Thus in many ways such an orientation is unsettling to upcoming/future young thinkers as to what can be of profound intellection value with respect to opting for a profound intellectual commitment for prospective knowledge-reification 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-to-lack-of-anamnestic-residuality 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 of existence-potency consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification with stooges/foils muddying the ontological-veracity of genuine thought as of its true 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 exercise! Actually the projection of values including intellectual values in such totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag are often prospectively deficient, given the fact that notions of value are only as pertinent as of their transvaluation implications in relative-ontological-completeness since the very same conception of value when construed on the basis of relative-ontological-incompleteness may actually be associated with vices-and-impediments, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought (given that virtue is rather as of the Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation in existence-potency transcendental-enabling and not the vagueness of impression-driven/good-naturedness/wishfulness averaging-of-thought 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 Socratic prospective universalising idealisation just as did medieval-pedantic dogmatism of budding-positivists like Galileo and Descartes; as in many ways prospective knowledge-reification requires that we supersede our emotional-involvement starting with the very intellection striving for such prospective knowledge-reification. (In any case, ultimately the reality of human knowledge-reification involves ‘direct bilateral relation of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology’, and so in transvaluation; as for instance, it can hardly be imagined that the reference-of-thought of the non-positivistic/medievalism mindset as of its structural/paradigmatic ontologisation/ontological-veracity/aestheticisation-towards-ontology is apt as of its edginess/incisiveness—of-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising to grasp our modern day conception of say physics given its ‘valuation framework as of its totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag’ that needs to be transvaluated into a positivism mindset, and it can fairly be contended that prospective issues of knowledge-reification in modern day physics having to do with theory-of-everything conception arise because of our inappropriately apt edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of an occlusive-consciousness reference-of-thought requiring prospective deprocrypticism reference-of-thought 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 projective-totalitative–implications in conflatedness’ herein implied as ontological-primemovers-totalitative-framework), and we can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendences because these involve human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint transvaluation as putting in question the old valuation, and in this regards the transcendental/transvaluating conception is universally existential and cannot be just about the physical world without social world implications and vice-versa as so-underlined with the fact that both are for-human-studies/for-human-constructs by the underlying fact that these are about ‘the very same specific human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence’ implications; as inevitably the apparently innocuous Copernican, Galilean, Cartesian, Newtonian, etc. conception of the material world in superseding the human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of ‘traditional mythological/supernatural conceptualisation of material world/things as of the universalising but non-positivism–

medievalism preclusive-consciousness' have constructive implications about corresponding
 requisite prospective social-values in superseding the human–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of
 'traditional mythological/supernatural conceptualisation of the social-construct as of the
 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, this author
 contends that the future possibility for the natural sciences advancement is inseparable from
 the possibility of social and social-organisational as of meaningfulness-and-teleology
 infrastructure human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint transvaluation of the prospective protensive-
 consciousness over our present 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, anamnestic-residuality as such reflects the successively induced
 originariness-parrhesia,—as—spontaneity-of-aestheticisation specific 'constructiveness-by-
 deconstructing cut-offs/thresholds of ontological-performance' so-construed as of notional-
 protensive-consciousness (trepidatious-consciousness/warped-consciousness/preclusive-
 consciousness/occlusive-consciousness/protensive-consciousness) implications; and as
 eliciting any such specific construction-of-the-Self and its given registry-
 worldview/dimension reference-of-thought and reference-of-thought-devolving overall
 structural/paradigmatic construct-of-meaningfulness-and-teleology as of second-natured
 institutionalisation. The 'deconstructing cut-offs/thresholds of ontological-performance' reflect

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decentering is what divulges all the uninstitutionalised-thresholds as recurrent-utter- uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological- completeness/transvaluating	1802
the idea of pivoting/decentering extends to the notions of the 'self's own pivoting/decentering for understanding'	1804
ontological-normalcy/post-convergence 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.....	1814
the Social is much more than aggregativity (social-aggregation)	1823
fundamental 'paradox of post-structural deconstruction by its transcendental implications'	1840

Long-Form of Terms

absolving/fleeting /escaping-reflex- logic	<i>absolving/fleeting/escaping-reflex-logic-(in-‘disdain-of-sanctity-of-prelogism-as-of-conviction-mental-disposition’-as-of-circumstantial-extremes-of-‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’-in-a-circularity-of-‘contemptuous-deceptive-elicitation’,-‘contemptuous-engagement’-and-‘contemptuous-disengagement’,-within-the-scope-of-‘the registry-worldview’-s/dimension’-s-reference-of-thought-for-social-functioning-and-accordance’)</i>
accreting- substitutive- subsumption-as- futural-différance- freeplay	<i>accreting-substitutive-subsumption-as-futural-différance-freeplay-(transcendental-futural-différance-freeplay-that-produces-ontological-aesthetic-tracing-of-meaningfulness-and-teleology-totalisation-sublimity:-as-of-‘ontological-faith-notion-or-ontological-fideism-protracted-dynamics-of-ontological-correspondence’,-involving-‘temporal-as-of-neuterisation/difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising/relative-ontological-incompleteness-as-extirpation-mechanical-knowledge’—by—‘intemporal-as-of-deneuterising/notional-discontiguity/difference-in-nature/relative-ontological-completeness-as-nonextirpation-organic-knowledge’)</i>
asceticism	<i>asceticism speaks of the disposition of value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness edginess/incisiveness—of- apriorising/intelligibilitysetup/measuringinstrument/axiomatising cognisant of the fact that the living-development, institutional-development and Being-development/ontological-framework-expansion of a prior registry-worldview/dimension as of its closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications is structurally/paradigmatically incompatible with the possibility at its prospective human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of reference-of-thought as of its deconstructing-threshold-of-ontological-performance/uninstitutionalised-threshold to integratively contemplate of the prospective registry-worldview’-s/dimension’-s living-development, institutional-development and Being-development/ontological-framework-expansion by dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as it rather enters into totalising-self-referencing-syncretising/circularity/interiorising/akrasitic-drag of its prior registry-worldview/dimension edginess/incisiveness—of- apriorising/intelligibilitysetup/measuringinstrument/axiomatising to any such prospectively implied meaningfulness-and-teleology reference-of-thought; and thus all human transcendence can only occur as of asceticism induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that is restructuring/reparadigming (in the face of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-</i>

subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy) the possibility of the prior registry-worldview/dimension to 'perceive value in transvaluation as value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness reference-of-thought' as of the prospective registry-worldview/dimension implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn't perceive universalising idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposure 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 this author contends our procrypticism/disjointedness-as-of-reference-of-thought disposition with respect to deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought prospective meaningfulness-and-teleology; and fundamentally the notion of 'asceticism as implying value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness' cannot be explained to any prior registry-worldview/dimension construed as a 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 aposteriorising/intelligising/measuring/logicising of meaningfulness-and-teleology from its prior deficient/ontologically-impertinent edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising since the asceticism is rather as of the prospective registry-worldview's/dimension's edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising for aposteriorising/intelligising/measuring/logicising of meaningfulness-and-teleology, and this explains why the asceticism in transvaluation of universalising idealisation disposition over non-universalising disposition, budding positivism over medieval-pedantic dogmatism and prospectively deprocrypticism over our procrypticism are non-intelligible to their respective non-universalising/medieval-pedantic-dogmatism/procrypticism 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 think-qualia-schema reflection of the prior registry-worldview's/dimension's

destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold as of dementing–qualia-schema’ that carries the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure explaining the asceticism; in other words, the full-picture of asceticism transvaluation implications can be garnered operantly by a dementing–qualia-schema projection of ‘reasoning out’ the relative-ontological-incompleteness meaningfulness-and-teleology in terms-as-of-axiomatic-construct of the relative-ontological-completeness meaningfulness-and-teleology exposing the former’s nondescript/ignorable void as of its dementing–qualia-schema; and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold are of teleologically-decadent-as-of-lack-of-anamnestic-residuality ontological-performance as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in relative-ontological-completeness constructiveness-of-ontological-performance are of emancipatory/teleologically-elevated ontological-performance-including-virtue-as-ontology’, for instance in the sense that while there is nothing inherently wrong with achievement motives across all registry-worldviews/dimensions conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc., their implications as of the destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold in relative-ontological-incompleteness is bound to teleologically-decadent-as-of-lack-of-anamnestic-residuality vices-and-impediments and likewise regarding the same context their overlooking/foregoing/ dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of transvaluation for prospective relative-ontological-completeness constructiveness-of-ontological-performance is bound to prospective emancipatory/teleologically-elevated ontological-performance-including-virtue-as-ontology, pointing out that all values are as ontologically-pertinent as of the prospective relative-ontological-completeness 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 example undermining human predisposition for ‘a nihilistic closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications) are effectively associated with vices-and-impediments, and thus pointing out that there are no true values without the prior conception of their transvaluation as of relative-ontological-completeness implications; the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) can be contemplated as of reference-of-thought-level induced universalising idealisation transvaluation as reflected with ‘Socrates principled ascetic stances associated with his maieutic eliciting of a basic sense of universalising idealisation in his interlocutors even when bordering on the incongruous during his condemnation while upholding the ontological-pertinence of the incongruous universalising idealisation over sophistic 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 and so-reflecting the reality that the ordinariness as averaging-of-thought framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for profound knowledge-reification as of human limited-mentation-capacity commitment induced disinterest/indifference/apathy and thus ‘veridical knowledge-reification is structured/paradigmed out-of-profoundly-developed-interest/concern/care-induced-institutionalising as of deferential-formalisation-transference for its requisite appropriate dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’), to influence Dionysus I of Syracuse along the philosopher-king paradigm’ and ‘Aristotle’s expansive approach to philosophical and knowledge inquiry along the universalising idealisation paradigm, 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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)

attitude/mental-
disposition/care—
and—episteme

attitude/mental-disposition/care—and—episteme—(construed-as-of-ontological-dementation/dialectical-dementation-psychoanalytic-unshackling-reconstrual-of-thinking-as-of-assertion/dementing-as-of-deassertion,—as—apriorising/intelligibilitysetup/measuringinstrument/axiomatising,—for—aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology)

beyond-the-
consciousness-
awareness-
teleology-in-
existential-

beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought implies ‘conscious’ and/or ‘unconscious’ as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective

extirpation-as-of-
 existential-
 unthought
 blurriness

transcendental implications

blurriness speaks to 'lack of intellectual lucidity/clarity with respect to supposed knowledge articulation as of existential-reality' wherein a given human-subpotency registry-worldview/dimension edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising so-construed as of mathesis/motif/thrownness-disposition is rather wrongly construed in absolutising-identitive-constitutedness as superseding ecstatic-existence/intrinsic-reality/existence-potency at its prospective deconstructing-threshold/uninstitutionalised-threshold and so as of a lack of insight about projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness, and blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation, is-ought problem, and logical issues of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity: blurriness thus fundamentally speaks of a 'closed-minded unilateral-conceptualisation-of-knowledge' wherein the human Self is wrongly construed as of an absolutising-identitive-constitutedness reference for the conception of knowledge rather than reflecting ontological-veracity with an 'open-minded bilateral-conceptualisation-of-knowledge' wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftness-of-the-Self in 'epistemic conflatedness construed as epistemic-ricochetting/transepistemicity construct' to then be able to register the implications of prospective knowledge, in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposure 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' will only end up 'complexifying the mechanical outcome of positivism meaningfulness-and-teleology on the basis of its non-positivism as animism or as medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising' 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 disparateness-of-conceptualisation of all registry-worldviews/dimensions as to the fact that successive registry-worldviews/dimensions involve successive renewing of mathesis/motif/thrownness-disposition as of relative-ontological-completeness in reflection of human limited-mentation-capacity-deepening grasp of existence-potency at their deconstructing-threshold/uninstitutionalised-threshold; blurriness at the deconstructing-threshold/uninstitutionalised-threshold is what brings up the is-ought problem (which had hitherto traditionally been wrongly framed rather in absolutising-identitive-constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity, because going by ecstatic-

existence/existence-potency as it reflects human historial becoming in existential-contextualising-contiguity, human 'ontological/knowledge uncertainty' inherently implies human sovereign choices and options are then necessarily of 'ought indeterminacy' as of prior relative-ontological-incompleteness but prospective relative-ontological-completeness with respect to prospective knowledge implications provides the 'ontological/knowledge certainty' to turn such prior 'ought indeterminacy' into 'is determinacy' whether this 'is determinacy' transformation carries with it the given prospective knowledge support/backing of the acceptance, rejection or any other qualified attribution associated with the prior 'ought indeterminacy') given that the prior registry-worldview/dimension mathesis/motif/thrownness-disposition specific elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity reaches its 'is determinacy' limits of analysis from whence its 'ought indeterminacy' arises, speaking of an issue of relative-ontological-incompleteness that is only resolvable by the very fact that prospective relative-ontological-completeness changes the prior 'ought indeterminacy' as of prior normativities/conventions/practices into the prospective registry-worldview/dimension ontologically-veridical 'is determinacy' as reflected in renewed normativities/conventions/practices, and in this regard we can appreciate how medieval-scholasticism non-positivism reference-of-thought-level pedantic dogmatism 'ought indeterminacy' emphasis gave way to the positivism/rational-empiricism scientific cause-and-effect 'is determinacy' emphasis or how ancient sophists non-universalising 'ought indeterminacy' gave way to the universalising idealisation 'is determinacy' of Socratic philosophers or how notions like cannibalism, various practices of slavery and serfdom, etc. in human history as of 'ought indeterminacy' of their practices in relative-ontological-incompleteness gave way to the present 'is determinacy' of their rejection as of relative-ontological-completeness on the basis of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; blurriness as of disparateness-of-conceptualisation highlights that the destructuring-threshold/uninstitutionalised-threshold of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia,—as—spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation there is basically no chance for non-universalising ancient sophists ever getting to universalising idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism—procrypticism ever getting to prospective deprocrypticism, and in all these instances as of 'reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations as of construction-of-the-Self'; blurriness is ultimately associated with lack of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension with regards to human existential-extirpation-as-of-existential-unthought in the perception and relation to the human existential narrative, with contrastive conceptualisation as of

*'an asceticism for opened-construct-of-meaningfulness-and-teleology that is reflexive of overall Being-development/ontological-framework-expansion implications' (as to the possibility of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) and 'a nihilistic closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications that is rather reflexive of constraining second-natured institutionalisation positive-opportunism implications' (as to a mechanical/mere-form disposition for reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation); and finally blurriness is associated with sophistic induced equivalency of teleologically-elevated knowledge-reifying meaningfulness-and-teleology and teleologically-degraded averaging-of-thought meaningfulness-and-teleology as of social-stake-contention-or-confliction perverted inclination; unblurriness as construed from the ontologically-veridical perspective of ontological-normalcy/post-convergence (in reflection of projective-totalitative—implications of relative-ontological-incompleteness/relative-ontological-completeness), highlights that there is a 'human capacity of apriorising/intelligibilitysetup/measuringinstrument/axiomatising ontological-growth intimately associated with its prospective meaningfulness-and-teleology/knowledge accumulation/recomposuring so-implied in the human institutionalisation process', as of an underlying human epistemic-ricochetting/transepistemicity unification-of-explanations (that speaks more of human limited-mentation-capacity-deepening in its becoming historicity) wherein unification-of-explanations is more than just a question of arbitrary unification but rather is 'a paradigmatic/structural confiscation/selectiveness of the possibility of prospective ontological-veracity of meaningfulness-and-teleology reflexive of ecstatic-existence/existence-potency', as unification-of-explanations effectively implies that at reference-of-thought-level 'intellectual-entitlement to disparateness-of-conceptualisation possibilities within *recurrent-utter-uninstitutionalisation's edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising' are narrowed-down (epistemic-ricochettingly/transepistemicityally as of ontological-normalcy/post-convergence prospective aporetic implications) to rulemaking-over-non-rules (excluding all other supposed meaningfulness-and-teleology/knowledge 'based on prior non-rules') to then induce prospective 'base-institutionalisation unification-of-explanations', likewise narrowed-down within *base-institutionalisation (epistemic-ricochettingly/transepistemicityally as of ontological-normalcy/post-convergence prospective aporetic implications) to universalisation-directed-rulemaking-over-non-rules (excluding all other supposed meaningfulness-and-teleology/knowledge 'based on prior rulemaking-over-non-rules') to then induce prospective 'universalisation unification-of-explanations', likewise narrowed-down within *universalisation (epistemic-ricochettingly/transepistemicityally as of ontological-normalcy/post-convergence prospective aporetic implications) to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules (excluding all other supposed meaningfulness-and-teleology/knowledge 'based on prior universalisation-directed-*

*rulemaking-over-non-rules') to then induce prospective 'positivism/rational-empiricism unification-of-explanations', and likewise narrowed-down within *positivism/rational-empiricism (epistemic-ricochettingly/transepistemicityally as of ontological-normalcy/post-convergence prospective aporetic implications) to deprocrypticism-or-pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules (excluding all other supposed meaningfulness-and-teleology/knowledge 'based on prior positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules') to then induce prospective 'deprocrypticism unification-of-explanations', and in all such cases the idea is ever always to move from a closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications to an opened-construct-of-meaningfulness-and-teleology reflexive of ecstatic-existence/existence-potency increasingly as of its 'rules-universalising-positivising-non-disjointing narrowing-down veracity' while superseding any absolutising-identitive-constitutedness (failing to imply this post-convergence of the human institutionalisation process as of 'rules-universalising-positivising-non-disjointing narrowing-down veracity') which by its very token elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity rather wrongly supersedes ecstatic-existence/existence-potency as the absolute a priori, with unification-of-explanation 'paradigmatic/structural confiscation/selectiveness of the possibility of the ontological-veracity of meaningfulness-and-teleology' implying for instance that there can be no conception/theory/idea of positivism/rational-empiricism devolving meaningfulness-and-teleology that is not rational-empirical like mentioning say magical or supernatural causes and effects, and likewise prospectively with deprocrypticism any conception/theory/idea in disjointedness that fails to reflect 'existential-contextualising-contiguity as of parrhesiastic and mathesis/motif/thrownness-disposition organic coherence and as ultimately reflecting the panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence of all human knowledge', furthermore with regards specifically to say the 'positivism/rational-empiricism reference-of-thought-devolving level of meaningfulness-and-teleology' we can factor in that any 'supposedly deepening/profound' conception/theory/idea say about biological hereditary is rather inconceivable as a phenomenality that fails to narrow-down (epistemic-ricochettingly/transepistemicityally as of ontological-normalcy/post-convergence prospective aporetic implications) rather to a specific-and-coherent conceptualisation of gene regulation and so except it can demonstrate a further narrowing-down (epistemic-ricochettingly/transepistemicityally as of ontological-normalcy/post-convergence prospective aporetic implications) that implies the 'holistic 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 'sophistic grounds of intellectual-entitlement to disparateness-of-*

conceptualisation' and so as of the life sciences need for existential-reality
 constraining 'nested-congruence/running-through/deflating—cogent-
 unifying-operand-dynamics—unification-of-explanations
 edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising' as so-
 reflected consistently in gene regulation 'narrowed-down
 paradigmatic/structural confiscation/selectiveness of the possibility of the
 ontological-veracity of biological hereditary meaningfulness-and-
 teleology'; — (the overall implications of unblurriness reflected as of
 'unification-of-explanations narrowing-down' is in highlighting that
 ecstatic-existence as the absolute a priori is of the inherent 'projective-
 totalitative—implications epistemic-ricochetting/transepistemicity primacy
 and on this basis is all-defining/deterministic in the construing of
 knowledge-reification as of existential-contextualising-contiguity in
 conflatedness', and so as ecstatic-existence is what can 'validate-and-
 falsify the ontological-veracity of any supposed ontological-primemovers-
 totalitative-framework' and as it overrides any human secondary epistemic
 inclination that may wrongly be of absolutising-identitive-constitutedness,
 with the inherent becoming of ecstatic-existence rather reflected in
 ontologically-veridical 'knowledge-reification gesturing/process
 expandable/universalisable—as-of-relative-ontological-completeness
 epistemic-ricochetting/transepistemicity implications of
 aetiologisation/ontological-escalation' and in so doing 'abstractively-and-
 systematically justifying the socially imbued intellectual deferential-
 formalisation-transference' as to the fact that the knowledge-reification is
 not of 'mere imprimatur discretion/whim-of-thought that fails to justify
 abstractively-and-systematically any such expandable/universalisable—as-
 of-relative-ontological-completeness epistemic-
 ricochetting/transepistemicity implications of aetiologisation/ontological-
 escalation', and thus 'superseding-and-resolving the epistemic aporia of
 prospective knowledge-reification' with regards to 'determining intrinsic-
 reality/ontological-veracity' as the latter is ever always caught up, given
 human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions—existentialism-form-factor, between
 'intemporalising/ontologising ontological-faith-notion-or-ontological-
 fideism' and 'temporalising ontological-bad-faith', beyond-the-
 consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought)

categorical-
 imperatives/axio
 ms/registry-
 teleology

apriorising/intelligibilitysetup/measuringinstrument/axiomatising—as-
 categorical-imperatives/axioms/registry-teleology

conjoining-
 looping-set-of-
 narratives

conjoining-looping-set-of-narratives- (construed-as-of-slanted-cohering-
 'unsoundness-or-inauthenticity-of-reference-of-thought'-of-the-derived-
 perversion-of-reference-of-thought,-and-avoiding-any-wrongly-implied-
 logical-processing-engaging)

circularity/recurre
 nce/repetition/rep

circularity/recurrence/repetition/repeatability-as-reflected-from-
 conflation-perspective,-in-structural/paradigmatic-registry-worldview-

eatability	<i>'terms-as-of-axiomatic-construct' - {of- 'perversion-and-derived-perversion-of-reference-of-thought-as-uninstitutionalised-threshold-circularity/subtransversality'-and- 'corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality'}</i>
conflatedness or conflation	<i>conflatedness or effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology; so-implied by 'totalising epistemic conflating of conceptualisations with-and-as-of-the-precedence-of-existence-as-of-existential-contextualising-contiguity', as of singularisation/epistemic-immanence/veridical-epistemic-determinism in reflecting the ecstatic singularity of existence as the absolute a priori—as it is effectively underscored by difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism</i>
constitutedness	<i>constitutedness or effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology; so-implied by 'atomising epistemic constituting of conceptualisations as to falsely imply their existence-in-existence since existential-contextualising-contiguity-is-thus-inherently-not-construed-as-totalisingly-preceding-and-redefining', as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism by such misconception in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and logocentrism, failing to reflect the ecstatic singularity of existence as the absolute a priori—as it is rather flawedly underscored by identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism</i>
denaturing	<i>denaturing/usurping/arrogating/perverting-in-constitutedness</i>
deneuterising	<i>deneuterising- {disambiguation-of-intemporal-as-sound-and-temporal-as-denaturing, -construed-as-binarity-of-categorical-imperatives/axioms/registry-teleology-as-respectively-in-ontological-contiguity-and-notional-discontiguity/epistemic-discontiguity-as-of-the-very-same-totalising-purview-of-construal-as-existential-meaningfulness-and-teleology}</i>
deneuterising—referentialism	<i>deneuterising—referentialism/deascriptivity-as-of-ontological-reconstituting-différance/internal-dialectics/difference-deferral-of-reference-of-thought-devolving</i>
deprocrypticism-or-pre-empting-procrypticism-or-abject-recomposuring-ontologising	<i>deprocrypticism-or-pre-empting-disjointedness-as-of-reference-of-thought, -as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules- {as conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising}</i>
destructuring-transitoriness	<i>destructuring-transitoriness- {construed-as-of-dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism-induced-deratiocination-or-deratiocontiguity}</i>
difference-conflatedness-as-totalitative-	<i>difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, -as-of-differentiated-ontological-depth-of-reality- {as-of-the-differentiated-and-disambiguated-trace-of-dynamic-</i>

reification-in-singularisation-as-veridical-epistemic-determinism	<i>temporal-to-intemporal-ontological-performances-as-dialectically-thinking-and-dialectically-dementing-respectively)</i>
disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing	<i>disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing, -and-not-as-of-a-mutual-reference-of-thought-devolved-instantiative-temporal-to-intemporal-ontological-performances-of-logical-processing-or-aposteriorising-or-intelligising pedestals of meaningfulness</i>
dispensing-with-immediacy-for-relative-ontological-completeness-by-reification	<i>dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension- (as- 'dispensing-with-shallow-mathesis/motif/thrownness-disposition' -for-relative-ontological-completeness-by-reification, -construed-insightfully-as-of-human-limited-mentation-capacity-successive-originary-projections/anticipations-about-the-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality-for-articulation-of-meaningfulness-and-teleology, -that-in-that-succession-are- 'as-from-relative-ontologically-flawed-to-relative-ontologically-veridical-articulation-of-meaningfulness-and-teleology', -but-then-as-the- 'preceding-originary-projection/anticipation-of-relative-ontologically-flawed-articulation-of-meaningfulness-and-teleology-construed-as-habit-and-tradition' -is- 'structurally-determinative-as-reference-to-be-superseded' -by-dialectically-successive- 'originary-projection/anticipation-of-relative-ontologically-veridical-articulation-of-meaningfulness-and-teleology'; -as-the-very-implication-and-reason-why-human-existential-thrownness-as-of-human-limited-mentation-capacity-paradoxically-renders-prospective- 'non-presencing—or-withdrawal—or-metaphysics-of-absence—or-transcendental-reasoning-of-event-as-prospective-ontology-origination-perspective/framing/reference/horizon-of-meaningfulness-and-teleology' -the-critical-determination-of-relative-ontologically-veridical-meaningfulness-and-teleology-over- 'presencing—or-metaphysics-of-presence—or-ordinary-nontranscendental-reasoning-perspective/framing/reference/horizon-of-meaningfulness-and-teleology', -in-enabling-transcendence-and-sublimity); and operantly, dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension doesn't mean 'giving up on life' as averaging-of-thought dispositions and as prodded by sophistic distraction inclinations will wrongly imply as of a propensity to construe 'existential-extirpation-as-of-existential-unthought as more of life as of the precedence of banality', but rather speaks of 'a more profound solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human meaningfulness-and-teleology infrastructure', and as validated by the fact</i>

that the succession of human registry-worldviews/dimensions are grounded on such 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity reasoning-through/messianic-reasoning for human second-natured institutionalisation for living-development, institutional-development and Being-development/ontological-framework-expansion' against the torrent of 'averaging-of-thought and as prodded by sophistic distractive reasoning-from-results/afterthought' that is ever always 'parrhesiastically wanting' for the prospect of prospective 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity reasoning-through/messianic-reasoning' transcendence-and-sublimity, as it can be appreciated that structurally/paradigmatically every presencing registry-worldview/dimension as of averaging-of-thought and as prodded by its given sophistry is paradoxically disinclined to its prospective reasoning-through/messianic-reasoning as it is ever always in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its prospectively ontologically-flawed meaningfulness-and-teleology as it seem to poorly construe of the 'implications of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity' and as it wrongly substitutes for it a 'communication-as-of-dialogical-equivalency issue' like with the sophists accusing Socrates for not communicating well by the terms of their 'warped/twisted ad-hoc/makeshift/nonprincipled-as-of-their-non-universalising—syllogising' faced with his 'universalising idealisation' or medieval scholastics by the terms of their 'pedantic dogmatism' blaming Galileo for not communicating well faced with his 'budding positivism/rational-empiricism', and a modern day naïve totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology communication discourse that is utterly clueless of the projective-totalitative—implications of our positivism—procrypticism 'procrypticism/disjointedness-as-of-reference-of-thought as of an occluded self-consciousness' requiring prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-recomposure as of ontological-dementation/dialectical-dementation stranding dialectics

dissemination/seeding *maximalising-recomposuring-for-relative-ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-fideism 'reification gesturing for prospective knowledge' arising as from existential-contextualising-contiguity projective-totalitative—implications of prospective relative-ontological-completeness edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising so-construed as of mathesis/motif/thrownness-disposition amenable thus to existence's validation as of ontological-primemovers-totalitative-framework; wherein for instance the same budding positivists mathesis/motif/thrownness-disposition dissemination/seeding as reflected in different budding positivists like Copernicus, Galileo, Descartes, Newton, Leibniz are variously-and-transversally validated by existence as*

	<i>of positivism ontological-primemovers-totalitative-framework</i>
dissingularisation	<i>'epistemically-not-immanent'-as-lacking-internal-necessity-and-edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising; as-of-apriorising-teleological-parsimony/disparateness of conceptualisations, dissingularisation- (operantly-construed-as-of-incrementalism/disjointing/internal-decoherencing); and thus dissingularisation is construed 'as from projective-totalitative—implications of relative-ontological-incompleteness/relative-ontological-completeness' rather as 'dialectically-dementing representation', with dissingularisation so-induced by- 'prospective parrhesiastic-aestheticisation of prior mathesis/motif/thrownness-disposition as dementing—qualia-schema', reflecting the contrastive apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of 'prior dialectically-dementing temporal suprasocial-construct,-averaging-of-thought,-and-sophistry mathesis/motif/thrownness-disposition as reasoning-from-results/afterthought' undermined/demented by 'prospective dialectically-thinking intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning mathesis/motif/thrownness-disposition'</i>
distractive-alignement-to-reference-of-thought	<i>'distractive-alignement-to-reference-of-thought'—as-ontological-destructuring-or-constitutedness</i>
edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising	<i>edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising with regards to the very-same-purview-of-construal refers to the 'cut-through/deflating effect' of relative-ontological-completeness-as-singularisation construal as of affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking over relative-ontological-incompleteness-as-dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism construal as of unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing (thus in both cases establishing their inherently-determinable- 'apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness' with relative-ontological-incompleteness prospectively deneutered from its totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in pseudo-edginess/pseudo-incisiveness), underlying a dialectical-thinking representation over a dialectical-dementing representation as of the very-same-purview-of-construal, wherein for instance as of relative-ontological-completeness 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' as dialectical-thinking representation runs-through/deflates 'classical-mechanics axiomatic-construct' as dialectical-dementing representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-</i>

relative-ontological-completeness/transvaluating of 'the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' with human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness, and the same elucidation extends to the overall human totalising—thrownness-in-existence as of the very-same-purview-of-construal-as-existence wherein our present positivism/rational-empiricism totalising—meaningfulness-and-teleology as dialectical-thinking representation runs-through/deflates prior non-positivism/medievalism totalising—meaningfulness-and-teleology as dialectical-dementing representation or wherein prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought totalising—meaningfulness-and-teleology as dialectical-thinking representation will cut-through/deflate our 'positivism—procrypticism shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing' totalising—meaningfulness-and-teleology as dialectical-dementing representation; such that we can fathom that this hermeneutic elucidation by its 'mere prompting of what is implied by deprocrypticism totalising—meaningfulness-and-teleology' is rather 'sparing to our positivism—procrypticism emotional-involvement for the sake of intellectual engagement' as it 'doesn't directly project the true edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of prospective deprocrypticism construal' relative to our 'positivism—procrypticism shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing 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 deprocrypticism totalising—meaningfulness-and-teleology in prospective relative-ontological-completeness from our relative-ontological-incompleteness 'positivism—procrypticism shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing perspective' as if as of dialectical-thinking representation whereas in reality such perspectival enframing/engagement is rather flawed-and-untenable as it is just a furtherance of positivism—procrypticism dialectical-dementing representation warranting rather prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of the positivism—procrypticism mindset to effectively begin to contemplate and come to terms-as-of-axiomatic-construct with the projective-totalitative—implications of prospective deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our- 'positivism—procrypticism shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing', 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

event

existentially impregnated in many ways with positivism–procrypticism mindset as ‘occlusive self-consciousness shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as of its ‘unenframed protensive self-consciousness nonshiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition reifying-gesturing’

event speaks of ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation instigation(s) of humanity-level of possibilities of Being-development/ontological-framework-expansion, institutional-development and living-development transformation of meaningfulness-and-teleology infrastructure’ as of ‘aetiologisation/ontological-escalation implications’ of metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced prospective relative-ontological-completeness-of-reference-of-thought mathesis/motif/thrownness-disposition as structurally/paradigmatically providing the possibility for deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness-of-reference-of-thought, as so-implied with regards to the events instigating the successive prospective registry-worldviews/dimensions of the human institutionalisation process say with ‘Socrates/Plato/Aristotle with their schools existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual instigation of universalising idealisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising as mathesis/motif/thrownness-disposition wherein prospective universalisation is dialectically-thinking and prior base-institutionalisation–ununiversalisation is dialectically-dementing’ or ‘budding positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual instigation of positivism/rational-empiricism apriorising/intelligibilitysetup/measuringinstrument/axiomatising as mathesis/motif/thrownness-disposition wherein prospective positivism/rational-empiricism is dialectically-thinking and prior universalisation–non-positivism/medievalism is dialectically-dementing’; with the underlying insight here that ‘existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual instigation(s)’ speaks of the possibility of aetiologisation/ontological-escalation as of ‘infinity/a-million-and-one-instances-and-locales implications’ of deflating/superseding the vices-and-impediments of prior relative-ontological-incompleteness-of-reference-of-thought as of a transversality/logical-incongruence that structurally/paradigmatically recognises an issue of notional-discontiguity/epistemic-discontiguity with regards to ‘ontologically-flawed apriorising/intelligibilitysetup/measuringinstrument/axiomatising and the dialectically-dementing implications’ warranting the superseding/deflation of prior relative-ontological-completeness-of-reference-of-thought rather than the given prior relative-ontological-incompleteness suprasocial-construct/sophistry/averaging-of-thought induced false pretense of an issue of ‘aposteriorising/intelligising/measuring/logicising on the basis of

*the its prospectively unrecognised ontologically-flawed
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising and the
 dialectically-dementing implications', such that the true 'issue of
 prosecution' with regards to Socrates or Galileo with respect to their
 asceticism stances was about the ontological-impertinence of their
 respective social-setup in failing to recognise prospective universalising
 idealisation and positivism/rational-empiricism
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising which
 then exposed them to their social-setup sophistry in a pretense that theirs
 were just case-issues-and-not-of-event-implications thus with their
 respective sophistry 'aposteriorising/intelligising/measuring/logicising on
 the basis of their respective social-setup ununiversalisation and non-
 positivism/medievalism ontologically-flawed
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising and as
 of the dialectically-dementing implications', just as this author contends
 that the sophistic disposition of our times will assume a
 nondescript/ignorable void pretense of case-issues-and-not-of-event-
 implications thus 'aposteriorising/intelligising/measuring/logicising on the
 basis of our positivism–procrypticism/disjointedness-as-of-reference-of-
 thought prospectively ontologically-flawed
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising' thus
 'ignoring the aetiologisation/ontological-escalation implications with
 regards to existentially-contextualised intemporal-parrhesiastic-
 aestheticisation eventual instigation of prospective
 deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising implied
 prospective meaningfulness-and-teleology infrastructure for
 deflating/superseding vices-and-impediments of positivism–
 procrypticism/disjointedness-as-of-reference-of-thought'*

existential-
 contextualising-
 contiguity

*existential-contextualising-contiguity refers to meaningfulness-and-
 teleology projective epistemic-veracity and thus ontological-veracity
 construed paradigmatically/structurally as of 'conflatedness-with-
 existence/conflatedness-of-construal-alongside-existential-manifestation',
 so-implied as existential-contextualising-contiguity's-reifying/elucidating-
 of-prospective-relative-ontological-completeness-of-reference-of-thought-
 devolving-as-of-instantiative-context or logical-dueness-rather-as-of-
 prospective-relative-ontological-completeness-of-reference-of-thought or
 relative-ontological-veridicality-as-of-prospective-reference-of-thought;-
 (existential-contextualising-contiguity as 'conflatedness-with-
 existence/conflatedness-of-construal-alongside-existential-manifestation'
 is effectively what allows for the projective epistemic countenancing of
 'relative-ontological-incompleteness/relative-ontological-completeness of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising' as of
 human limited-mentation-capacity-deepening–in-recomposuring,-as-of-
 totalising–renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination, and thus the corresponding knowledge-reification
 capacity towards singularisation/epistemic-immanence/veridical-
 epistemic-determinism as implied with the human institutionalisation
 process 'true-ontology—as-of-Being-development/ontological-framework-*

expansion’; such that existential-contextualising-contiguity projective-totalitative–implications conflatedness highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential manifestation which structurally/paradigmatically precedes any such abstract notions/conceptualisations thus avoiding any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity and reflecting the epistemic-veracity of human knowledge-reification/ontological-veracity rather as of ontological-aesthetic-tracing in difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, and so contrary to atomising/taking-to-pieces constitutedness of poor projective epistemic countenancing of ‘relative-ontological-incompleteness/relative-ontological-completeness of apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ as of prior/present/prospective ontologically-flawed projective-totalitative–implications in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology in identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism}

existential-
transitioning-or-
iterability-trace-
of-narratives-as-
dots/existential-
contextualising-
contiguity-
reification/superse-
ding–oneness-of-
ontology

existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology- (in-lockstep-of-temporal-dispositions-hollow-constituting-as-misappropriation-of-meaning-alterations-as-non-veridical-narratives-and-intemporal-corresponding-ontological-reconstituting/deconstruction-realterations-for-ontologically-veridical-narratives)}

falsifiability

falsifiability refers to epistemic-veracity ‘determinable as from existence-potency construal of ontological-primemovers-totalitative-framework as reflecting existential-reality/ontological-veracity’, and thus the broader implication of falsifiability is construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of projective-totalitative–implications’; with the implication that since existence is the absolute a prior, the ‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, 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 human institutionalisation process etc., falsifiability is reflected by determining the coherence-as-of-ontological-congruence/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 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 going by its specifically relevant methodological evaluations or observations or experiments

faulty-mentation-procedure-deception-or-urge	<i>faulty-mentation-procedure-deception-or-urge- (as-of-postlogical-backtracking—iterative-looping- 'set-of-dereifying-hollow-narratives-and-acts'-with-succeeding-shifting-of-the-narratives-and-acts-foci-as-deception-of-successively-shifting-or-non-cohering-narratives-and-acts)</i>
flawed-existential-elevation-of-reference-of-thought	<i>flawed-existential-elevation-of-reference-of-thought- (of dialectically-dementing- 'denaturing-postlogical-backtracking-towards-social-aggregation-enablers' over dialectically-thinking- 'intrinsic-reality/ontological-veridicality-transcendental-enabler/existence-potency')</i>
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation	<i>human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation- (implied-as-of-human-limited-mentation-capacity-deepening—in-recomposuring, -as-of-totalising—renewing-realisation/re-perception/re-thought, -by-ratio-contiguity/ratiocination, -for-construal-of-existential-reality/ontological-veridicality-and-human-emancipatory-potential, -and-so-as-of-prospective-relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought)</i>
identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism	<i>identitive-constitutedness-as-totality-dereification-in-dissingularisation-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-neuterising-of'-dynamic-temporal-to-intemporal-ontological-performances, -thus-falsely-implying-all-as-rather-dialectically-thinking)</i>
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation	<i>ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation- (as 'existential-contextualising-contiguity reprisings' of psychopathic postlogism-slantedness, inducing derived-perversion-of-reference-of-thought from 'mental-as-prelogism-as-of-conviction investment followed by muddled-reference-of-thought in cohering-to-postlogism-set-of-narratives as of denaturing-prelogism-as-of-conviction'; arising as a result of the registry-worldview ontological-incompleteness-of-reference-of-thought beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and 'lack of constraining social universal-transparency or construed more precisely not on the positivism—procrypticism basis of such 'individuations intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-</i>

contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context categorisation' but rather on the deprocrypticism basis of a 'ontological-contiguity' as 'individuations candidty/candour-capacity' as of 'notional ontological-normalcy'/temporality-as-shortness-to-intemporality-as-longness-of-register-of-meaningfulness/reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology}

incrementalism-
in-relative-
ontological-
incompleteness

akrasiatic—incrementalism-in-relative-ontological-incompleteness

institutionalisation
process

institutionalisation process speaks of overall 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 of 'a deflating-and-unifying conception of human ontological-performance-including-virtue-as-ontology across prior/present/prospective human historicity/ontological-aesthetic-tracing' as 'true-ontology—as-of-Being-development/ontological-framework-expansion', reflecting human underlying 'supposedly coherent ontological-commitment—construed-as-of-existential-reality, -thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence'; wherein such a conception 'deflates-and-unifies-by-its-more-profound-explication all hitherto philosophical ideas and insights as well as raising up questions-of-coherence-beyond-the-prism-of-enframed-traditional-thinking' as of 'relative-ontological-incompleteness/relative-ontological-completeness (edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising, as of apriorising-teleological-thresholding—as-teleological-framework-or-narrative-framework) projective-totalitative—implications of knowledge-reification gesturing' so-construed as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism or protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process- 'notional—singularisation/epistemic-immanence/veridical-epistemic-determinism', thus providing 'a seeding-level of philosophical meaningfulness-and-teleology that overcomes human-subpotency emotional-involvement and institutional enframing', and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency as is sought in the natural sciences as 'conflatedness-of-existential-contextualising-contiguity-as-of-projective-totalitative—implications knowledge-reification' is herein explicitly articulated 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 constitutedness as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity ending up in its very own totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-

teleology that in many ways (as of our present positivism–procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification with social/media-driven influence and is poorly discriminating with averaging-of-thought as of a sophistic inclination, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’; the human institutionalisation process as such is reflexive of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as of the structural/paradigmatic accordioneing implications of ‘human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal ontological-faith-notion-or-ontological-fideism reasoning-through/messianic-reasoning in eliciting the apriorising/axiomatising possibility for prospective constructiveness-of-ontological-performance as construction-of-the-Self’ and ‘human wooden-language—of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives-of-the-prior-registry-worldview’s/dimension’s-institutionalisation-categorical-imperatives/axioms/registry-teleology in eliciting the apriorising/axiomatising destructuring-threshold-of-ontological-performance as shiftiness-of-the-Self’ as generating, by the successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of human reference-of-thought and reference-of-thought-devolving meaningfulness-and-teleology (so-construed as ontological-dementation/dialectical-dementation), the successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism–procrypticism/disjointedness-as-of-reference-of-thought and prospectively deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought

intemporality Intemporality / longness-of-register-of-meaningfulness-and-teleology/dispensing-with-ontologically-perverting-immediacy-behaviour,-as-of-prospective-institutionalisation,-as-of-inherently-determinable-apriorising-teleological-thresholding—as-teleological-framework-or-narrative-framework / upholding-of-categorical-imperatives-or-axioms-or-registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation

intradimensional-defect intradimensional-defect- (reflected-as-a-fundamentally-defined placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect), as of the structural/paradigmatic defect inherent to a given registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought

limited-mentation-capacity-deepening–in-recomposuring,- limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination,-as-of-human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-(as of relative constitutedness towards relative conflatedness)

as-of-totalising–
renewing–
realisation/re-
perception/re-
thought,-by-ratio-
contiguity/ratiocin-
ation

logical-
processing-or-
logical-
implication

*logical-processing-or-logical-implication-of-act-execution/logical-
implication-of-notion-of-agreement-or-disagreement*

maximalising-
recomposuring-
for-relative-
ontological-
completeness/tran-
svaluating

*antiakrasiatic–maximalising-recomposuring-for-relative-ontological-
completeness/transvaluating- (unwinding-as-unfolding/dépliage-as-
détendre of elucidation-in grasping existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
completeness-of-reference-of-thought-devolving-as-of-instantiative-context
imbricated-becoming-transitioning as-rules-that-remain of-existential-
reality over wrongly-projected decontextualising-
unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-
ontologically-flawed-construal (dementing reference-of-thought in hollow-
staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing
as shallowness-of-thought-or-unsophistication-of-understanding))*

meaningfulness-
and-teleology

*meaningfulness as of its inherent ‘apriorising-teleological-thresholding–
as-teleological-framework/narrative-framework of
contextualising/instantiative-devolving-meaningfulness’ as of
conflatedness-with-existence-as-defining-background-Being-
development/ontological-framework-expansion-as-well-as-derived-
conventioning-referencing-with-regards-to-institutional-development-and-
living-development-possibilities; construed as
totalising/circumscribing/delineating reference-of-thought-devolving-as-
of-instantiative-context defining any given registry-worldview/dimension
in reflection of the fact that there can only be one
totalising/circumscribing/delineating meaningfulness-and-teleology as of
the-very-same-totalising–purview-of-construal-as-existence/existence-
potency/intrinsic-reality/ontological-veridicality for inducing
intelligibility, such that the reification issue/problem with meaningfulness-
and-teleology is rather derivational as of human relative ontological-
performance as of ‘various relative-ontological-completeness-of-
reference-of-thought’ in reflecting meaningfulness-and-teleology as of the-
very-same-totalising–purview-of-construal-as-existence/existence-
potency/intrinsic-reality/ontological-veridicality as from existence-potency
perspective over human-subpotency perspective (thus inducing successive
relative apriorising/intelligibilitysetup/measuringinstrument/axiomatising
for aposteriorising/intelligising/measuring/logicising meaningfulness-and-
teleology) as well as the given reference-of-thought-devolving temporal-
to-intemporal ontological-performances of its
totalising/circumscribing/delineating of meaningfulness-and-teleology*

metaphoricity

evolving-and-devolving—‘totalising-conception-of-existential-

contextualising-contiguity-in-reification', construed ultimately as of the cross-generational superseding of any given registry-worldview/dimension totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag meaningfulness-and-teleology, as of prospective relative-ontological-completeness superseding/undermining/deflating of prior relative-ontological-incompleteness, as meaningfulness-and-teleology infrastructure restructuring/re-paradigming; implying 'differing-and-incompatible meaningfulness-and-teleology finality' of the relative-ontological-incompleteness and the relative-ontological-completeness as of their respectively implied edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as opened-construct-of-meaningfulness-and-teleology and pseudo-edginess/pseudo-incisiveness as 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/intelligising/measuring/logicising' improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative' 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' underlying any society/social-setup conventioning as so reflected by its 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction' enabling the relative-ontological-completeness 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative (and not propositional-convincing-of-dialogical-equivalency)' over the relative-ontological-incompleteness cross-generationally as of ontological-primemovers-totalitative-framework implications, reflecting the fact that there is no base-institutionalisation propositional-convincing-of-dialogical-equivalency of recurrent-utter-uninstitutionalisation but rather a 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative' arising as of their ontological-primemovers-totalitative-framework implications pointing out that base-institutionalisation is relatively as of existence-potency and this notion of 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative (and not propositional-convincing-of-dialogical-equivalency)' applies likewise in 'affirming relative existence-potency validation/invalidation implications' of universalisation over base-institutionalisation, positivism/rational-empiricism over universalisation, and prospectively deprocrypticism over our positivism-procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalency arises because of prior relative-ontological-incompleteness shiftiness-of-the-Self associated with human sovereign-constructs in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which can naturally be overcome by human insight of its limited-mentation-capacity

implications 'as requiring knowledge-construct specialisms' involving human deferential-formalisation-transference to 'perceived significant others' with respect to such specialisms 'limited-mentation-capacity resources-and-talent focussing for knowledge-reification', but then sophistic dispositions as of social-stake-contention-or-confliction with regards to such issues like climate change, public policy, etc. can turn around and wrongly reaffirm the 'ontological-veracity of human averaging-of-thought as of propositional-convincing-of-dialogical-equivalency' to undermine such 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative' enlightenment from its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension specialisms even though we know that the truly specialist lawyer, chemist, etc. doesn't adopt any such propositional-convincing-of-dialogical-equivalency relation with averaging-of-thought but rather is in an enlightening/educating deferential-formalisation-transference posture of 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative', and this relation between flawed sophistic social-stake-contention-or-confliction encouraging of averaging-of-thought propositional-convincing-of-dialogical-equivalency and veridical intellectual 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative' also arises when it comes to prospective knowledge-reification of preceding/traditional normativities, conventions, practices, etc. (such as manifested with sophistic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day intellectual muddlement), and hence ultimately with respect human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative' knowledge-reification in inducing the universal-transparency of the prospective registry-worldview/dimension 'reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operand-dynamics—unification-of-explanations as of its construction-of-the-Self' from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, supernaturalism, etc. averaging-of-thought) even when the vast majority of humans never have a thorough grasp of any specific given specialism/profound positivistic knowledge-construct say modern medicine, physics, social science, etc., and likewise the sophistic difficulty facing the prospective possibility of deprocrypticism as it is prospectively reflective of our present positivism—procrypticism uninstitutionalised-threshold lies in the fact that it is highly liable to present social-stake-contention-or-confliction procrypticism/disjointedness-as-of-reference-of-thought sophistry 'flawed encouraging of propositional-convincing-of-

dialogical-equivalency averaging-of-thought as of present disjointedness-as-of-reference-of-thought' in undermining the 'prospective meaningfulness-and-teleology routing ontologically-hegemonising-narrative' of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as of its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, and such prospective deprocrypticism organic knowledge-reification necessarily requires at least the induced universal-transparency of the deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought 'reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations as of 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 undermining like the eliciting of various temporal manifestations of disjointedness-as-of-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 deprocrypticism implied profound knowledge-construct implications

neuterising *neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-ontologically-flawed-différance/internal-dialectics/difference-deferral-of-reference-of-thought-devolving*

neuterisation *neuterisation-(undisambiguation-of-temporal-as-denaturing-from-intemporal-as-sound;-construed-as-binarity-of-categorical-imperatives/axioms/registry-teleology-with-temporal-as-denaturing-falsely-represented-as-if-in-ontological-contiguity-with-intemporal-as-sound,-rather-than-in-notional-discontiguity/epistemic-discontiguity;-as-of-the-very-same-totalising-purview-of-construal-as-existential-meaningfulness-and-teleology)*

nondescript/ignor-
able void *with regards to the human institutionalisation-process epistemic-ricochetting/transepistemicity narrowing-down of meaningfulness-and-teleology as of human limited-mentation-capacity-deepening grasp of 'ecstatic-existence as the absolute a priori', a 'prior registry-worldview's/dimension's nondescript/ignorable void as of its ontologically-flawed dialectical-thinking—qualia-schema' refers to the fact that no registry-worldview/dimension going by its relative-ontological-incompleteness as of prior registry-worldview/dimension perspective is representatively cognisant-and-integrative of its meaningfulness-and-teleology as of its prospective destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold implied/appreciable dementing—qualia-schema (so-reflected as from the prospective registry-worldview/dimension in relative-ontological-completeness perspective), as it rather reproduces circularly its 'prior registry-worldview's/dimension's nondescript/ignorable void as of its ontologically-flawed dialectical-thinking—qualia-schema' over any such prospective registry-worldview's/dimension's veridically implied/appreciable dementing—qualia-schema representation of the prior registry-worldview's/dimension's destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold, with the implication that the*

'destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold dementing-qualia-schema' respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and our procrypticism/disjointedness-as-of-reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension) as reflected from the perspective respectively of prospective base-institutionalisation, universalisation, positivism and deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension) are rather construed by the respective prior registry-worldviews/dimensions circularly as of their 'prior registry-worldview's/dimension's nondescript/ignorable void as of its ontologically-flawed dialectical-thinking-qualia-schema': and any such 'prior registry-worldview's/dimension's nondescript/ignorable void as of its ontologically-flawed dialectical-thinking-qualia-schema' can only veridically be conceptualised-and-analysed as of 'the institutionalisation process's (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism' with regards to the transepistemic/epistemic-ricochetting projective-totalitative-implications of human limited-mentation-capacity-deepening in human re-totalising grasp of ecstatic-existence as the absolute a priori', and so as of the relative-ontological-completeness prospective registry-worldview's/dimension's edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising 'induced dialectical-thinking-qualia-schema as from its apriorising-psychologism/mental-schema implicated value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness' superseding of the relative-ontological-incompleteness prior registry-worldview's/dimension's edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising 'implied prior dialectical-thinking-qualia-schema which becomes prospectively a dementing-qualia-schema'(thus grasping the 'teleologically-determinative ontological-primemovers-totalitative-framework' of the prior registry-worldview's/dimension's meaningfulness so-construable as of its dementing-qualia-schema reflection of its destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold); as the prior registry-worldview's/dimension's destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold is construed as a wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives-of-the-prior-registry-worldview's/dimension's-institutionalisation-categorical-imperatives/axioms/registry-teleology as of the implied reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation as reasoning-from-results/afterthought, speaking of human-subpotency prospective lack of 'platonic anamnesis' (rather as of human- 'limited-mentation-capacity-deepening—in-recomposuring,—as-of-totalising—renewing-realisation/re-perception/re-thought,—by-ratio-contiguity/ratiocination'-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 an absolutising-identitive-constitutedness perspective, and noting as well here that the conceptual-patterning naivety of Platonism as merely prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is alien to Plato and the Socratic philosophers whose anamnesis rather speaks of originariness-parrhesia,—as—spontaneity-of-aestheticisation conceptualisation of their universalising idealisation), as human-subpotency doesn’t constrain ‘the becoming of ecstatic-existence/existence-potency/transcendental-signifier’ as of the latter’s transcendence-and-sublimity inducing implications such that ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in restoring anamnesis implies the prospective registry-worldview/dimension in relative-ontological-completeness is of superseding value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness so-reflected as of ‘the institutionalisation process’s (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism’ induced ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology as equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ over the prior registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold ‘absolutising-identitive-constitutedness’/identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’; 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—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation is rather a ‘second-natured positive-opportunism 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/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-

prospective-digression-as-of-its-ontologicalnormalcy/postconvergence, -to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), lies with the organic-knowledge reconstrual of anamnesis as of ‘the institutionalisation process’s (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism’ induced ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology as equivalency/correspondence antiakrasiatic-aspiration ontological-performance’; and it is herein that the notion of the construction-of-the-Self is central as to the implication that meaningfulness-and-teleology ontological-performance involves ‘direct bilateral relation of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology’ in order for the upholding of anamnesis (as to when ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence, -to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy 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 wooden-language at its destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold cannot uphold/uptake the prospective registry-worldview’s/dimension’s meaningfulness-and-teleology as it rather engages with such prospective knowledge in complexification of its prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation wooden-language which is alien to the requisite prospective registry-worldview’s/dimension’s parrhesiastic value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness implications; hence the wooden-language of a prior registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold as its human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint emerges as of ‘asceticism consciousness point-of-referencing projection (projective-totalitative-implications) towards the prospective registry-worldview/dimension’ eliciting the institutionalisation process’s anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, wherein the ascetically implied metaphoricity as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-

	<p><i>recomposure for the prospective construction-of-the-Self, induces 'value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness meaningfulness-and-teleology' thus overriding the 'prior registry-worldview's/dimension's nondescript/ignorable void as of its ontologically-flawed dialectical-thinking—qualia-schema' with regards to its destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold, such that a wooden-language simply speaks of a registry-worldview's/dimension's totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the 'shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enfaming dereifying-gesturing' whether as of trepidatious/warped/preclusive/occlusive absolutising-identitive-constitutedness/identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism</i></p>
non-presencing	<p><i>non-presencing—or-withdrawal—or-metaphysics-of-absence—or—transcendental-reasoning-of-event-as-prospective-ontology-origination perspective/framing/reference/horizon of meaningfulness-and-teleology</i></p>
notional-contiguity/epistemic-contiguity	<p><i>notional-contiguity-or-epistemic-contiguity- (in-mutual-relative-ontological-incompleteness-or-relative-ontological-completeness-at-reference-of-thought-level-as-implying-mutual-edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-notwithstanding-differing-temporal-individuations-to-intemporal-individuation-ontological-performances-as-of-reference-of-thought-devolving-level-as-implying-differing-aposteriorising/intelligising/measuring/logicising);-as-of-the-epistemic-veracity-implications-for-knowledge-construal</i></p>
notional-discontiguity/epistemic-discontiguity	<p><i>notional-discontiguity-or-epistemic-discontiguity- (in-differing-relative-ontological-incompleteness-and-relative-ontological-completeness-at-reference-of-thought-level-as-implying-differing-edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-fundamentally-implying-at-their-reference-of-thought-devolving-level-the-irrelevance-or-ontological-impertinence-of-the-relative-ontological-incompleteness-relative-to-the-relevance-or-ontological-veracity-of-the-relative-ontological-completeness-for-aposteriorising/intelligising/measuring/logicising);-as-of-the-epistemic-veracity-implications-for-knowledge-construal.</i></p>
ontological-aesthetic-tracing	<p><i>ontological-aesthetic-tracing- (construed-psychoanalytically-as-of-a-conflatedness-construal-of-the- 'dynamics-of-fundamentally-seeded-human-limited-mentation-capacity-of-intemporality-psychology-of-completeness-in-notional-contiguity-as-conviction-and-the-various-temporalities-psychologies-of-incompleteness-in-notional-discontiguity/epistemic-discontiguity-as-madeupness',-as-underlying-social-totality-of-meaningfulness-and-teleology-as-of-social-stake-contention-or-confliction)</i></p>
ontological-dementation/dialectical-dementation	<p><i>ontological-dementation/dialectical-dementation- (rescheduling-of-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology;-as-human-'limited-mentation-capacity-deepening-in-recomposuring,-as-of-</i></p>

totalising–renewing-realisation/re-perception/re-thought, -by-ratio-contiguity/ratiocination’-construal-of- ‘superseding–oneness-of-ontology’-in-successive-registryworldviews/dimensions-uninstitutionalised-threshold-superseding-or-suprastructuring); as so-implied with respect to the ontological-dementation/dialectical-dementation of human reference-of-thought (as the latter is the ‘superseding-axiomatic-construct structuring/paradigming of all other devolving axiomatic-constructs’, and structurally/paradigmatically underlies as of successive ontological-dementation/dialectical-dementation of human reference-of-thought the human institutionalisation process) and ‘the operative/phronetic/practical ontological-dementation/dialectical-dementation of reference-of-thought-devolving’ (as of reference-of-thought ‘implied level of non-disjointing/notional-deprocrypticism’ induced narrowing-down of meaningfulness-and-teleology as derivative axiomatic-constructs from overcoming/superseding human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint), and in both frames as of human limited-mentation-capacity-deepening grasp of ecstatic-existence as the absolute a priori)

ontological-
contiguity

ontological-contiguity-(as-of-the-effectively-operant-implications-of-prospective-relative-ontological-completeness-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising, -for-aposteriorising/intelligising/measuring/logicising);-as-of-affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking-of-prospective-relative-ontological-completeness-of-reference-of-thought, while implying as of the same the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing-of-prior-relative-ontological-incompleteness-of-reference-of-thought; and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/ epistemic-contiguity as from the perspective of relative-ontological-completeness in ontological-contiguity, for instance as of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the state of relative-ontological-completeness of ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ with respect to the state of relative-ontological-incompleteness of ‘classical-mechanics axiomatic-construct’ implies that the former perspective is in notional-contiguity/epistemic-contiguity since its perspective provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather in notional-discontiguity/epistemic-discontiguity since it cannot grasp the overall picture of its own correctness-and-flaws and worst still 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—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism is the notional-contiguity/epistemic-contiguity for articulating and explaining the human

institutionalisation process since it is the most profound human state of relative-ontological-completeness-of-reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking-of-prospective-relative-ontological-completeness-of-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 and any 'supposedly implied ontological incoherence' (that may arise of human poor grasp of ontology/intrinsic-reality/existence/existential-reality) is rather as of human reference-of-thought perception/construal that then actually speaks of notional-discontiguity/epistemic-discontiguity just as human reference-of-thought perception/construal 'supposedly attaining ontological-contiguity' speaks of notional-contiguity/epistemic-contiguity, 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'

ontologically-hegemonising-narrative/narrativity/notional-deprocrypticism-narrative/totalitative-aspiring

ontologically-hegemonising-narrative/narrativity/notional-deprocrypticism-narrative/totalitative-aspiring-or-'hegemonising-intemporal-as-ontological-narrative-metaphoricity-as-of-ontological-aesthetic-tracing'-{ontologically-driven construal as of correspondingly profound 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' underlying any society/social-setup conventioning as so reflected by its 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction', which is then enabling for critical prospective metaphoricity ontological-veracity implications as of prospective relative-ontological-completeness given the absolute primacy of existence-potency over human-subpotency as of ontological-primemovers-totalitative-framework projective-totalitative-implications}

ontological-performance

meaningfulness-and-teleology epistemic-veracity conception-and-articulation in reflection of 'existence/intrinsic-reality/ontological-veridicality as the absolute a priori going by its ecstatic singularity', that is, epistemic-veracity of meaningfulness-and-teleology 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence'; with meaningfulness-and-teleology construed epistemically in reflecting the human subject 'level of ontological-incompleteness/completeness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising' as from the epistemic perspective of existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism, and the further operant reference-of-thought-devolving of meaningfulness-and-teleology as of any such given reference-of-thought existential-contextualising-contiguity instantiations of aposteriorising/intelligising/measuring/logicising temporal-to-intemporal meaningfulness-and-teleology

ontological-
primemovers-
totalitative-
framework

ontological-primemovers-totalitative-framework/totalitative-accruing—relative-cause-and-effect-predicative-effectivity/operatives-of-ontologically-hegemonising-narrative—implicating- ‘the-specific-human-subpotency-panintelligibility-reflexivity-in-ecstatic-existence’ -as-of-its-knowledge-reifying-and-empowering-conflatedness-construal-of-existence/intrinsic-reality-and-so-reflected-as-of-existential-contextualising-contiguity-(as-the-panintelligibility-insight-about-ecstatic-existence-epistemically-deflates- ‘existence-in-existence-constitutedness-construal’)- (this speaks to the fact that any implied meaningfulness-and-teleology (as knowledge-reification) ‘epistemic-veracity as well as its induced human empowerment for transcendence-and-sublimity/emancipation’ can only arise structurally/paradigmatically as of its inherent ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as so-reflected in ontological-primemovers-totalitative-framework/totalitative-accruing—relative-cause-and-effect-predicative-effectivity/operatives-of-ontologically-hegemonising-narrative; with the result that vague articulations of ‘supposed knowledge-reification’ out of this framework are rather epistemically-impertinent and ineffectual given their elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity); insightfully, the inherent human epistemic relation to ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy, implies that human conception of causality inherently ‘is-not-of/not-ontological’ but rather ‘is-as-of/is-epistemic’ about ecstatic-existence/existence-potency/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/existence-potency/transcendental-signifier as from human-subpotency epistemic-abnormalcy to epistemic-normalcy as human-subpotency strives to converge-as-construing to ecstatic-existence/existence-potency/transcendental-signifier as of the projective—totalitative-implications of ontological-primemovers-totalitative-framework construed as causality; wherein for instance the appraisal of ‘health epiphenomenon of existence’ as of historicity/ontological-aesthetic-tracing ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery reflects the ‘epistemic-veracity of human conflatedness/projective-conflating apriorising’ towards construing the ontological-normalcy/postconvergence of ecstatic-existence/existence-

potency/transcendental-signifier speaking of 'ontological-primemover-totalitative-framework as causality as of construction', whereas an absolutising-identitive-constitutedness will naively equate any one of the registry-worldview's/dimension's given perceptivity of 'health epiphenomenon of existence' in which it projects-mentally-by-its-reference-of-thought as the 'absolute basis for construing, defining and refining the conception of causality' failing to factor-in that it is rather in an 'epistemic situation as of epistemic-abnormalcy in relative-ontological-incompleteness' requiring not such a constitutedness apriorising/axiomatising but rather a conflatedness/projective-conflating apriorising/axiomatising in relative-ontological-completeness in reflecting the ontological-normalcy/postconvergence of ecstatic-existence/existence-potency/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-human-constructs for the simple reason that all such domains are of 'epistemically manifest historicity/ontological-aesthetic-tracing in existential-contextualising-contiguity as of human limited-mentation-capacity-deepening'); and this explains why a registry-worldview/dimension is a closed-construct-of-meaningfulness-and-teleology-as-of 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness but the former failing to grasp that progress structurally/paradigmatically arises rather by a change of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising for aposteriorising/intelligising/measuring/logicising of meaningfulness-and-teleology 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 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 'structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness' as so constructively implied herein, as to the reality that 'a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence' is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of 'human-subpotency construal of causation is one of conflatedness/projective-conflating apriorising/axiomatising about the already given existence' and so as of human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence, speaking to the fact that existence is rather about ecstatic reflexivity as all manifestations in existence (so-construed as subpotencies)

are as of their specifically/notionally enabled reifying/intelligibility and empowering/subpotency; 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 structural/paradigmatic implications from the perspective of the ontological-normalcy/postconvergence of ecstatic-existence/existence-potency/transcendental-signifier and thus are construed as of their 'structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness', reflecting a human-causative-construction conception in conflatedness/projective-conflating apriorising/axiomatising about existence as ontologically-veridical (as it is the 'totalitative projective perspective' that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness as of absolutising-identitive-constitutedness apriorising/axiomatising (wherein for instance with regards to prospective human-causative-construction, as of human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence, 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 structural/paradigmatic implications of 'non-positivism notional-procrypticism/notional-disjointedness-as-of-reference-of-thought' induced vices-and-impediments as destructuring-threshold-of-ontological-performance requiring prospective intemporal-disposition projection as of the 'specific notional-deprocrypticism/notional-preempting-of-disjointedness-as-of-reference-of-thought of positivism/rational-empiricism' ontological-performance-including-virtue-as-ontology as prospective constructiveness-of-ontological-performance, and this fundamental conception of aetiologisation/ontological-escalation applies across the human institutionalisation process with respect to human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism-procrypticism requiring the structural/paradigmatic implications of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought aetiologisation/ontological-escalation)

perversion-and-derived-perversion-of-reference-of-thought

perversion-and-derived-perversion-of-reference-of-thought-(construed-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology,-reconceptualised-rather-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought)

perversion-of-reference-of-thought

perversion-of-reference-of-thought-(reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought)

positive-
opportunism

positive-opportunism speaks to the fact that unlike is the case with sovereign constructs, 'supra-social or averaging-of-thought validation of ontological-veracity is never a relevant element in prospective knowledge-reification' given that the supra-social construct of meaningfulness-and-teleology as reflected in any social-setup institutionally is rather 'a second-natured/habituated institutionalisation construct as from deferential-formalisation-transference' arising from the 'untenable existentially constraining knowledge-reifying and empowering reflexivity implications of existence-potency induced metaphoricity from solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal ontological-faith-notion-or-ontological-fideism reasoning-through/messianic-reasoning in solipsistic transversality', and thus reflecting the ontological-veracity that any such supra-social framework is not the inherently relevant basis for prospective knowledge-reification as of 'a convincing of human-subpotency' but rather what is relevant is 'the pertinence of its underlying deferential-formalisation-transference-as-non-sophistic' and/or prospective existence-potency induced metaphoricity as of 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' and so validated as of ontological-primemovers-totalitative-framework with respect to 'adhering to existence-potency implications', for prospective deferential-formalisation-transference supra-social meaningfulness-and-teleology to arise; as the fact is supra-social constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding positivists meaningfulness-and-teleology that induced a social transformation into positivist thinking but rather the 'accruing constraining effect on existence' of such budding positivism instigated positivist and liberal meaningfulness-and-teleology 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 'supra-social constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness' as closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications with poor nonextirpatory-existential-preempting-of-existential-unthought without such manifest positive-opportunism and the possibility for transcendence-and-sublimity can only arise as of untenable prospective existence-potency constraining relative-ontological-completeness framework edginess/incisiveness—of- apriorising/intelligibilitysetup/measuringinstrument/axiomatising as opened-construct-of-meaningfulness-and-teleology in its cross-generational transformative effect even as its initial instigation doesn't elicit immediate positive-opportunism as of its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension 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 projective-totalitative-implications that any given supra-social framework is inherently of 'epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity' as the supra-social mathetic/motified/thrownd state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications for intellectually gauging about prospective base-institutionalisation, and likewise base-institutionalisation-universalisation with regards to universalisation, universalisation-non-positivism/medievalism with regards to positivism, and prospectively our positivism-procrypticism with regards to deprocrypticism as in all such cases the supra-social and averaging-of-thought inclination is in a totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its 'shiftiness-of-the-Self as of mere mathesis/motif/throwndness-disposition enfaming dereifying-gesturing' whether as of trepidatious/warped/preclusive/occlusive identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism, and this is exactly what renders all such transcendence-and-sublimity rather as of 'intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning' involving the 'displacement/decentering-of-the-human-subject induced as of ontological-dementation/dialectical-dementation stranding dialectics' as to the fact that it is more critically 'a matter of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure' by 'projecting of the transcending of the prior mathesis/motif/throwndness-disposition of reference-of-thought as of 'the institutionalisation process's (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism' explaining why all prior registry-worldviews/dimensions sense-of-progress is foiled since such sense-of-progress is wrongly ever along the same line of mathesis/motif/throwndness-disposition so-construed as pseudo-edginess/pseudo-incisiveness whereas in effect progress rather occurs by the 'unshackling of any such mathesis/motif/throwndness-disposition towards better-and-better existential reflection of the underlying parrhesiastic seeding-promise-of-human-subpotency-ontological-performance-correspondence-with-the-full-potency-of-existence-as-of-its-coherence/contiguity' speaking rather to their ontological-incompleteness of reference-of-thought/psyche that has to be 'addressed psychoanalytically before engaging in prospective knowledge-reification'

postlogical-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-

postlogical-
 backtracking—
 iterative-looping-

‘set-of-dereifying-hollow-narratives-and-acts’	<i>narratives-and-acts’ - {construed-as-of-slanted- ‘unsoundness-or-inauthenticity-of-reference-of-thought’-for-the-perversion-of-reference-of-thought;and-so-to-avoid-wrongly-validating-the-reference-of-thought-elements-as-veridical-and-then-wrongly-implicating-engaging-with-in-logical-processing-or-logical-implication}</i>
postlogism or postlogism-as-of-non-conviction	<i>postlogism-as-of-non-conviction- {perverted-outcome-sought-precedes-existentially-veridical-logical-dueness}</i>
prelogism or prelogism-as-of-conviction	<i>prelogism-as-of-conviction- {existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at}</i>
presencing	<i>presencing—or—metaphysics-of-presence—or—ordinary-nontranscendental-reasoning perspective/framing/reference/horizon of meaningfulness-and-teleology</i>
procrypticism or disjointedness-as-of-reference-of-thought	<i>procrypticism/disjointedness-as-of-reference-of-thought- {‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology-in-arrogation,-out-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context,-construed-as-of-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing, so-construed by its ontologically-perspectival-degraded-as-decentered/dementing-teleological-differentiation-as-of-subtransversality’}</i>
reference-of-thought	<i>reference-of-thought- {registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview; reflected-as-of-soundness-or-authenticity-of-reference-of-thought’}</i> <i>construed as projected-or-anticipated-grandest-existential-axiomatic-construct</i>
reference-of-thought-devolving	<i>reference-of-thought-as-devolving-teleological-structure-of-meaningfulness</i>
reification	<i>reification is teleologically reflected as of singularisation/epistemic-immanence/veridical-epistemic-determinism in construing ontologically-veridical meaningfulness-and-teleology, as reification arises as of the structural/paradigmatic projective-totalitative—implications of ontological-faith-notion-or-ontological-fideism potentiative-aspiration for prospective relative-ontological-completeness as from prior relative-ontological-incompleteness and so with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, and implies the structural/paradigmatic projective-totalitative—implications of meaningfulness-and-teleology as of prospective relative-ontological-completeness construed as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating over prior relative-ontological-incompleteness construed as incrementalism-in-relative-ontological-incompleteness, wherein prospective relative-ontological-completeness is a reified/elucidated-as-of-more-profound construal overlooking/superseding the prior relative-ontological-incompleteness as a dereified/poorly-elucidated-as-of-more-shallow</i>

	<i>construal; in other words, reification is about edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising resetting of the totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination.</i>
relative-ontological-completeness	<i>prospective antiakrasiatic—relative-ontological-completeness</i>
relative-ontological-incompleteness	<i>prior akrasiatic—relative-ontological-incompleteness</i>
relative-ontological-incompleteness/reference-of-thought	<i>relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought-construed-ontological-veridicality-as-so-determined-by-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; and operantly refers to epistemic-veracity for knowledge-reification/ontological-veracity rather construed as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination induced 'given axiomatic-constructs/reference-of-thought existential-contextualising-contiguity conflatedness projective-totalitative—implications of 'affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of prospective relative-ontological-completeness'—by—'unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of prior relative-ontological-incompleteness' edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising', and so over the epistemic-impertinence and flawed approach of 'atomising/taking-to-pieces constitutedness conception as knowledge-reification/ontological-veracity'</i>
shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enfaming dereifying-gesturing	<i>shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enfaming dereifying-gesturing-(as of the defined registry-worldview's/dimension's 'reference-of-thought existential-contextualising-contiguity conflatedness,-as-of-its-specific-immediacy-enfaming' as-trepidating/warping/precluding/occluding/prospectively-protending 'respectively as its so-shifty-defined apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness')</i>
singularisation	<i>'epistemically-immanent'—as-of-internal-necessity-and-edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising; as-of-apriorising-teleological-wholeness/nested-congruence singularisation-(operantly-construed-as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating/preempting-disjoining/as-</i>

internal-coherencing); and thus singularisation is construed 'as from projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness' rather as 'dialectically-thinking representation', with singularisation so-induced by 'prospective parrhesiastic-aestheticisation mathesis/motif/thrownness-disposition as dialectical-thinking-qualia-schema', reflecting the contrastive apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of 'prospective dialectically-thinking intemporal parrhesiastic-aestheticisation induced reasoning-through/messianic-reasoning mathesis/motif/thrownness-disposition' undermining/dementing 'prior dialectically-dementing temporal suprasocial-construct,-averaging-of-thought,-and-sophistry mathesis/motif/thrownness-disposition as reasoning-from-results/afterthought' (with the implication that such 'prospectively induced singularisation is not really meaning but rather metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation with regards to the prior dialectically-dementing temporal suprasocial-construct,-averaging-of-thought,-and-sophistry mathesis/motif/thrownness-disposition as reasoning-from-results/afterthought', say for instance with regards to the structural/paradigmatic apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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-positivism-mathesis/motif/thrownness-disposition-that-is-not-positivistic/rational-empiricistic, as meaning rather requires that such a non-positivism social-setup operates a positivism/rational-empiricism social-setup specific edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising and thus it is metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation because the non-positivism social-setup rather enters into 'a cross-generational non-positivism pseudo-edginess/pseudo-incisiveness totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its apriorising-teleological-thresholding-as-teleological-framework/narrative-framework' with the 'prospective metaphoricity as positivism/rational-empiricism meaningfulness-and-teleology', over which its pseudo-edginess/pseudo-incisiveness is cross-generationally involved-as-of-a-fooling-about-exercise in 'an internal parrhesiastic-aestheticisation transitioning accommodation towards positivism/rational-empiricism so-induced by the positive-opportunism constraint of prospective positivism/rational-empiricism meaningfulness-and-teleology' as so empirically verifiable historically with regards to metaphoricity—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation induced transitioning as from relative-ontological-incompleteness-of-reference-of-thought towards relative-ontological-completeness-of-reference-of-thought, and this reality should equally prospectively be reflected with regards to our presencing positivism-procrypticism prospective integration of deprocrypticism meaningfulness-and-teleology effectively rather implies metaphoricity—as-event-of-prospective-intemporal-

	<i>parrhesiastic-aestheticisation and not meaning to our presencing positivism—procrypticism as we rather enter into a pseudo- edginess/pseudo-incisiveness totalising—self-referencing- syncretising/circularity/interiorising/akrasiatic-drag as of our apriorising- teleological-thresholding—as-teleological-framework/narrative- framework’ with the prospective metaphoricity—as-event-of-prospective- intemporal-parrhesiastic-aestheticisation as deprocrypticism meaningfulness-and-teleology)</i>
socially- functional-and- accordant	<i>socially-functional-and-accordant- (construed-in-terms-of- ‘least-and- derived-temporal-operating-modalities-of-the-reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness-inducing-the- uninstitutionalised-threshold’-and-not- ‘maximal-as-intemporal-operating- modality-of-reference-of-thought-as-of-maximalising-recomposuring-for- relative-ontological-completeness/transvaluating-as-inducing-the- prospective-institutionalisation’; as-the-transdimensional/transcendental- dichotomy-of-ontologically-unsound-and-sound-shades-of-apparently-the- same-reference-of-thought-(so-disambiguated-as-of-existential- contextualising-contiguity’s-reifying/elucidating-of-prospective-relative- ontological-completeness-of-reference-of-thought-devolving-as-of- instantiative-context))</i>
storied-construct	<i>storied-construct- (as-of- ‘ontologically-hegemonising-narrative ontological-performance’)</i>
subknowledging	<i>subknowledging- (dementing-as-if-of-ontologically-veridical-sound- thought)</i>
temporality	<i>temporality / shortness-of-register-of-meaningfulness-and- teleology/ontologically-perverting-immediacy-behaviour,-as-of- uninstitutionalised-threshold,-as-of-inherently-determinable-apriorising- teleological-thresholding—as-teleological-framework-or-narrative- framework / perversion-of-categorical-imperatives-or-axioms-or-registry- teleology</i>
totalising	<i>totalising refers to ‘being-epistemically-all-defining-and-determining-in- effect-as-of-circumscribing/delineating,-and-so-as-of-meaningfulness-and- teleology-underlying- apriorising/intelligibilitysetup/measuringinstrument/axiomatising- implications and so-reflected as of the epistemic construal from existence- potency perspective of analysis in determining ontological-veracity or ontological-impertinence’, and is contrasted with the notion of totalitarian as ‘being-all-defining-and-determining-rather-by-human-subpotency- obstinacy/ideology-overt-projection/assertion that ignores-and-overlooks the epistemic construal from existence-potency perspective of analysis in determining ontological-veracity or ontological-impertinence’; such that the notion of totalising is rather as of the epistemic reflection of ontological-veracity about say a given totalising—thrownness-in-existence registry-worldview/dimension effective totalising/circumscribing/delineating meaningfulness-and-teleology as reflected by the fact that apriorising/intelligibilitysetup/measuringinstrument/axiomatising by a positivistic mindset is totalisingly/circumscribingly/delineatingly different</i>

from a non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given meaningfulness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity

totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag *totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag- (as-wrongly- implying-apriorising/intelligibilitysetup-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought-that-is-prospectively-dementing)*

totalising–thrownness-in-existence *totalising–thrownness-in-existence refers to the fact that the human mindset as of the construction-of-the-Self is inherently of a given ‘determinable relative-ontological-completeness/incompleteness apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ as reflected in its given totalising–thrownness-in-existence registry-worldview/dimension apriorising/intelligibilitysetup/measuringinstrument/axiomatising, such that ontologically there is variance of the human mindset totalising–thrownness-in-existence disposition successively as of the state of recurrent-utter-uninstitutionalisation trepidatious-consciousness, base-institutionalisation–ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, our present positivism–procrysticism occlusive-consciousness and prospective deprocrysticism protensive-consciousness; and so in reflection of the ontological-aesthetic-tracing metaphoricity of human meaningfulness-and-teleology as of underlying ontological-dementation/dialectical-dementation stranding dialectics of the human institutionalisation process shifting phasing of ‘dialectical-thinking’ representation and ‘dialectical-dementing’ representation of the very same existence purview as of relative-ontological-completeness*

totalitative *totalitative is rather ‘of epistemic/notional projective evaluation about the ontological-performance-including-virtue-as-ontology as of existence-potency of all totalities so-construed as projective-totalitative–implications’ whereas totality is rather about any inherent ‘totalising/circumscribing/delineating totality’ given meaningfulness-and-teleology representation arising as of its totalising–thrownness-in-existence’, and thus totalitative contrasts with ‘totalising/circumscribing/delineating totality’ (as of human-subpotency apriorising/intelligibilitysetup/measuringinstrument/axiomatising) in that while the latter refers to any given registry-worldview/dimension closed-construct-of-meaningfulness-and-teleology-as-of- ‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications as of its social-stake-contention-or-confliction and so whether as of a given relative-ontological-incompleteness or relative-ontological-completeness registry-worldview/dimension inherent ‘totalising/circumscribing/delineating totality’ of meaningfulness-and-teleology, totalitative (as of existence-potency edginess/incisiveness—of- apriorising/intelligibilitysetup/measuringinstrument/axiomatising*

epistemic-veracity implications) rather refers to epistemically/notionally construing/evaluating projectively the human meaningfulness-and-teleology of any such 'totalising/circumscribing/delineating totality' and so as of the entire institutionalisation process opened-construct-of-meaningfulness-and-teleology in increasing relative-ontological-completeness as of the notional-deprocrypticism 'true-ontology—as-of-Being-development/ontological-framework-expansion' perspective of perception in reflecting human-subpotency potential to converge to existence-potency edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising; with the implication that the 'totalising/circumscribing/delineating totality' contingent-ontology—as-of-conventioning-referencing perspective of say non-positivism/medievalism or procrypticism cannot all of a sudden respectively start dialectically-thinking in positivism or deprocrypticism terms-as-of-axiomatic-construct and it is only a totalitative sense-of-things 'as of existence-potency epistemic/notional projective construal/evaluation' that can allow for the mental-projection out of any given registry-worldview/dimension closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications to reflect-and-contemplate of prospective dialectical-thinking representation as of transcendence-and-sublimity over prior dialectical-dementing representation, hence a projective-totalitative-implications construal is intimately associated with dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of the 'displacement/decentering-of-the-human-subject induced as of ontological-dementation/dialectical-dementation stranding dialectics' in undermining the 'shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing' associated with 'totalising/circumscribing/delineating totality' closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications perspective

totality

totality refers to the fact that human totalising—thrownness-in-existence structurally/paradigmatically induces the totalising/circumscribing/delineating nature of human meaningfulness-and-teleology in existence with this totalising/circumscribing/delineating varying as of relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought projective-totalitative-implications, such that human Being-development/ontological-framework-expansion conception and thereof-its-devolving-institutional-and-living-conceptions-of-beings are reflected-as-of-its- 'totalising—thrownness-in-existence' totalising-and-internally-coherent apriorising/intelligibilitysetup/measuringinstrument/axiomatising for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology in existential-instantiations; and totality as such further speaks of the totalising/circumscribing/delineating nature of human 'reference-of-thought-which-varies-as-of-relative-ontological-incompleteness/relative-ontological-completeness-implications'-as-labile-to-metaphoricity-as-of-reference-of-thought-evolving-and-devolving-

teleological-structure-of-meaningfulness, and we can consider in this regards 'the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' wherein existence-potency perspective of human ontological-performance/ontological-veracity shows a relative-ontological-completeness variation as of 'traditional classical mechanics axiomatic-construct' to 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct'

transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism

transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism- (construed as 'reducing temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising-self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction)

transversality/logical-incongruence

transversality/logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith-or-flawed-existential-elevation-of-reference-of-thought: transversality involves the epistemic construct of meaningfulness-and-teleology as of 'existence-potency edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising' construed as knowledge-reification gesturing, and so over a human ordinary/averaging-of-thought mental-reflex to construe meaningfulness-and-teleology as of 'human-subpotency enframing pseudo-edginess/pseudo-incisiveness of its second-natured institutionalisation uninstitutionalised-threshold' thus exposing such meaningfulness-and-teleology to human totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing self-consciousness/construction-of-the-Self for prospective transcendence-and-sublimity to arise as of transversality induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the 'given registry-worldview/dimension reference-of-thought mathesis/motif/throwness-disposition that underlies its supra-social construct and averaging-of-thought' doesn't exist because of its closed-structure-of-meaningfulness-and-teleology together with the consequent susceptibility to sophistic manipulation of such presencing human-subpotency perspective of social-stake-contention-or-confliction and this further explains why prospective reasoning-through/messianic-reasoning has ever always been as of a 'presencing consummated/forfeiting posture' in this respect in order to then outrightly commit to prospective transcendence-and-sublimity value aspiration

reflecting the fact that given human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-
 intemporal-dispositions—existentialism-form-factor potentiation construed
 as ‘human-subpotency convergence to existence/existence-potency’ is
 beyond ‘the averaging of temporal-and-intemporal individuations
 dispositions’ or any second-natured institutionalisation supra-social
 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
 equally reflects as of its implied ‘existence-potency edginess/incisiveness—
 of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ a
 unification-of-conceptualisation epistemic-disposition over a pseudo-
 edginess/pseudo-incisiveness disparateness-of-conceptualisation
 epistemic-disposition wherein the appropriate perspective of subject-
 matters/domains-of-study elucidation/knowledge-reification reflects their
 respective subpotency panintelligibility-as-reifying-and-empowering-
 reflexivity-of-ecstatic-existence perspective; transversality further speaks
 to the fact of existence-potency edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 perspective ‘affirmation/projection/assertion/dueness-validating-
 logicising/suitablemeasuringinstrument-validating-
 measuring/dialectically-thinking of meaningfulness-and-teleology as of
 prospective relative-ontological-completeness’ over the
 ‘unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-
 measuring/dialectically-dementing of meaningfulness-and-teleology as of
 prior relative-ontological-incompleteness’, wherein for instance the
 underlying misinformation/misanalysis/misrepresentation about
 postmodern-thought as of its prospective relative-ontological-
 completeness arises because of its assessment from the ontologically-
 flawed perspective of naïve identitive positivism’s
 procrypticism/disjointedness-as-of-reference-of-thought rather in prior
 relative-ontological-incompleteness with further susceptibility to sophistry
 of intellectual falsehood and muddlement as of institutional-being-and-
 craft, just as assessing budding positivism/rational-empiricism thought
 from medieval scholasticism perspective will induce a ridiculous and
 ontologically-flawed apriorising/axiomatising outcome about budding
 positivism which was further susceptible to medieval pedantic sophistry as
 of institutional-being-and-craft; furthermore, transversality as of its
 implied ‘existence-potency edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ for
 aetiologisation/ontological-escalation entails that
 ‘appropriateness/soundness of human ontological-performance-including-
 virtue-as-ontology and hence value-and-aspirational-construct’ is
 ‘precedingly and absolutely determined rather as of relative-ontological-
 completeness over relative-ontological-incompleteness projective-
 totalitative—implications’ wherein for instance the positivist relative-
 ontological-completeness value-reference as walking into the forest to
 retrieve a plant cure overrides as of the projective-totalitative—
 implications of ‘existence-potency edginess/incisiveness—of-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising' the animistic social-setup 'evil forest' value-reference as of its relative-ontological-incompleteness and the same applies prospectively with deprocrypticism relative-ontological-completeness 'preempting-of-disjointedness-as-of-reference-of-thought' value-reference over our positivism-procrypticism relative-ontological-incompleteness value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental human institutionalisation process as of 'true-ontology—as-of-Being-development/ontological-framework-expansion' doesn't apply to us; ultimately, transversality further entails that the inherent incompatible and contrastive projective-totalitative-implications of 'apriorising/intelligibilitysetup/measuringinstrument/axiomatising in edginess/incisiveness as of existence-potency implied prospective relative-ontological-completeness opened-construct-of-meaningfulness-and-teleology in its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as enabling prospective transcendence-and-sublimity' and 'apriorising/intelligibilitysetup/measuringinstrument/axiomatising in pseudo-edginess/pseudo-incisiveness as of human-subpotency implied prior relative-ontological-incompleteness closed-construct-of-meaningfulness-and-teleology-as-of- 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications and as it is reinforced with sophistic institutional-being-and-craft in existential-extirpation-as-of-existential-unthought', means that human and social transcendence-and-sublimity while critically instigated as from 'human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal ontological-faith-notion-or-ontological-fideism reasoning-through/messianic-reasoning epistemic-ricochettingly/transepistemicityally' is more effectively and existentially achieved rather as of 'constraining positive-opportunism' that is socially elicited as of the underlying 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' as of more profound ontological-primemovers-totalitative-framework validation as of existence-potency in inducing second-natured institutionalisation and prospective supra-social construct

uninstitutionalised
-threshold *uninstitutionalised/unintemporalised/temporal-solipsistic/recomposuring/animality-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation- (construed-as-of-the-uninstitutionalised-threshold-temporal-meaningfulness-and-teleology-in-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,-and-so-as-wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives-of-the-registry-worldview's/dimension's-institutionalisation-categorical-imperatives/axioms/registry-teleology,-wherein-the-institutionalising-*

mathesis/motif/thrownessdisposition-attains-its-institutionalising-limits-as-of-human-subpotency-relative-to-existence-potency;-and-so-construed-as-from-the-instigating-intemporal-ontological-faith-notion-or-ontological-fideism-recurrent-shot-for-prospective-relative-ontological-completeness-with-respect-to-the- 'parrhesiastic seeding-promise-of-human-subpotency-ontological-performance-correspondence-with-the-full-potency-of-existence-as-of-its-coherence/contiguity' }

universal-
transparency

universal-transparency-of-veridical-meaningfulness-and-teleology-for-social-functioning-and-accordance—as-of-social-stake-contention-or-confliction-(for-undermining-social-incoherency-by-constraining-transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism)'

vices-and-
impediments

vices-and-impediments-as-to-living/institutional/Being—as-of-reference-of-thought/structural/paradigmatic-defect-of-ontological-performance-including-virtue-as-ontology

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/deconstruction/ontological-reconstituting/organic-comprehension-thinking/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness of a 'convictionally predisposed human mind' as of prelogism or prelogism-as-of-conviction. 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 as of the socially-functional-and-accordant phenomenal specificity that is of relevance in this paper. In other words, 'the cinglé' perceives meaning as 'a hollow mimicking form in-of-itself that determines others behaviour' in contrast to the normal human relation to meaning as an essence or conviction or prelogism we abide by (and so, even in the case of bad conviction or prelogism where the bad logic of the prelogism-as-of-conviction mind operates by an ad hoc and circumspect exaggeration or omission).

In other words, the psychopath manifests postlogism/'perverted-outcome-sought-precedes-existentially-veridical-logical-dueness' by its reference-of-thought-devolving-as-of-instantiative-context 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/impulsively 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, contrasted to the

normal prelogism-as-of-conviction minds prelogical state ('existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at' construed as 'what does the veridical logical-processing-or-logical-implication of a given existential situation intrinsically imply as relevant and sound outcome', i.e. meaning-as-ontologically-veridical/in-conviction, whether thereafter the logical-processing-or-logical-implication is rightly or wrongly assumed). Hence prelogism or prelogism-as-of-conviction is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which logical-processing-or-logical-implication is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implication can be well performed subsequently despite an initial failure or possible initial failures. Whereas with postlogism or postlogism-as-of-non-conviction this essentially has to do not with an issue of logical-processing-or-logical-implication but rather an issue of perversion-of-reference-of-thought, as logical-processing-or-logical-implication is on the basis of a sound reference-of-thought (non-perversion-of-reference-of-thought) such that fundamentally 'the notion of the dueness for logical-processing-or-logical-implication' is ontologically jeopardised by the inherent perversion-of-reference-of-thought as 'first-order perversion, out of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context', of apriorising-reference-of-thought-elements/apriorising-registry-elements which are denaturing of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology. Further to this is the derived second-order level deception as of wrongly implied logical-processing-or-logical-implication thereof, as of infinite deception possibilities from this faulty-mentation-procedure-deception-or-urge arising where the implied first-order perversion-of-reference-of-thought is wrongly acquiesced to as appropriateness-of-reference-of-thought-as-of-conflatedness thus wrongly

implying that logical-dueness arises for logical engagement with interlocutors; and so in contrast to the infinite possibilities of ‘sound logical-processing-or-logical-implication’ from non-perversion-of-reference-of-thought. Hence postlogism is actually a usurpation/arrogation of the prelogism-as-of-conviction mentation reflex where social universal-transparency of apriorising–reference-of-thought-elements/apriorising–registry-elements is not available/obscured as of lack of insight on existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; with the result that with respect to the reference-of-thought, postlogism ‘induces as of ontological-normalcy/post-convergence perspective, a degraded-as-dementing differentiation of existential meaningfulness-and-teleology’ unlike prelogism which ‘induces as of ontological-normalcy perspective, an elevated-as-sound-thinking differentiation of existential meaningfulness-and-teleology’. The postlogical disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism/dementing-integration (due to psychopathic/postlogism induced social loss-of-awareness of the social universal-transparency) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction. (‘Candidty/Candour-capacity’ is the ‘overall ontological-contiguity of variance of the same nature as of contiguity of meaningfulness-and-teleology’ in the sense that various degrees of temporal-to-intemporal individuations upholding/failing of candidty/candour-capacity roughly equate to such an ‘intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-

enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context categorisation construal/conceptualisation'.
 The notion of 'candidty/candour-capacity' offers a better construing/conceptualising rather
 in ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-
 in-'protensive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context as of ontological-contiguity as referring to a variance of the same
 construct as of point-referencing as required for a construal that is
 uninhibited/decomplexified with regards to the positivism-procrypticism registry-
 worldview/dimension in the conflatedness construing of the deprocrypticism registry-
 worldview's/dimension's reference-of-thought as dialectically-thinking-and-centered-to-
 prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology and
 reflecting the positivism-procrypticism registry-worldview/dimension as dementing-and-
 decentered-to-prior-institutionalisation's categorical-imperatives/axioms/registry-teleology.
 'Candidty/Candour-capacity' as such refers to the comprehensiveness/social-context-holism-
 construed-conflatedness of individuation and consequently social capacity for ontological-
 normalcy, so reflected in social-context-holism-construed-conflatedness of individual and
 social construal/conceptualisation of meaningfulness-and-teleology in upholding/failing
 ontological-normalcy as reflected by 'closeness-of-tethering-trajectory to prelogism-as-of-
 conviction commitment of reference-of-thought' or 'looseness-of-tethering-trajectory to
 prelogism-as-of-conviction commitment of reference-of-thought'/'madeupness/bottomline of

reference-of-thought' as explaining thus the possibility respectively of appropriateness-of-reference-of-thought-as-of-conflatedness or perversion-and-derived-perversion-of-reference-of-thought, behind the grander issue of ontological-incompleteness/completeness-of-reference-of-thought. Basically, this points to 'notional effecting construing/conceptualising' with respect to ontology/ontological-normalcy as of the thresholds of 'effecting-parsimony' as temporality and 'effecting-wholeness' as intemporality; the elucidation of which brings out the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought social universal-transparency, enabling intemporal/ontological skewing for institutionalisation. It is the resolving as aetiologisation/ontological-escalation of 'candidty/candour-capacity' as of transcended/superseded psychoanalytic-backdrop for the prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights overcoming human procrypticism or disjointedness-as-of-reference-of-thought that will usher in futural Being-development/ontological-framework-expansion as of prospective depcrypticism 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'-hollow-staging-and-performance' that ushered in our prospective Positivism institutionalisation psyche and the institutionalisation possibilities thereof. Notional candidty/candour-capacity thus allows for meaningfulness to be recasted in terms-as-of-axiomatic-construct of 'narratives of candidty/candour-capacity in existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context' reflecting more directly the candidty projective-totalitative-implications as of successive temporal-to-intemporal individuations specifically as a capacity variance of the same construct. Furthermore, such a candidty/candour-capacity approach as syncing with a Depcrypticism

reference-of-thought as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought conflatedness over our positivism–procrypticism reference-of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ as to the nature of the positivism–procrypticism social-functioning-and-accordance—as-of-social-stake-contention-or-confliction threshold as uninstitutionalised-threshold amenable to perversion-and-derived-perversion-of-reference-of-thought on the basis of its more simplistic and direct notion of candidity/candour-capacity variance of the same construct. Unlike the ‘intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context categorisation scheme’ which rather construes a presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness that is dialectically-thinking and centered positivism–procrypticism registry-worldview/dimension; the ontological-contiguity of a deprocrypticism candidity/candour-capacity construal/conceptualisation articulated as of ‘deprocrypticism narrative of candidity/candour-capacity’ is as of a uninhibited/decomplexified conflatedness in futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview’s/dimension’s reference-of-thought as dialectically-thinking-and-centered-to-prospective-institutionalisation’s-categorical-imperatives/axioms/registry-teleology and construing our positivism–procrypticism registry-worldview/dimension as dementing-and-decentered-to-prior-institutionalisation’s categorical-imperatives/axioms/registry-teleology. Candidity/Candour-capacity as such highlights from

the perspective of the dialectically-thinking-and-centered-to-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology soundness-or-authenticity-of-reference-of-thought as deprocrypticism opened-construct-of-meaningfulness-and-teleology the dementing/unsoundness-or-inauthenticity-of-reference-of-thought of the positivism–procrypticism closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications, despite the latter’s totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apparent soundness, at its uninstitutionalised-threshold of procrypticism as wooden-language—of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology. In this regard and dialectically, ‘meaningfulness-and-teleology is closed and opened successively’ as of the ‘successive uninstitutionalised-thresholds and institutionalisations’ driven by the ontological-faith-notion-or-ontological-fideism for intemporal-preservation-entropy-or-contiguity—or–ontological-preservation; - as closed by non-rules-as-impulsive-or-accidented-or-random-mental-disposition in ‘recurrent-utter-uninstitutionalisation uninstitutionalisation’, - opened as rule-making by rulemaking-over-non-rules in ‘base-institutionalisation institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘ununiversalisation uninstitutionalisation’, - opened as universalisation by universalisation-directed-rulemaking-over-non-rules in ‘universalisation institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘non-positivism/medievalism uninstitutionalised-threshold’, - opened as positivism by positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules in ‘positivism institutionalisation’ but then closed at the uninstitutionalised-threshold as ‘procrypticism uninstitutionalisation’, and prospectively opened as deprocrypticism by pre-empting-procrypticism-or-disjointedness-as-of-reference-of-thought,-as-if-of-

positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules
 in ‘deprocrypticism institutionalisation’. Candidity/Candour-capacity thus provides rather a
 simplistic, authentic and uninhibited/decomplexified storied construal in ontological-
 contiguity as of the ontological-normalcy/post-convergence of notional-deprocrypticism not
 saddled with our ‘relatively deficient positivism–procrypticism mindset complex’ of such
 intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-
 consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-
 for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context as highlighted before, and so-related, as a
 storied-construct candidity/candour-capacity construing meaningfulness-and-teleology
 contrastively as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of
 prior relative-ontological-incompleteness-of-reference-of-thought and the
 affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of prospective relative-ontological-completeness-
 of-reference-of-thought, in ontological-contiguity and respectively as of say positivism–
 procrypticism and deprocrypticism references-of-thought-devolving-teleological-structure-of-
 meaningfulness. Interestingly pointing out effectively that such a candidity/candour-capacity
 construal of deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology is what is normal—as-of-
 ontological-normalcy meaningfulness-and-teleology in the ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-

reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context reflection of candidty/candour-capacity and
 that our own positivism–procrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology is relatively abnormal by its
 meaningfulness intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-
 ‘occlusive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context. In order words, just as retrospectively we can construe that the
 respective placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology of recurrent-utter-uninstitutionalisation as of random-as-impulsive-
 phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context, base-institutionalisation–ununiversalisation as of nominal-as-
 tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context, universalisation–non-positivism/medievalism as of ordinal-as-
 qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-

reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; were respectively defective in their reflection of the fullness/completeness of existence-potency/intrinsic-reality/ontological-veridicality, that of our positivism–procrypticism is defective as well as of intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidentalizing-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; and so reflected from deprocrypticism ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidentalizing-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context

candidty/candour-capacity

fullness/completeness of existence-potency/intrinsic-reality/ontological-veridicality basis as conflatedness in construing their respective ontological-normalcy/post-convergence-relative-distractive-alignment-to-reference-of-thought arising as of their respective relative totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions in failing to contrastively-construe at their respective uninstitutionalised-thresholds the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicing/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of prior relative-ontological-incompleteness-of-reference-of-thought and the affirmation/projection/assertion/dueness-validating-logicing/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of prospective relative-ontological-completeness-of-reference-of-thought, and thus wrongly implying issue of logical-processing-or-logical-

implicitation in wrong ontological-contiguity equivalency of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-
 teleology. Abstractly, the ontological-contiguity issue has to do with a prospective precise
 ontological-normalcy in post-convergence as of ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context precision but then construed in prior imprecise
 epistemic-abnormalcy as of respectively intervalist-as-categorising-phenomenal-
 abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context or ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
 ‘preclusive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context or nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-
 in-‘warped-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context or random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-

‘trepidatious-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context, and all in subpar construals/conceptualisations to the ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context, with the successive imprecisions wholly operating as if utterly precise,
 whereas these are distractive to the profound precision in ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context; thus equally explaining the requisite
 structural/paradigmatic construal/conceptualisation for prospective relative-ontological-
 completeness-of-reference-of-thought as of pure-ontology/existence-as-of-its-mimetic-
 echoness! Such a phenomenal insight as of ‘ontological-reconstituting’ is instructive of how a
 Derridean deconstruction critique as a bottomless chessboard of a Heideggerian destruktion
 as incapable of getting at the bottom of the archaeological-layers/historiality-tracing of
 ontological axioms/horizons of meaningfulness as of its ‘attempt-at-such-a-delaying’ thus
 considered to be inherently ontologically-deficient/incomplete, can be superseded ‘beyond-
 and-sidestepping any such archaeological-layers/historiality-tracing limitation’ by rather

construing-of-and-informing-as-to the inherent possibilities of pure-ontology insight as reflected by ‘inherent notional-conflatedness/constitutedness-to-conflatedness ontological-normalcy/post-convergence/postdication/metaphysics-of-absence phenomenal insight about pure-ontology/existence-as-of-its-mimetic-echoness’ as highlighted with the ‘various as random-as-impulsive/nominal-as-tendentious/ordinal-as-qualifying/intervalist-as-categorising/ratio-contiguity/ratiocination-as-referential phenomenal-abstractiveness-of-presence-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context construed as notional conflatedness’, and so conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from physical phenomena occurrences/events archaeology/historiality-tracing and is capable of construing-of-and-informing-as-to such physical phenomena occurrences/events archaeology/historiality-tracing, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology/historiality-tracing derived-science. Insightfully, such a candidity/candour-capacity deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology construed as most ontologically-veridical human psychical representation and so over our present positivism–procrypticism psychical representation, is effectively grounded on the notion that placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications meaningfulness-and-teleology and considers its own by reflex to be sanctimonious. But then the fact is the true sanctimony lies with intrinsic-reality/ontological-

veridicality construed as of prospective relative-ontological-completeness-of-reference-of-
 thought as it so defines the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology veracity/ontological-pertinence
 as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, as
 implied with the notion of 'dialectically-thinking-psychology or psychology-of-mentation-
 dynamics or natural psychology-of-dynamics'. Thus, however weird it may seem to our
 positivism–procrypticism psychical representation, in reflecting our positivism–procrypticism
 relative epistemic-abnormalcy to it a candidity/candour-capacity deprocrypticism
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology as of ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-
 of-presencing-in-'protensive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context is actually more real and profound ontologically to ours as of our
 positivism–procrypticism intervalist-as-categorising-phenomenal-abstractiveness-of-
 presencing-in-'occlusive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context, and so just as the latter being more profound ontologically with respect
 to the relative epistemic-abnormalcy of the universalisation–non-positivism/medievalism
 psychical representation will seem weird to the latter as of its ordinal-as-qualifying-
 phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context; underlying the placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology transformative projective-
 totalitative-implications involved with ontological-dementation/dialectical-dementation
 stranding dialectics as it induces relative reference-of-thought-categorical-
 imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
 meaningfulness-and-teleology as of the affirmation/projection/assertion/dueness-validating-
 logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of
 prospective relative-ontological-completeness-of-reference-of-thought with respect to the
 unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of
 prior relative-ontological-incompleteness-of-reference-of-thought, and so beyond any
 registry-worldview's/dimension's metaphysics-of-presence mental complexes. Thus
 candidity/candour-capacity deprocripticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology implied reference-of-thought-
 categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as of the
 affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of prospective relative-ontological-completeness-
 of-reference-of-thought and unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of
 prior relative-ontological-incompleteness-of-reference-of-thought, contrary to the various
 'ascription-constructs' of the respective placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology as of positivism–procrypticism
 intervalist-as-categorising ‘ascription-construct of kindness-humility-helpfulness-etc.
 transience’, universalisation–non-positivism/medievalism ordinal-as-qualifying ‘ascription-
 construct of good-to-bad transience’, base-institutionalisation–ununiversalisation nominal-as-
 tendentious ‘ascription-construct of allegiance/subservience transience’, and recurrent-utter-
 uninstitutionalisation random-as-impulsive ‘ascription-construct of impulsive-or-accidental-
 or-haphazard-or-random transience’, is notionally construed not on a categorical-
 imperatives/axioms/registry-teleology basis as of ascription but wholly as a ratio-
 contiguity/ratiocination-as-referential ‘ontological-performance-construct of
 candidity/candour-capacity’ as of conflatedness with respect to the upholding/failing of
 ontological-normalcy by prospective relative-ontological-completeness-of-reference-of-
 thought ontological-performance; and so beyond a vague notion of virtue but rather as an
 overall superseding reference-of-thought/structural/paradigmatic—ontological-performance-
 including-virtue-as-ontology. In other words from an ontological-normalcy perspective
 implied with candidity/candour-capacity deprocrypticism placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology, ascription-constructs are naïve
 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construals of
 human reference-of-thought/structural/paradigmatic—ontological-performance-including-
 virtue-as-ontology. The ontological-normalcy/post-convergence nature of intrinsic-
 reality/ontological-veridicality implies human reference-of-thought/structural/paradigmatic—
 ontological-performance-including-virtue-as-ontology is construed as it upholds/fails
 ontological-normalcy as from prospective relative-ontological-completeness-of-reference-of-
 thought and is actually a wholly internal process of conflatedness, highlighting ‘the
 concatenation to intemporal-projection inextricably of derived-denaturing-deprojections-in-
 distractiveness-of-intemporal-projection, with the former in relative intemporality and the

latter in relative temporality as of distractiveness'; construed as temporal-concatenation-to-intemporality-or-ontological-veridicality-as-of-'reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold'. As a further elucidation, by 'protensive-consciousness' is meant the consciousness-awareness-teleology projective-totalitative—implications of conflatedness as an anticipatory mental-disposition with respect to deprocrpticism's preempting-of-disjointedness-as-of-reference-of-thought Being-development and its meaningfulness-and-teleology certitude/uninhibited reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology wherein 'limited-mentation-capacity is overcome by its referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising' as of 'ontological-normalcy/post-convergence of the full-cohesive-transcendental-enabling/existence-potency-determinativeness ingrained in social universal-transparency; in contrast to our positivism—procrpticism 'occlusive-consciousness' with consciousness-awareness-teleology implications as of 'human limited-mentation-capacity by its categorising—ontologically-compromised-mediating,-as-of-its-specific-constitutedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising' for positivism—procrpticism Being and its meaningfulness-and-teleology reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology, or respectively for universalisation—non-positivism/medievalism 'preclusive-consciousness', base-institutionalisation—ununiversalisation 'warped-consciousness' and recurrent-utter-uninstitutionalisation 'trepidatious-consciousness', with consciousness-awareness-teleology implications as of 'human limited-mentation-capacity by their respectively-qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-

dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings’ as of their corresponding registry-worldviews/dimensions Beings and associated meaningfulness-and-teleology reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology. Underlying such graduated conceptualisation of human consciousness as of notional conflatedness, is the fact that as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, such human consciousness conflatedness ultimately behind the successive institutionalisation-cumulations/institutional-recomposures of the institutionalisation process is grounded on its least common human temporality/shortness-to-intemporality/longness denominator which is the ‘constraining social universal-transparency; and while the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism’ is aspirational as inducing the solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal 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 conflatedness as this inevitably leads to temporal concatenation to intemporality, rather its import lies solely as of solipsistic intemporal projection drive given that ontological-faith-notion-or-ontological-fideism is beyond the possibility of its second-natured institutionalisation just as implied with the notion of faith in creeds. Further, the dynamics of such a graduated human consciousness as of notional conflatedness of notional-deprocrypticism can be reinterpreted operantly as of ‘notional-referentialism’ as it points to the fact that categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings are actually

‘various levels of failing to achieve the deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising that ensure ontological-completeness-of-reference-of-thought’, and thus are construed as of the same notion of referentialism, as of ‘pseudo-referentialism mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings 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 mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings’ they still act as if of ‘deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising’, and so ‘in their beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought dementing’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings levels’ their respective neuterising construed as of ‘their prior relative-ontological-incompleteness-of-reference-of-thought of meaningfulness-and-teleology’. Neuterising thus refers to human attribution of meaningfulness-and-teleology as of human limited-mentation-capacity misconstruing, with respect to existential social-stake-contention-or-confliction possibilities, such that its reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology is relatively ontologically-incomplete/of-ontologically-compromised-mediating,-as-of-its-specific-constitutedness, and so-construed from the conflatedness of notional-deprocrypticism; thus neuterising is specifically ‘a contextually developed perversion-or-derived-perversion-of-reference-of-thought, that is second-natured as of its prior relative-ontological-incompleteness-of-reference-of-thought

with the consequent implications of relatively defective meaningfulness-and-teleology ontological-performance. For instance, as of their ontological-incompleteness-of-reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness-of-reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-teleology relative to the ‘abject and brute’ animistic interpretation as meaningfulness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. This is a most elaborate articulation of neuterising but it equally applies where meaningfulness-and-teleology is ‘just about miscued’ say between positivism–procrypticism and deprocrypticism with the latter underlying the disjointedness-as-of-reference-of-thought of the former as it neuterising, for instance in the case of psychopathy and corresponding conjugated-postlogism as social psychopathy as in the various illustrations highlighted herein and particularly as more obviously revealed with childhood psychopathy. In the bigger picture, ascriptivity-or-ascription-hardening/pseudo-referentialism arises as of notional-referentialism/notional-deprocrypticism; wherein recurrent-utter-uninstitutionalisation’s existential reference-of-thought deepest-level of neuterising is elicited by its ‘trepidatious-consciousness impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising failing rulemaking-over-non-rules’, base-institutionalisation–ununiversalisation existential reference-of-thought next

deepest-level of neuterising is elicited by its ‘warped-consciousness tendentious—
 ontologically-compromised-mediating,-as-of-its-specific-constitutedness
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising failing universalisation-
 directed-rulemaking-over-non-rules’, universalisation–non-positivism/medievalism
 existential reference-of-thought after-next deepest-level of neuterising is elicited by its
 ‘preclusive-consciousness qualifying—ontologically-compromised-mediating,-as-of-its-
 specific-constitutedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
 non-rules’, positivism–procrypticism existential reference-of-thought next-after-next deepest-
 level of neuterising is elicited by its ‘occlusive-consciousness categorising—ontologically-
 compromised-mediating,-as-of-its-specific-constitutedness
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising failing pre-empting-
 disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules’, and ultimately futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism existential
 reference-of-thought overcomes neuterising by its ‘protensive-consciousness referentialism—
 ontologically-uncompromised-mediating,-as-of-conflatedness
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as
 structurally/paradigmatically pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’
 and so by way of conflatedness. Thus basically, neuterising of the various references-of-
 thought-devolving-teleological-structure-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 mental-

dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings’ by their respective relative human limited-mentation-capacities as their respective beyond-the-consciousness-awareness-teleologies dementing/de-asserting construed as their respective prior relative-ontological-incompleteness-of-reference-of-thought neuterising, and revealing as of the notional-conflatedness of notional-deprocrpticism their ‘reference-of-thought-devolving—différance/internal-dialectics/difference-deferral’ with regards to their respective reference-of-thought/structural/paradigmatic relative transcendently-unenabled-institutionalisation-level-or-uninstitutionalised-threshold; underlining the ontological implications of understanding neuterising with respect to ‘retrospective and prospective Being underdevelopment elucidations of meaningfulness-and-teleology’ as of neuterising induced failing of reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology. Basically neuterising as so articulated is the conception of ‘the ontological-performance-including-virtue-as-ontology of the various institutionalisations references-of-thought-devolving-teleological-structure-of-meaningfulness’ so-conceptualised from the notional-conflatedness of notional-deprocrpticism protensive-consciousness, and such an ontologically-veridical evaluation of neuterising is construed as a deneuterising—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking’-and-ontologically-flawed-‘dementing/deassertion’ as of the various institutionalisations references-of-thought-devolving-teleological-structure-of-meaningfulness’. The implication here being that neuterising ‘can be disambiguated as of the fundamental human limited-mentation-capacity induced totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context ontological-performance-including-virtue-as-ontology misconstrual-as-neuterising, and so-construed as of referentialism as of the notional-conflatedness of notional-deprocrpticism protensive-

consciousness; thus gaining a superseding insight of the ontologically-flawed references-of-thought-devolving-teleological-structure-of-meaningfulness fixations/hardening-construed-as-neuterising of the various relative-ontologically-incomplete institutionalisations as of their existential-contextualisation; as this deneuterising—referentialism reflecting-ontologically-veridical-‘affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking’-and-ontologically-flawed-‘dementing/deassertion’ as from notional-deprocrypticism, disambiguates 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-structure-of-meaningfulness fixations/hardening-construed-as-neuterising associated with the various institutionalisations in prior relative-ontological-incompleteness-of-reference-of-thought. Insightfully and counterintuitively for elucidative construal, neuterising as of relative epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought is rather ‘a derived-construction as deficient of relative ontological-normalcy/ontological-completeness-of-reference-of-thought’, as it is the elucidation of relative ontological-normalcy/ontological-completeness-of-reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of dialectically-thinking or unaware as unconscious beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as of dementing/deassertion, that reveals neuterising as of epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/ontological-completeness-of-reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of conflatedness’ that is construed the ontologically-veridical nature of ‘distractive-alignment-to-reference-of-thought’-ontological-

destructuring-constitutedness. Understanding and overcoming neutering as such reveals the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatising as critical across all the registry-worldviews/dimensions construed as of ontological-dementation/dialectical-dementation stranding dialectics. The ontological-veridicality of a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ is one grounded as of ontological-dementation/dialectical-dementation stranding dialectics around on ‘decentering/pivoting around the uninstitutionalised-threshold rule’ as a remaking of apriorising/intelligibilitysetup/measuringinstrument/axiomatising involving the resetting of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, pointing out that the prior apriorising/intelligibilitysetup/measuringinstrument/axiomatising has been superseded as of its revealed perversion-and-derived-perversion-of-reference-of-thought and so as of the uninstitutionalised-threshold rule. This explains why at uninstitutionalised-thresholds which are subject to ‘meaningfulness-and-teleology neutering’, prospective institutionalisation can only be achieved as of second-natured constraining social universal-transparency that overcomes the given uninstitutionalised-threshold ‘meaningfulness-and-teleology neutering’ thus enabling the relative ontological-normalcy/ontological-completeness-of-reference-of-thought of the prospective institutionalisation. It also explains why naively implying at an uninstitutionalised-threshold that ‘the social-universally-non-transparent-thus-

non-constraining-element of ontological-faith-notion-or-ontological-fideism' is universally attributable as if humans had only the intemporal/longness-of-register-of-meaningfulness-and-teleology individuation without temporal/shortness-of-register-of-meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived-perversion-of-reference-of-thought; as it is naïve to think that while being at an uninstitutionalised-threshold like universalisation–non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness averaging-of-thought in social-aggregation-enabling, people will 'simply by magic' find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure cross-generational process is effectively the mechanism for 'overcoming non-positivism/medievalism uninstitutionalisation meaningfulness-and-teleology neuterising' to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our 'procrypticism/disjointedness-as-of-reference-of-thought meaningfulness-and-teleology neuterising' to attain futural Being-development/ontological-framework-expansion as of prospective deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of 'notional-referentialism' disambiguated as referentialism, categorising neuterising, qualifying neuterising, tendentious neuterising and impulsive 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/ontological-completeness-of-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 ratio-contiguity/ratiocination’ as of their relative ontological-abnormalcies/ontological-incompleteness-of-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 conflatedness’ for making-sense-of/construing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in relative ontological-abnormalcy/ontological-incompleteness-of-reference-of-thought in the very first place cannot be the basis for articulating, as of their given constitutedness, by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity ontologically-veridical meaningfulness-and-teleology ‘as if in referentialism as of referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ but rather require ‘their ontologically-veridical meaningfulness-and-teleology restoration’ by a conflatedness as of relative ontological-normalcy/ontological-completeness-of-reference-of-thought that factors in ‘their constructed-deficiency with respect to relative ontological-normalcy/ontological-completeness-of-reference-of-thought, so-construed as their neuterising’ as of their categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings; thus enabling ontologically-veridical construal as of both ontological-completeness/incompleteness-of-reference-of-thought of Being and meaningfulness-and-teleology retrospectively to prospectively across the institutionalisation process. To put it another way, as distinct articulations of the same physics intrinsic-reality, we cannot simply by constitutedness by

elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of ‘traditional classical mechanics axiomatic-construct’ given its relative epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought arrive-at/achieve the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ as of its relative ontological-normalcy/ontological-completeness-of-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 conflatedness of ‘traditional classical mechanics axiomatic-construct’ by a totalising–renewing-realisation/re-perception/re-thought as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating; driven by ontological-faith-notion-or-ontological-fideism to reconstruct the same domain of physics as the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its relative epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought is ‘construed as a constructed-deficiency of the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ relative ontological-normalcy/ontological-completeness-of-reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profoundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the notional perspective of ontological construal/conceptualisation.

This is equally relevant with regards to the ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ which refers to the transcendental-enabling/existence-potency conceptual framework that sets up the apriorising/intelligibilitysetup/measuringinstrument/axiomatising for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology 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—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; with the ⟨given consciousness’s neuterising-induced-or-referentialism-induced⟩-reference-of-thought—devolving-teleological-structure-of-meaningfulness as of its intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-structure/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology 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 neuterising-

induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness which is non-rules-as-impulsive-or-accidental-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 as of ontological-faith-notion-or-ontological-fideism for the prospective institutionalisation of base-institutionalisation that is the (warped-consciousness neutering-induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness for enabling intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of base-institutionalisation. This insight extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-structure/teleological-possibilities. This equally explains the divergence of individuals and societies ontological-performance-including-virtue-as-ontology across registry-worldviews/dimensions even though all humans have the same basic intellectual potential; as within the institutionalisation limits of a registry-worldview's/dimension's 'reference-of-thought—devolving-teleological-structure-of-meaningfulness' as its underlying reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising, individuals cannot all of a sudden start thinking in terms-as-of-axiomatic-construct enabled by a prospective registry-worldview's/dimension's institutionalisation 'reference-of-thought—devolving-teleological-structure-of-meaningfulness'; given that there is a need for the requisite institutional-cumulation/institutional-recomposuring as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendences of the institutionalisation process. The fact is that all meaningfulness-and-teleology ontological-performances, whether teleologically-degraded or teleologically-elevated, implied as of within a given reference-of-thought are necessarily in 'ontological-contiguity',

construed as of a ‘difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-
 in-aposteriorising-or-logicising’ of the same totalising/circumscribing/delineating reference-
 of-thought-devolving. Such that a registry-worldview/dimension reference-of-thought
 associated postlogism-slantedness manifestation, which is inevitably being instigated as
 postlogism denaturing wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the
 implied categorical-imperatives/axioms/registry-teleology of its meaningfulness-and-
 teleology, as well as the temporal manifestations of the registry-worldview/dimension
 including conjugated-postlogism, is inevitably in ‘notional contiguity’ with all other
 meaningfulness-and-teleology of that registry-worldview/dimension reference-of-thought
 since there are all grounded either in a ‘conscious-madeupness as teleologically-degraded’ or
 ‘naïve-conviction as flawed supposedly teleologically-elevated’ relationship with the
 same/common/shared categorical-imperatives/axioms/registry-teleology. Such ‘notional
 contiguity’ is implied by the fact that a reference-of-thought is a
 ‘totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the
 same/common/shared categorical-imperatives/axioms/registry-teleology and with all its
 meaningfulness-and-teleology ontological-performances, given its prior relative-ontological-
 incompleteness-of-reference-of-thought as of its
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-
 contextualising-contiguity-in-dereification, being mutually cognisant-and-integrative by
 ‘conscious-madeupness as teleologically-degraded’ or ‘naïve-conviction as flawed
 supposedly teleologically-elevated’ relationship with the same/common/shared categorical-
 imperatives/axioms/registry-teleology. In this regard, a non-positivistic as ‘a superstitious
 centred-totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the
 same/common/shared categorical-imperatives/axioms/registry-teleology as associated with

say a medieval or animistic social-setup implies that a postlogism-slantedness, conjugated-postlogism 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 totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context that is cognisant-and-integrative as of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity dereification in ‘notional contiguity’, as in its questioning and analysing whether the accusation of sorcery is true and so as an assumed/presupposed-as-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising

‘totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared categorical-imperatives/axioms/registry-teleology as of the overall reference-of-thought underlying totalising/circumscribing/delineating belief in superstition, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. Such a construal equally applies to our positivism–procrpticism associated manifestation of disjointedness-as-of-reference-of-thought associated with a postlogism-slantedness, conjugated-postlogism or any other temporal mental-disposition instigation wherein our underlying procrpticism/disjointedness-as-of-reference-of-thought mental-disposition is a ‘notional contiguity’ of the positivism–procrpticism totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context ontological-performances as of ‘conscious-madeupness as teleologically-degraded’ or ‘naïve-conviction as flawed supposedly teleologically-elevated’ relationship with its centred-totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the same/common/shared categorical-imperatives/axioms/registry-teleology. This explains why it is structurally/paradigmatically impossible for either such a non-positivistic social-setup or our procrpticism social-setup to resolve the vices-and-impediments associated with the

corresponding reference-of-thought centred-totalising/circumscribing/delineating
 meaningfulness-and-teleology implied as of the same/common/shared categorical-
 imperatives/axioms/registry-teleology, as it is in circular totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag as of its
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising centred-totalisation
 grounding; thus explaining the endemisation and enculturation of the associated vices-and-
 impediments. Rather than a ‘difference-in-kind’ implied as of ‘notional-contiguity’, it is
 rather a ‘difference-in-nature’ as of an ‘epistemic-break or notional-discontiguity/epistemic-
 discontiguity’ as of the prospective relative-ontological-completeness of the prospective
 reference-of-thought ‘totalising/circumscribing/delineating meaningfulness-and-teleology
 implied different and relatively-more-profound-and-complete categorical-
 imperatives/axioms/registry-teleology which is non-cognisant and non-integrative and ‘not in
 notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought
 ‘totalising/circumscribing/delineating meaningfulness-and-teleology implied as of the
 same/common/shared categorical-imperatives/axioms/registry-teleology 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 cross-generationally. With a ‘difference-in-nature/notional-discontiguity-or-
 epistemic-discontiguity/difference-in-apriorising-or-axiomatising’ construal there is a double-
 gesture of reification as of implying more critically the inappropriateness of the centred-
 totalisation/reference-of-thought as of its underlying meaningfulness-and-teleology implied
 same/common/shared categorical-imperatives/axioms/registry-teleology, which then
 inherently points to the inappropriateness of logical-processing-or-logical-implication on the
 basis of the centred-totalisation/reference-of-thought and hence implying that there can’t be
 any dialogical-equivalency. 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', with its apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity-in-dereification cognisant-and-integrative with a non-positivistic superstitious meaningfulness-and-teleology centred-totalisation/reference-of-thought, and that itself is perceived as of 'aetiological concern' as to the possibility of an apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity-in-dereification mental-disposition that can be cognisant-and-integrative in 'notional contiguity' with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments. The same applies from a deprocrpticism perspective with regards to a procrpticism/disjointedness-as-of-reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology in the same disjointedness-as-of-reference-of-thought terms-as-axiomatic-construct by which the procrpticism/disjointedness-as-of-reference-of-thought arises in the first place is in circular totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centred-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments as of that fundamental totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context centred-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure in second-naturing such a prospective institutionalisation 'reference-of-thought—devolving-teleological-structure-of-meaningfulness' that enables such a transformation whether from a retrospective or prospective transcendence perspective. This

explains ontological-normalcy/post-convergence referentialism as construing/conceptualising the most profound/complete ontologically-veridical ‘reference-of-thought construction of meaningfulness-and-teleology’, as of the succession of registry-worldviews/dimensions from the notional-deprocrypticism perspective construal/conceptualisation, as being ‘the most profound/complete ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ grasp of intrinsic-reality/ontological-veridicality’ among all the registry-worldviews/dimensions as of its pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules. Furthermore, within a registry-worldview/dimension for the disambiguation of temporal-and-intemporal mental-dispositions, its reference-of-thought of meaningfulness-and-teleology as its apriorising/intelligibilitysetup/measuringinstrument/axiomatising is its ⟨given consciousness’s neuterising-induced-or-referentialism-induced⟩ as reference-of-thought—devolving-teleological-structure-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 axiomatic-constructs of meaningfulness-and-teleology 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-structure/teleological-possibilities; construed either in elevation-as-of-upholding-ontological-veridicality/institutionalisation as reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of the affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of prospective relative-ontological-completeness-of-reference-of-thought, or in degradation-as-of-failing-ontological-

veridicality/uninstitutionalised-threshold as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of prior relative-ontological-incompleteness-of-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-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, wherein prospective relative-ontological-completeness-of-reference-of-thought elevation/institutionalisation is in soundness-or-authenticity-of-reference-of-thought and prior relative-ontological-incompleteness-of-reference-of-thought degradation/uninstitutionalised-threshold is in unsoundness-or-inauthenticity-of-reference-of-thought. Furthermore, metaphysics-of-absence insight as of ontological-aesthetic-tracing reveals and attends to the notional-deprocrypticism ‘perspective issue’ involved for ‘overcoming defect of ontological analysis arising from metaphysics-of-presence totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’ due to a mental-reflex of representing/skewing-the-representation of presence with respect to its reference-of-thought as of flawed ‘totalising/circumscribing/delineating apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-thought—devolving-teleological-structure-of-meaningfulness’ at the uninstitutionalised-threshold, wrongly construed as rather being in elevation/institutionalisation and thus wrongly reflected as of ‘soundness-or-authenticity-of-reference-of-thought’ rather than being veridically construed in degradation/uninstitutionalised-threshold and thus reflected as of ‘unsoundness-or-inauthenticity-of-reference-of-thought’; and so, when it comes to construing the ontological-veridicality of both elevation/institutionalisation and degradation/uninstitutionalised-threshold as of their respectively ‘relevant apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-

thought—devolving-teleological-structure-of-meaningfulness’, and so with regards to the-
 very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-
 reality/ontological-veridicality which as of underlying relative-ontological-
 incompleteness/relative-ontological-completeness is at the one hand elevated/institutionalised
 and on the other hand degraded/uninstitutionalised, as of human deeper or shallow limited-
 mentation-capacity. Such ontological-aesthetic-tracing as of its notional-conflatedness as it
 implies the conflatedness of the most ‘sound/profound/complete
 anticipation/projection/thrownness-disposition as rather of elevation-as-of-prospective-
 institutionalisation—and-degradation-as-of-uninstitutionalised-threshold-paradigmatic-level-
 of-contrastive-devolving-analysis as of their respective reference-of-thought—elevated-
 devolving-as-of-prospective-institutionalisation and reference-of-thought—degraded-
 devolving-as-of-uninstitutionalised-threshold’ brings out in
 anticipation/projection/thrownness-disposition the overall fundamental elucidative contrast
 between the ‘degradation/uninstitutionalised-threshold unsoundness-or-inauthenticity-of-
 reference-of-thought projection’ and the ‘elevation/institutionalisation soundness-or-
 authenticity-of-reference-of-thought projection’ at their respective reference-of-thought-
 devolving-level of analysis; as can be elucidated contrastively between ‘recurrent-utter-
 uninstitutionalisation uninstitutionalisation and base-institutionalisation institutionalisation’,
 ‘base-institutionalisation—ununiversalisation uninstitutionalisation and universalisation
 institutionalisation’, ‘universalisation—non-positivism/medievalism uninstitutionalisation and
 positivism institutionalisation’ and prospectively ‘positivism—procrypticism
 uninstitutionalisation and deprocrypticism institutionalisation’. The implication here is that
 with say notions-and-accusations-of-sorcery in a universalisation—non-
 positivism/medievalism uninstitutionalisation social-setup, in order to construe ontological-
 veridicality; as of conflatedness we can’t simply imply the presence universalisationnon—non-

positivism/medievalism uninstitutionalisation reference-of-thought—devolving-teleological-structure-of-meaningfulness as the basis of instigating logical-duedness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology, as such a mental-reflex representing/skewing-the-representation of the presence as universalisationnon–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold and wrongly represent its meaningfulness-and-teleology at its uninstitutionalised-threshold as of elevation/institutionalisation in soundness-or-authenticity-of-reference-of-thought projection’. It is rather the conflatedness projective/anticipative contrast between the said uninstitutionalised-threshold/uninstitutionalised-threshold 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 perspective that enables their respective reference-of-thought—devolving-teleological-structure-of-meaningfulness contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness-and-completeness-of-reference-of-thought perspective. Thus it is the ‘anticipation/projection/throwness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold and prospective elevation/institutionalisation respectively implied reference-of-thought—devolving-teleological-structure-of-meaningfulness so-construed on the basis of ‘conflatedness as of the most ‘sound/profound/complete anticipation/projection’ relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’-paradigmatic-level-of-contrastive-devolving-analysis as-of-the-contrast-of-elevation-as-of-prospective-institutionalisation—and-degradation-as-of-uninstitutionalised-threshold that is more profoundly elucidative of existential-instantiations issues of

perversion-and-derived-perversion-of-reference-of-thought whether with regards to notions-and-accusations-of-sorcery in non-positivism or psychopathy and social psychopathy as of our procrypticism/disjointedness-as-of-reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology speaking of prior relative-ontological-incompleteness-of-reference-of-thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of logical-processing-or-logical-implication as of logical coherence, we need to move at the totalising/circumscribing/delineating level of analysis which is the reference-of-thought and then construe meaningfulness-and-teleology as of contrastive elevation/institutionalisation reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’ and degradation/uninstitutionalised-threshold ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’. That is, meaningfulness-and-teleology cannot be registered as of the degradation/uninstitutionalised-threshold but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness-of-reference-of-thought with respect to the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with the implication that meaningfulness-and-teleology lies-with-and-is wholly as of elevation/institutionalisation reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully, ontological-aesthetic-tracing as of notional-conflatedness/constitutedness-to-conflatedness points out that as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality: it is rather and critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-fideism’ the transcendental construct of prospective base-institutionalisation institutionalisation while in recurrent-utter-

uninstitutionalisation uninstitutionalisation ‘doing so by failing the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of recurrent-utter-uninstitutionalisation categorical-imperatives/axioms/registry-teleology in de-emphasising non-conviction and emphasising the conviction essence of prospective relative-ontological-completeness meaningfulness-and-teleology as of existential-contextualising-contiguity knowledge-reification’, and this insight extends as well with regards to ‘articulating organically as of ontological-faith-notion-or-ontological-fideism’ the transcendental construct of prospective universalisation institutionalisation while in base-institutionalisation—ununiversalisation uninstitutionalisation ‘doing so by failing the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of base-institutionalisation—ununiversalisation categorical-imperatives/axioms/registry-teleology in de-emphasising non-conviction and emphasising the conviction essence of prospective relative-ontological-completeness meaningfulness-and-teleology as of existential-contextualising-contiguity knowledge-reification’, ‘articulating organically as of ontological-faith-notion-or-ontological-fideism’ the transcendental construct of prospective positivism institutionalisation while in universalisation—non-positivism/medievalism uninstitutionalisation ‘doing so by failing the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of universalisation—non-positivism/medievalism categorical-imperatives/axioms/registry-teleology in de-emphasising non-conviction and emphasising the conviction essence of prospective relative-ontological-completeness meaningfulness-and-teleology as of existential-contextualising-contiguity knowledge-reification’, and prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism’ the transcendental construct of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation while in positivism—procrypticism

uninstitutionalisation 'doing so by failing the wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of
 positivism—procrypticism categorical-imperatives/axioms/registry-teleology in de-
 emphasising non-conviction and emphasising the conviction essence of prospective relative-
 ontological-completeness meaningfulness-and-teleology as of existential-contextualising-
 contiguity knowledge-reification'; such that essence is actually as of ontological-faith-notion-
 or-ontological-fideism. This reflects ontological-aesthetic-tracing as of its notional-
 conflatedness nature of ontological-performance as anti-nihilistically grounded on
 ontological-faith-notion-or-ontological-fideism as enabled by maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating. It points out that ontologically-veridical
 meaningfulness cannot be construed beyond-the-consciousness-awareness-teleology-in-
 existential-extirpation-as-of-existential-unthought as of a soulless nihilistic-teleology-for-the-
 attainment-of-temporality/human-mortal-whims as it simply brings an end to the
 transcendental potential for the human existential tale perpetuation; as the organic-knowledge
 behind the 'invention' of prospective institutionalisation necessarily has to take precedence in
 further driving the institutionalisation process over a conceptualisation as of denaturing of
 categorical-imperatives/axioms/registry-teleology. Such an approach to transcendence 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 as being
 incremental to the prior registry-worldview's/dimension's reference-of-thought doesn't
 undermine/unshackle that prior reference-of-thought with respect to the-very-same-
 totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-
 veridicality as of the requisite undermining/unshackling by the prospective enlightenment of
 the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-

reality/ontological-veridicality by the prospective registry-worldview's/dimension's
 reference-of-thought ontological-performance given its prospective relative-ontological-
 completeness-of-reference-of-thought. Rather implying a grounded knowledge-construct
 commitment merely 'circularly-complexifies' the uninstitutionalised-
 threshold/uninstitutionalised-threshold reference-of-thought as it adopts by mental-reflex an
 incrementalism-in-relative-ontological-incompleteness mental-disposition rather than a
 maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-
 disposition and thus fails to fulfil the requisite totalising–renewing-realisation/re-
 perception/re-thought registering-of-its-reference-of-thought-rather-as-dementing-and-
 decentered-to-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology
 and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-
 objectified/ontological-bad-faith/nihilistic as of ontological-dementation/dialectical-
 dementation stranding dialectics, which is what allows for transcendence to the prospective
 reference-of-thought for renewal; that is, this will rather bring about the totalising–self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior reference-of-
 thought in 'incremental circular-complexification' and so beyond-the-consciousness-
 awareness-teleology-in-existential-extirpation-as-of-existential-unthought on a false notion of
 'an intemporal temporality', naively passing for intemporality as of intersubjective eliciting
 of temporality. Such notional-conflatedness for ontological-performance implication is easily
 understood as of metaphysics-of-absence when we grasp that a mindset as of a non-
 positivistic social-setup needs to 'wean off organically beyond mere mechanical adjustments'
 its non-positivism before the notion of 'a credible logical engagement in terms-as-of-
 axiomatic-construct of positivism/rational-empiricism with a mindset as of a positivistic
 social-setup' can be genuinely entertained. In this regard, the budding positivists had to
 implied an utter break with medieval-scholasticism-pedants—ideal-type-or-individuation to

avoid the circular problem of their positivism knowledge and science being interpreted in mystical and alchemic terms-as-axiomatic-construct of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endeavouring unleashed as of a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating totalising–renewing-realisation/re-perception/re-thought. This conceptualisation insight points out that prospective procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation associated with our positivism–procrypticism registry-worldview/dimension as of its relative epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought is effectively the defective result of our positivism institutionalisation ontological-structuring-constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of categorical-imperatives/axioms/registry-teleology at the positivism–procrypticism uninstitutionalisation, wherein the prospective ‘procrypticism uninstitutionalisation’ arises as wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s ‘positivism institutionalisation’ categorical-imperatives/axioms/registry-teleology, which then effectively generates the virtuality-or-ontologically-flawed-construal of procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation construed as perversion-and-derived-perversion-of-reference-of-thought of our positivism–procrypticism registry-worldview/dimension. It should be noted that, the ontologically-veridical reflection of procrypticism/disjointedness-as-of-reference-of-thought

is rather construed from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete deprocrypticism perspective’, with deprocrypticism in relative ontological-normalcy/ontological-completeness-of-reference-of-thought of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality as procrypticism which is in epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; and the ontological-veridicality of deprocrypticism itself construed as a totalising–renewing-realisation/re-perception/re-thought of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-fideism. This explains why our positivism–procrypticism so-construed from a deprocrypticism perspective will be decentered and demented, just as our positivism in relative ontological-normalcy/ontological-completeness-of-reference-of-thought construal of non-positivism/medievalism reference-of-thought in relative epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought show the latter to be decentered and dementing. As a further elaboration, the circularity and totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising is fundamentally grounded on its teleological-structure/teleological-possibilities established as of its (given consciousness’s neuterising-induced-or-referentialism-induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness as intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as its

intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. It is only a cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure in the medium to long-term that can transcendently ‘wean off’ from such a teleological-structure/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its (given consciousness’s neuterising-induced-or-referentialism-induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness as intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. This explains as of metaphysics-of-absence why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-structure/teleological-possibilities as of (warped-or-preclusive-consciousness neuterising-induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness as intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology 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 is in a state of circular-pervasiveness-of-‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’! This equally explains the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherent in our prospective

procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation, together with its inherent manifestations of psychopathic postlogism-slantedness and social psychopathy conjugated-postlogism, when construed from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as pre-empting-disjointedness-as-of-reference-of-thought institutionalisation as in our metaphysics-of-presence beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought we systematically override the ontological-veridicality implications of such procrypticism/disjointedness-as-of-reference-of-thought and proceed by mental-reflex to uphold our procrypticism/disjointedness-as-of-reference-of-thought 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 presencing by mental-reflex keep on representing their uninstitutionalised-threshold as institutionalised, that is as ‘centered and dialectically-thinking’, as a ‘delusion of an always institutionalised presencing as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ rather than being veridically ‘decentered and dementing’ at the uninstitutionalised-threshold as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, as logical-dueness doesn’t even arise in the very first place given perversion-and-derived-perversion-of-reference-of-thought as of unsoundness-or-inauthenticity-of-reference-of-thought. We can get a projected sense of this as of metaphysics-of-absence in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as of

prospective relative-ontological-completeness-of-reference-of-thought, and falling back to construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or medieval terms-as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived-perversion-of-reference-of-thought as of unsoundness-or-inauthenticity-of-reference-of-thought. As broadly speaking, a registry-worldview's/dimension's reference-of-thought is as of 'an existentially committed madeupness/bottomline of reference-of-thought' of the teleological-structure/teleological-possibilities, established as of its {given consciousness's neuterising-induced-or-referentialism-induced}-reference-of-thought—devolving-teleological-structure-of-meaningfulness as intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; and it is nevertheless so made-up/bottomlined nihilistically, notwithstanding a prospective registry-worldview's/dimension's reference-of-thought that points prospectively to its relative ontological-deficiency/epistemic-abnormalcy/ontological-incompleteness-of-reference-of-thought, as it is in the bigger picture structurally/paradigmatically 'a lifetime mental and existential investment as of the specific prior relative-ontological-incompleteness-of-reference-of-thought beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought meaningfulness-and-teleology' that will not lightly give up on 'its invested specific prior relative-ontological-incompleteness-of-reference-of-thought of meaningfulness-and-teleology as a 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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm opened-

construct-of-meaningfulness-and-teleology enabling the human existential tale as of the successive transcendences behind the institutionalisation process 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 as denaturing of the prior institutionalisation's categorical-imperatives/axioms/registry-teleology by their elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity, and so as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing', due to lack of constraining social universal-transparency at its uninstitutionalised-threshold. Such a madeupness/bottomline being rather as of a temporal extirpatory paradigm and that naively considers the mutual intersubjective eliciting of temporal extirpatory paradigms to be intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm, given a failure to structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency implications, and rather confusing this with social-aggregation-enabling implications. This is clearly made obvious when 'the very same motif of reasoning' is construed as of metaphysics-of-absence implications say with respect to an animistic or medieval non-positivistic registry-worldview's/dimension's reference-of-thought madeupness/bottomline of reference-of-thought 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 so-construed from a positivistic perspective of analysis in relative ontological-normalcy/ontological-completeness-of-reference-of-thought. This further points out that, as herein implied with futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as pre-empting-disjointedness-as-of-reference-of-thought, ‘originary/event-of-prospective-ontology-origination transcendental knowledge conceptualisations’ as putting into question a prior registry-worldview’s/dimension’s reference-of-thought teleological-structure/teleological-possibilities, reconceptualised-rather-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought, established as of its ⟨given consciousness’s neuterising-induced⟩-reference-of-thought—devolving-teleological-structure-of-meaningfulness as intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/existence-potency notion as of the ⟨given consciousness’s neuterising-induced⟩-reference-of-thought—devolving-teleological-structure-of-meaningfulness of the prior registry-worldview’s/dimension’s reference-of-thought of meaningfulness-and-teleology which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s categorical-imperatives/axioms/registry-teleology by way of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-ontological-incompleteness-of-reference-of-thought in need

for prospective relative-ontological-completeness-of-reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposure articulation by its cross-generational 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-structure/teleological-possibilities for its ‘grounded knowledge construct’ as prior relative-ontological-incompleteness-of-reference-of-thought, but rather construed as of prospective relative ontological-normalcy/ontological-completeness-of-reference-of-thought it more critically and organically points to the uninstitutionalised-threshold state of the present registry-worldview’s/dimension’s reference-of-thought at its uninstitutionalised-threshold with respect to the prospective institutionalisation state of the prospective registry-worldview’s/dimension’s reference-of-thought as of its prospective relative-ontological-completeness-of-reference-of-thought, and thus rather implies an ontological-dementation/dialectical-dementation stranding dialectics. It is psychoanalytic-unshackling commitment and not grounded knowledge construct commitment, because it is for instance about articulating ‘prospective positivism axiomatic-construct ⟨occlusive-consciousness neuterising-induced⟩-reference-of-thought—devolving-teleological-structure-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘non-positivism axiomatic-construct ⟨warped-or-preclusive-consciousness neuterising-induced⟩-reference-of-thought—devolving-teleological-structure-of-meaningfulness’, or in the case of articulating ‘futural Being-development/ontological-framework-expansion as of prospective deprocrypticism axiomatic-construct ⟨protensive-consciousness referentialism-induced⟩-reference-of-thought—devolving-teleological-structure-of-meaningfulness’ with respect to a relatively underdeveloped registry-worldview/dimension in prior ‘positivism—

procrypticism axiomatic-construct {occlusive-consciousness neuterising-induced}-reference-
 of-thought—devolving-teleological-structure-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 mental-dispositions of non-
 positivism/medievalism or procrypticism reference-of-thought—devolving-teleological-
 structure-of-meaningfulness which will just induce their totalising—self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions for non-
 transcendence, but rather as of a habituated mental-projection perspective from the
 prospective institutionalisations of positivism or deprocrypticism reference-of-thought—
 devolving-teleological-structure-of-meaningfulness. Thus counterintuitively to metaphysics-
 of-presence conception, human living-development, human institutional-development and
 human Being-development/ontological-framework-expansion as ‘banally’ portrayed
 historically is not as of an expanding ‘grounded knowledge construct’ from time immemorial
 as of a wrong incrementalism-in-relative-ontological-incompleteness mental-reflex as if
 humans have had only one ‘totalising/circumscribing/delineating
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’. But actually the underlying
 process is one of ‘a psychoanalytic-unshackling as of a succession of prospective
 institutionalisations maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating construed from a succession of
 ‘totalising/circumscribing/delineating
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’ so implied by an ontology-
 driven ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural
 psychology-of-dynamics’ enabling successive prospective relative-ontological-completeness-

of-reference-of-thought/ontological-normalcy with respect to human notional deepening limited-mentation-capacity as of institutional-cumulation; 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-structure/teleological-possibilities/teleological-potency are sharply rearticulated in succession of institutionalisations as of ontological conflatedness’, and this is important ‘to avoid unduly considering our whole psychical-nature-and-potential as of our present positivistic institutionalisation mindset/consciousness as of metaphysics-of-presence’, but rather grasp that there are teleological-structure/teleological-possibilities/teleological-potency of our mental-projection and mental-disposition as of deprocrpticism/disjointedness-as-of-reference-of-thought

‘totalising/circumscribing/delineating

apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-thought—devolving-teleological-structure-of-meaningfulness’ beyond just what we can imagine as of our presence as positivism—procrpticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights thus involving the ‘totalising/circumscribing/delineating apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as of the prospective relative-ontological-completeness-of-reference-of-thought of the ⟨given consciousness’s neuterising-induced-or-referentialism-induced⟩-reference-of-thought—devolving-teleological-structure-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

imbricatedness/threadedness/recomposuring ; and these are the two underlying commitments that make-up meaningfulness. Within an institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is utterly geared in a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought by mental-reflex presupposes-and-assumes the ontological absoluteness/indubitability of its ‘totalising/circumscribing/delineating apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-thought—devolving-teleological-structure-of-meaningfulness’, and wrongly so even at its uninstitutionalised-threshold; such that it is only cross-generationally that it can attend effectively as of its transcendence to the reality of temporal denaturing of the said institutionalisation’s categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity, pointing to its perversion-and-derived-perversion-of-reference-of-thought, and thus the need for totalising–renewing-realisation/re-perception/re-thought as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure, involving maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, with respect to the implications of its ontologically deficient ‘totalising/circumscribing/delineating apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-thought—devolving-teleological-structure-of-meaningfulness’. Thus a transcendental engagement as articulating prospective relative-ontological-completeness-of-reference-of-thought in an opened-construct-of-meaningfulness-and-teleology strives to go beyond a prior institutionalisation closed-construct-of-meaningfulness-and-teleology-as-of-

‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications at its
 uninstitutionalised-threshold, which simply triggers ‘operant-or-incidenting-predicative-
 insights or logical-coherence’ on the basis of the priorly set/established
 ‘totalising/circumscribing/delineating
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’ taken for granted without
 questioning as of intradimensional grounded meaningfulness-and-teleology at its
 uninstitutionalised-threshold. Such a transcendental engagement recurrently put into question
 in conflatedness the prior institutionalisation ‘totalising/circumscribing/delineating
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’ at its uninstitutionalised-
 threshold by substituting it with the prospective institutionalisation
 ‘totalising/circumscribing/delineating
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’ as of its prospective relative-
 ontological-completeness-of-reference-of-thought, before effecting any ‘operant-or-
 incidenting-predicative-insights or logical-coherence’ for prospective institutionalisation
 meaningfulness-and-teleology, and this explains its reference-of-thought—categorical-
 imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
 meaningfulness-and-teleology; while on the other hand the grounded uninstitutionalised-
 threshold recurrently overrides as of constitutedness beyond-the-consciousness-awareness-
 teleology-in-existential-extirpation-as-of-existential-unthought any notion of its ontologically
 deficient ‘totalising/circumscribing/delineating
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’ at its uninstitutionalised-

threshold and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded meaningfulness-and-teleology, and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, and explaining why transcendence fully occurs as of a cross-generational habituation process. Remarkably, such a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating behind the institutionalisation process enabling the human existential tale in successive institutional-cumulations is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-absence analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold/uninstitutionalised-threshold and as of prospective institutionalisation with respect to maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as the process enabling prospective relative-ontological-completeness-of-reference-of-thought of same totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposuring-for-relative-ontological-completeness/transvaluating at the uninstitutionalised-threshold but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendences as of opened-construct-of-meaningfulness-and-

teleology arise only by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating but presences in their closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications consider maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as of exceptional-askance and unordinary due to their totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically decentered and demented. 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-expansional engagement, as such a psychoanalytical commitment necessarily recognises human potential to transcend, and the other hand the nature of intrinsic-reality/ontological-veridicality that ‘supersedes humankind and doesn’t factor in human moods and whims’ in its effectiveness. Caught between these two elements human meaningfulness-and-teleology is ‘often actually imbued with active and passive mental-strategies of compromise’ but which wouldn’t cut it with the maximalising-recomposuring-for-relative-ontological-completeness/transvaluating necessary for human development and progress. Being-development/ontological-framework-expansion and progress requires ontologically-veridical as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm ‘responses’ as of universal implications and not temporal extirpatory paradigms ‘reactions’ of mere circumstantial implications. Such a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating totalising–renewing-realisation/re-perception/re-thought prospective reference-of-thought ‘construes as circularity and totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag pretences of knowledge and judgements

which are rather in hollow-staging-and-performance-or-apriorising/intelligibilitysetup-
 caricaturing in ordinariness/averaging-of-thought social-aggregation-enabling' when
 expounded by a prior reference-of-thought going by its prior relative-ontological-
 incompleteness-of-reference-of-thought, since there is no sound/authentic knowledge and
 judgements outside the prospective reference-of-thought relatively sound/authentic
 knowledge and judgements as of its relative ontological-normalcy/ontological-completeness-
 of-reference-of-thought in an
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm; and so
 structurally/paradigmatically as of the relationship between non-positivism and positivism as
 well as our procrypticism/disjointedness-as-of-reference-of-thought and futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism as pre-
 empting-disjointedness-as-of-reference-of-thought. This underlying notion of 'notional-
 conflatedness/constitutedness-to-conflatedness construal/conceptualisation' can further be
 expanded upon contrastively with regards to knowledge practice in many a totalising-
 devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality not
 subject to immediate-constraining ontological-primemovers-totalitative-framework thus
 rather eliciting atomising/taking-to-pieces constitutedness that induces relatively poor
 ontological-performance. The central element here has to do with the pervasiveness of
 'conceptual patterning' that actually speaks of a nombrilistic/totalising-self-referencing-
 syncretising 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/existence-potency as validated by
 ontological-primemovers-totalitative-framework. 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 constitutedness ends up misconstruing the organical depth involved and renders all knowledge constructs so categorised/taxonomised on the same vague plane of mechanical equivalency undermining their transcendental-enabling/existence-potency, 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/existence-potency. The underlying mental-reflex for this intellectual disposition associated with conceptual patterning is the assumption that by mere categorising/taxonomising ideas on the basis of their similarities and differences it should be able to attain a grander truth as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. 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-of-reference-of-thought, as of the incompleteness of the paradigm/structure of human reference-of-thought. Such that a naïve categorisation/taxonomisation conceptual patterning perspective on that basis equally inherits that ontological-incompleteness of the paradigm/structure of human reference-of-thought; with the consequence that it is not 'notionally structured' to conceptually factor in human poor to perfect/near-perfect construal on the basis of conflatedness but rather suffers from constitutedness. This weakness is underlined and resolved by the notion of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-fideism that enables conflatedness in line with existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. It is such a conceptual patterning mental-reflex associated with categorising/taxonomising

dispositions in constitutedness 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 a totalising-devolved–purview-as-domain-of-study mainly involves intersubjective evaluation or evaluation among humans within the scope of their mortality on the naïve assumption that such categorising/taxonomising effectively covers analytically the entirety/potency of existence as the absolute a priori, whereas such is achieved rather by a conceptualising as implied by referentialism-as-of-ontological-normalcy-or-post-convergence that places existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context above intersubjective evaluation or evaluation among humans in their mortality in determining intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency 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 constitutedness 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 constitutedness but rather such ‘depth/axiomatic-construct of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by a conflatedness as enabled by referentialism-as-of-ontological-normalcy-or-post-

convergence. Given our limited-mentation-capacity, existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context is then the preceding and transformative element of meaningfulness-and-teleology conceptualisation as of our deepening limited-mentation-capacity enabling our prospective relative-ontological-completeness-of-reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given 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/existence-potency dynamism and implied organic-knowledge' as of conflatedness. This equally underlies the pervasive disposition for misattributed and misfocused analyses as such blurry intellectual exercise become a totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions focussing less on the possibilities and insights of prospective elucidation and expansion of knowledge as of intrinsic-reality/ontological-veridicality as being the transcendental-enabling/existence-potency 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/existence-potency 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 conflatedness in ordinary/event-of-prospective-ontology-origination projection into existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, it emphasises mere structural patterns inducing constitutedness, and so whether at specific or synoptic levels of analysis. This extends to the

way issues are raised, questions are posed, as well as their supposed resolutions; ultimately lacking in providing theoretical, conceptual and operant constructs of universal applicative pertinence, and explains a certain position of closure that holds that philosophy is just a vague thinking exercise. Furthermore, whereas an intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency construal highlights the ontological-contiguity of all knowledge as of their reference-of-thought/structural/paradigmatic relationship, conceptual patterning seem to naively imply a discreet relationship of knowledge constructs with little insight of their intrinsic-reality/ontological-veridicality transcendental enabling ontological-primemovers-totalitative-framework 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 structural conceptualisation in constitutedness rather than striving to expand the transcendental-enabling/existence-potency ontological-primemovers-totalitative-framework 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/existence-potency 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/existence-potency 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/existence-potency ontological-primemovers-totalitative-framework nature and differences as well as their divergence in meaningfulness-and-teleology implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-fideism, becomes seriously undermined; as it refers to a transcendental-enabling/existence-potency ontological-primemovers-totalitative-framework renewal of a same 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 constitutedness undermining requisite creativity as of conflatedness, as it 'critically presupposes beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought that prospective meaningfulness is deterministically tied down to a certain categorising/taxonomising relationship with the prior conceptualisations' in the given totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. Ultimately, the idea here is that approaching intrinsic-reality/ontological-veridicality with our given limited-mentation-capacity in order to achieve ontological-veracity requires a rather counterintuitive mental-reflex as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context that 'originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations'. Such an analytic insight as of a deprocrypticism (protensive-consciousness referentialism-induced)-

reference-of-thought—devolving-teleological-structure-of-meaningfulness analysis as of its prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy, points out that actually, and according to this author's view, such a currently discussed philosophical issue as the hard problem of consciousness arises as a result of a fragmented thematic construal as of constitutedness wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency ontological-primemovers-totalitative-framework 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; consciousness defined as of 'notional-totalising—self-referencing-syncretising 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'. The fundamental fact is that existence as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context is the foundational absolute a priori any (given consciousness's neuterising-induced-or-referentialism-induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness constructs, by which our limited-mentation-capacity can most pertinently accede to by maximalising-recomposuring-

for-relative-ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-fideism as of ontological-normalcy/post-convergence insight. Thus existence as the absolute a priori implies it is as of the entire ‘conflatedness for human construction of ontologically veridical meaningfulness-and-teleology’ implied as of notional-deprocrypticism; this is notionally known as ontological-aesthetic-tracing. The implication here is that conceptualisations/construals not only of consciousness but virtue, aesthetics, episteme and nature together with their derived human notional-totalising–self-referencing-syncretising notions like psychologisms, ethics and moralities, arts, epistemologies and methodologies, and natural sciences are but as of the {given consciousness’s neuterising-induced-or-referentialism-induced}-reference-of-thought—devolving-teleological-structure-of-meaningfulness knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as derived conceptualisations/construals of the very conflatedness that is as of Being-development/ontological-framework-expansion or existence-as-existence-potency/existential-possibilities. The underlying insight explaining human limited-mentation-capacity flawed mental-disposition for constitutedness lies with human misconstruing from ‘existential-instantiations’ the ontological-veridicality of axiomatic-constructs as derived from the ‘reference-of-thought—devolving-teleological-structure-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

imbricatedness/threadedness/recomposuring in elucidating existential-instantiations, as of
 ⟨given consciousness's neuterising-induced-or-referentialism-induced⟩-reference-of-
 thought—devolving-teleological-structure-of-meaningfulness, and so as of the maximalising-
 recomposuring-for-relative-ontological-completeness/transvaluating behind the
 institutionalisation process. Otherwise with a naïve mental-reflex of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity 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 neuterising-induced-or-referentialism-induced⟩-
 reference-of-thought—devolving-teleological-structure-of-meaningfulness as from existence-
 as-the-absolute-a-priori imbricatedness/threadedness/recomposuring ', thus inducing
 virtualities or ontologically-flawed construals associated with the uninstitutionalised-
 thresholds. Thus, the ontological-veracity as prospective relative-ontological-completeness-
 of-reference-of-thought of 'the axiomatic-constructs of a ⟨given consciousness's neuterising-
 induced-or-referentialism-induced⟩-reference-of-thought—devolving-teleological-structure-
 of-meaningfulness as from existence-as-the-absolute-a-priori
 imbricatedness/threadedness/recomposuring ', generating knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional-referential-
 notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the
 construal of existential-instantiations as of maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating which is as of conflatedness, thus enabling the
 institutionalisation process. It is interesting to grasp here that we cannot from our 'sense of
 conceptual patterning' claim to put into question the inherent nature of existence as the
 absolute a priori and as of its implied superseding—oneness-of-ontology, since existence is
 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 constitutedness. Of course, it is rather prospective relative-ontological-completeness-of-reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-teleology mental-disposition grounded on existence as the absolute a priori. Insightfully and making the case against conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of existential-instantiations, this points out that existence inherent superseding–oneness-of-ontology necessarily implies ontologically-veridical meaningfulness-and-teleology is effectively as of a natural transcendental-enabling/existence-potency-contiguity-of-all-ontologically-veridical-meaningfulness ‘in wait’ to be elucidated however imbricated/threaded/recomposured such an exercise, explaining why our knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of a given totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in conflatedness need to be as of a ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, and more than just conceptual patterning that doesn’t or poorly attends to a natural transcendental-enabling/existence-potency-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of constitutedness and conflatedness, 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 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 ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/ontological-destructuring-constitutedness can only be construed with certainty-as-to-their-real-ontological-deficiency 'rather as a constructed-deficiency of ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness' lies in the fact that the construal/conceptualisation of a totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality is 'supposedly as of a perfect or near-perfect or relatively-perfect ontological correspondence between such human construed/conceptualised meaningfulness-and-teleology and the inherent intrinsicness of the totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought 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-of-reference-of-thought/ontological-normalcy/conflatedness. Since there is no direct correspondence between ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/ontological-destructuring-constitutedness with the inherent intrinsicness of the totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of human construal/conceptualisation of it, it is thus only from a constructed-deficiency of ontological-completeness-of-reference-of-thought/ontological-normalcy/conflatedness which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of ontological-incompleteness-of-reference-of-thought/epistemic-abnormalcy/ontological-destructuring-constitutedness can be

established. A direct approach to determine the certainty-as-to-their-real-ontological-
 deficiency of ontological-incompleteness-of-reference-of-thought/epistemic-
 abnormalcy/ontological-destructuring-constitutedness 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 totalising-devolved-purview-as-domain-of-
 construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-
 flawed-construal often wrongly involving ‘reference-of-thought—elevated-devolving-as-of-
 prospective-institutionalisation’-as-of-upholding-ontological-veridicality rather than
 ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ as-of-failing-
 ontological-veridicality since a logical correspondence with intrinsic-reality/ontological-
 veridicality will be vaguely implied by mental-reflex; as is often the case with postlogism and
 conjugated-postlogism. By and large, this overall conceptualisation explains the nature of
 ‘notional constructs’ as implying a variance of poor-to-perfect ontological-performance of the
 same underlying idea conceptualised as of its perfect/near-perfect/relatively-perfect
 ontological-performance as in-sync/corresponding with inherent intrinsic-reality/ontological-
 veridicality beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought 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 constitutedness and as relatively-perfect/near-perfect/perfect
 conflatedness, construed as notional-conflatedness as of constitutedness-to-conflatedness of
 human limited-mentation-capacity. Insightfully, it highlights that constitutedness 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 conflatedness 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/constitutedness-to-conflatedness as such highlights an underlying ontological-aesthetic-tracing of the constitutedness-to-conflatedness dynamism of human limited-mentation-capacity with respect to human ontological-performance-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’, 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, implying the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 or for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn't add anything to 'abstract/imaginary existence as a pre-given' pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendently-enabled-institutionalisation-levels-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as levels of human dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. Thus in effect the natural sciences are actually for-human-studies 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 whose specific ambit of human-subpotency is about 'human consciousness inherent effecting devolving teleologies as meaningfulness'. This validates the idea of dualism as ultimately human-subpotency effecting can only arise from the conflatedness of human consciousness in-its-embodiment as the potent 'phenomenological transcendental-point-of-departure handle' for human self-conscious existence and meaningfulness-and-teleology construal/conceptualisation as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, whereas the human body as matter though physically existent cannot as of such its constitutedness conception be construed/conceptualised as of such a 'phenomenological transcendental-point-of-departure handle'. In the bigger framework, human totalising-thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance as of collective

human shallow to deepening limited-mentation-capacity implies that human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue inherently suffer across the institutionalisation process successive institutional-cumulations/institutional-recomposures from ‘an extended metaphysics-of-presence deficiency’ on human ontological-performance that can be traceable as of a notional-deprocrypticism ‘extended metaphysics-of-absence insight’ construed as ontological-aesthetic-tracing; and we can always grasp insightfully of human existential hyperbole-of-temporal-to-intemporal-ontological-performance from the prospective relative-ontological-completeness-of-reference-of-thought/relative-ontological-normalcy as of base-institutionalisation realisation of the hyperbole of recurrent-utter-uninstitutionalisation, universalisation realisation of the hyperbole of base-institutionalisation–ununiversalisation, positivism realisation of the hyperbole of universalisation–non-positivism/medievalism, and prospectively deprocrypticism realisation of the hyperbole of positivism/procrypticism. Ontological-aesthetic-tracing as of notional-deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive ‘succession of premeaningfulness-as-psyche-of-existential-stake constructs’ as of notional-conflatedness/constitutedness-to-conflatedness from human shallow to deepening limited-mentation-capacity as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality as it reflects relative ontological-performance-as-of-its-broadest-implications of any {given consciousness’s neuterising-induced-or-referentialism-induced}-reference-of-thought—devolving-teleological-structure-of-meaningfulness as its intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s reference-of-thought

‘abstract teleological-structure/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold dialectical-thinking/dementing construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold. Ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrpticism equally supersedingly enlightens the idea of holism 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 constitutedness conceptualisation construes of an ‘ontologically-compromised-mediating,-as-of-its-specific-constitutedness that is relatively shoddy and incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of parts and whole in a given totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a derived/unoriginary mental-reflex as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity, whereas limited-mentation-capacity conflatedness conceptualisation as of notional-deprocrpticism-as-preempting-of-disjointedness-as-of-reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness profoundness/completeness’ by an incisive totalising–renewing-realisation/re-perception/re-thought that further expands human grasp of the given totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as a non-derived/original mental-reflex of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-fideism. The latter is effectively what relays the ontological-veracity of the 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 conflatedness; 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 conflatedness that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profoundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity 'accosts' intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness induced neutering or prospectively deprocrpticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology. That is, the deprocrpticism protensive-consciousness apriorising/intelligibilitysetup/measuringinstrument/axiomatising in its referencing of conflatedness, with no intermediating construct as of constitutedness, thus achieves ontologically-uncompromised-mediating,-as-of-conflatedness meaningfulness-and-teleology. While the occlusive/preclusive/warped/trepidatious-consciousnesses mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings by their successive intermediating categorising/qualifying/tendentious/impulsive constructs as of constitutedness on conflatedness induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness meaningfulness-and-teleology. This ultimately points to the centrality of the implications of the 'notion of limited-mentation-capacity' as of its deprocrpticism referentialism—ontologically-uncompromised-mediating,-as-of-

conflatedness as a notional conception in construing meaningfulness-and-teleology, while avoiding its ontologically-flawed constitutedness construals in terms-as-of-axiomatic-construct of the various neutering. Hence the 'notion of limited-mentation-capacity' as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness towards ontologically-uncompromised-mediating,-as-of-conflatedness is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology given that as of its ontologically veridical conflatedness it is the cumulative recomposing of human limited-mentation-capacity as deepening limited-mentation-capacity that is behind the institutionalisation process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of-meaningfulness-and-teleology-and-longness-of-register-of-meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so conceptualised from the ontological-normalcy/ontological-completeness-of-reference-of-thought perspective of deprocrysticism 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness 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-deprocrysticism 'referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective'. It is the 'notion of limited-mentation-capacity' that as of its deficiency is falsely-composited by 'ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives' into ontologically-flawed constructs of neutering. Ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrysticism highlights that humankind in its projected-or-anticipated relationship with 'existence as-the-absolute-a-priori' is rather in existential-extirpation-as-of-existential-unthought, and not the full potency of existence; existential-extirpation-as-of-existential-unthought construed rather as 'shoddy-and-

incomplete actualising/presencing’ of the full potency of existence. Existential-extirpation-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrypticism construct, wherein its totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construes beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance of its prior relative-ontological-incompleteness-of-reference-of-thought as this induces wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives at its uninstitutionalised-threshold. Existential-extirpation-as-of-existential-unthought thus highlights the overall constitutedness of humankind’s access to existence given the ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations ’, such that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct as reference-of-thought—devolving-teleological-structure-of-meaningfulness’ is rather as of various successive relative constitutedness implied with the successive institutionalisations, and explains a natural human mental-disposition to nihilism as of each of such institutionalisation’s closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications at its uninstitutionalised-threshold in a mental-reflex aversion of an opened-construct-of-meaningfulness-and-teleology behind the overall institutionalisation-process. Existential-extirpation-as-of-existential-unthought as of the notional-conflatedness of notional-deprocrypticism equally implies a humankind outlier/originary/event-of-prospective-ontology-origination and effective maximalising-

recomposuring-for-relative-ontological-completeness/transvaluating capacity for inducing the requisite psychoanalytic-unshackling registering-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-rather-as-dementing-and-decentered-to-the-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic while construing prospective opened-construct-of-meaningfulness-and-teleology as dialectically-thinking-and-centered-to-the-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology-relative-ontological-completeness-of-reference-of-thought-in-authenticity, thus literally expanding human access to existence-potency as to the existential possibilities that arise with successive institutional-cumulations or institutional-recomposures associated with the institutionalisation process. This thus divulges the essence of existence as 'the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency'. 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 is what achieves existence as a 'potent construct', as the notion of existence-as-a-grounded-construct doesn't-make-sense/is-unavailable for any specific human registry-worldview's/dimension's reference-of-thought as a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construct, including our positivism–procrypticism registry-worldview/dimension, as this will falsely imply that our reference-of-thought totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is 'developed enough' as of Being-and-contemplation to have achieved the full potency of existence to then know what's existence whereas in reality such totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of

existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existence-potency/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism for transcendence. Basically, existence as of prospective base-institutionalisation reference-of-thought is circularly-unintelligible-but-for-a-totalising–self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology to recurrent-utter-uninstitutionalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism, existence as of prospective universalisation reference-of-thought is circularly-unintelligible-but-for-a-totalising–self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology to base-institutionalisation–ununiversalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism, existence as of prospective positivism reference-of-thought is circularly-unintelligible-but-for-a-totalising–self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology to universalisation–non-positivism/medievalism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism, and prospectively human-subpotency futural Being-development/ontological-framework-expansion as of prospective deprocrypticism reference-of-thought is circularly-unintelligible-but-for-a-totalising–self-referencing-syncretising-meniality-or-hyperbole-of-meaningfulness-and-teleology to positivism–procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed

intradimensional resolution of existential issues of prior relative-ontological-incompleteness-of-reference-of-thought as of ontological-performance including virtue-as-ontology arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won't or hardly construe of the same as of our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrpticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of deprocrpticism as pre-empting-disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies 'humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch' to 'fully register as of that epoch's metaphysics-of-presence' what is existence/existence-potency/existential-possibilities not factoring Being conflatedness totalising–renewing-realisation/re-perception/re-thought as rather driven by ontological-faith-notion-or-ontological-fideism across the entire institutionalisation process, and further in contradiction to the notion of human totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance. Existence is rather a 'potency construct of transcendence as of human existential potential' and not 'a grounded construct for construing existence' as wrongly implied/attempted with the Heideggerian Dasein notion, as all what 'grounding' does is to wrongly elevate the registry-worldview's/dimension's reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining

the possibility for transcendence by wrongly implying that the said registry-worldview's/dimension's reference-of-thought is of absolute ontological-performance, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism in inducing prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatisings that allows for prospective relative-ontological-completeness-of-reference-of-thought thus expanding human notion of existence/existence-potency/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 categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought who is bound to circularly elicit shortness-of-register-of-meaningfulness-and-teleology on such renewed categorical-imperatives/axioms/registry-teleology for meaningfulness-and-teleology and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation meaningfulness-and-teleology cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter's reference-of-thought as of its categorical-imperatives/axioms/registry-teleology is a sound basis for construing the meaningfulness-and-teleology of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation reference-of-thought as it adopts by mental-reflex an incrementalism-in-relative-ontological-incompleteness mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-disposition and thus fails to fulfil the requisite registering-of-its-reference-of-thought-rather-as-dementing-and-decentered-to-prior-

institutionalisation's-categorical-imperatives/axioms/registry-teleology and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic as of ontological-dementation/dialectical-dementation stranding dialectics, which is what allows for transcendence to prospective base-institutionalisation reference-of-thought for cross-generational renewal as of prospective relative-ontological-completeness-of-reference-of-thought of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; but rather such unground articulation is one rather eliciting prospective metaphoricity as of its implied prospective existential reference. Transcendence implies that as of human totalising—thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance, humankind has no 'absolute past-or-present ontological-completeness-of-reference-of-thought' for grounding the construal of meaningfulness-and-teleology of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, as such pretence circularly turns into constitutedness at the given reference-of-thought uninstitutionalised-threshold; highlighting the fact that human potential attainment of the deprocrypticism as preempting-of-disjointedness-as-of-reference-of-thought is actually a 'perpetual transcendence' as of notional-deprocrypticism as notional-preempting-of-disjointedness-as-of-reference-of-thought which points out that the various uninstitutionalised-thresholds from recurrent-utter-uninstitutionalisation to procrypticism are actually levels of disjointedness-as-of-reference-of-thought and that the various institutionalisations from base-institutionalisation to conceptual-deprocrypticism are actually levels of preempting-of-disjointedness-as-of-reference-of-thought, all reflected as of notional-deprocrypticism. The validity of the construal of existence as-of-existence-potency rather as transcendence is that in the state of human totalising—thrownness-in-existence/I-exist-

therefore-existence-is-transcendental-enabling/existence-potency-to-my-
 subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance humankind can
 only credibly adopt a ‘conflatedness exercise’ rather as of effecting-wholeness-as-of-
 profoundness-and-completeness-to-meaningfulness-and-teleology in re-projection-or-re-
 anticipation to match existence as of existence-potency given existential
 ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations ’ to
 further elevate its prospective relative-ontological-completeness-of-reference-of-thought of
 the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-
 reality/ontological-veridicality. This thus validates the notion that existence can only be
 construed as a transcendental conflatedness as of maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-
 fideism and not as a grounded constitutedness as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity wrongly inducing totalising–self-referencing-syncretising.
 Transcendence emphasises organic-knowledge as of ontological-faith-notion-or-ontological-
 fideism underlying conflatedness pointing to the ‘false certainty and denaturing implications’
 involved with knowledge construed mechanically as of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity in a constitutedness and extirpatory relationship with human
 totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-
 enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-
 ontological-performance, failing to factor in maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating driven by ontological-faith-notion-or-ontological-
 fideism. Existence as of its potency implies that what underlies ontological-aesthetic-tracing
 as of the notional-conflatedness of notional-deprocrypticism is always the issue of ‘divulging

prospective relative-ontological-completeness-of-reference-of-thought' as of conflatedness, and so as the very essence of human limited-mentation-capacity relating to existence-as-the-absolute-a-priori. Hence the very essence of a deprocrypticism institutionalisation is one that comes into terms-as-of-axiomatic-construct with existence-potency and as reflected in transcendence as of conflatedness in avoiding meaningfulness-and-teleology denaturing involved with grounded constitutedness posturing. Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance determination as of human totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance, is fulfilled by the notion of existential-extirpation-as-of-existential-unthought/nonextirpationary-existential-preempting-of-existential-unthought as the construct that reflects any registry-worldview's/dimension's reference-of-thought ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrypticism highlighting the affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of its prospective relative-ontological-completeness-of-reference-of-thought as of the implications of its conflatedness as its given reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology and its constitutedness as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of its given prior relative-ontological-incompleteness-of-reference-of-thought as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. This author's notion of centered-

totalising/circumscribing/delineating meaningfulness-and-teleology as ‘totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing’ fundamentally grasps that the Derridean critique of centered-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/existence-potency/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence enabled as of ontological-dementation/dialectical-dementation stranding dialectics thus involving paradigmatic/structural transformations/shifts of human limited-mentation-capacity reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ to grasp existence/existence-potency/existential-possibilities, such that as of notional-deprocrypticism or notional-preempting-of-disjointedness-as-of-reference-of-thought, reflecting the entire human institutionalisation process retrospectively to prospectively, centered-totalising/circumscribing/delineating meaningfulness-and-teleology as of its attaining of ontological-completeness-of-reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the uninstitutionalised-thresholds/uninstitutionalised-thresholds towards attaining successive prospective relative-ontological-completeness-of-reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered-totalisation as of circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance’ since such a criticism is based on assuming only a same registry-worldview’s/dimension’s reference-of-thought, and so-construed mainly because such a Derridean conception construes of centered-totalisation as only within one registry-worldview’s/dimension’s

reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising, failing to factor in that the human institutionalisation-process as of notional-deprocrypticism implied paradigmatic/structural shifts of reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ overcome the limitation of ‘centered-totalisation circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance’ within a same reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ by way of the successive prospective relative-ontological-completeness-of-reference-of-thought as enabling successive prospective reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ marked by the shift of ‘centered-totalisation circularity of meaningfulness-and-teleology inducing relatively less and less deficient/flawed ontological-performance’ right up to the attainment of deprocrypticism ‘centered-totalisation circularity of meaningfulness-and-teleology of theoretically perfect/sound ontological-performance’; given that the ‘succession of institutionalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising rules of the successive reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’s’ overcome retrospectively to prospectively the problem of human limited-mentation-capacity by its deepening thus inducing successive human transcendence of human finitudes as uninstitutionalised-thresholds/uninstitutionalised-thresholds. Here as well the Derridean postulation of decentered-infinite-freeplay in lieu of such a conceptualisation of a ‘projected ultimate centered-totalisation circularity of meaningfulness-and-teleology of theoretically perfect/sound ontological-performance’, as implied by this author’s notion of ontological-normalcy/post-convergence, operantly displays the philosophical tradition problem of constitutedness as failing to project of the transformational implications of human

limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for successive
 prospective relative-ontological-completeness-of-reference-of-thought in bringing about
 successive registry-worldviews/dimensions as of conflatedness that prospectively ultimately
 grasps the centred-totalising/circumscribing/delineating meaningfulness-and-teleology
 ontological-performance as of the full-institutionalisation-process or notional-
 deprocrypticism. Despite such a Derridean decentered-infinite-freeplay conception being the
 most radical attempt hitherto to overcome the philosophical tradition constitutedness, it
 perfectly grasps the implications to meaningfulness-and-teleology ontological-performance
 of ‘centered-totalisation as of circularity of meaningfulness-and-teleology in relative
 deficient/flawed ontological-performance’ but rather as within a same horizon of
 meaningfulness-and-teleology ontological-performance. However, it fails to grasp that such a
 centered-totalisation itself arises because an axiomatic-construct is a circularity of
 meaningfulness-and-teleology ontological-performance of the very same totalising-devolved-
 purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality it refers to, and
 so-implied by extension with respect to a given reference-of-thought-as-of-‘reference-of-
 thought—devolving-teleological-structure-of-meaningfulness’ a centered-totalisation is rather
 the circular meaningfulness-and-teleology representation of the-very-same-totalising-
 purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality,
 as the said reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-
 structure-of-meaningfulness’ is ‘supposedly always the systemic and indefinite resolution’ of
 the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-
 reality/ontological-veridicality. Now, the issue of a centered-totalisation defect arises where
 the given reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-
 structure-of-meaningfulness’ is ontologically-flawed/deficient as it will systematically induce

a ‘centered-totalisation circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance’ construed as of the uninstitutionalised-threshold of a registry-worldview’s/dimension’s reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’. But then human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination achieving prospectively of an ultimately theoretically perfect/sound reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as of the full institutionalisation-process as notional-deprocrpticism implies the circular ontologically-flawed/deficient implications of centered-totalisation are done away with as of ontological-completeness with the totalising–renewing-realisation/re-perception/re-thought of the reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, with such a conceptualisation of centered-totalisation also construed as transcendental centered-totalisation or extrapolated-centered-totalisation or extrapolatory-totalisation or transcendental-totalisation and reflects the reality that a Derridean decentered-infinite-freeplay can also be construed as an interpolatory-totalisation or interpolated-decentered-totalisation. For instance, we can grasp that ‘traditional classical mechanics axiomatic-construct’ is a given ‘centered-totalisation circularity of meaningfulness-and-teleology of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of a prior relative-ontological-incompleteness of less ontological-performance of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, while with human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising–renewing-realisation/re-

perception/re-thought,-by-ratio-contiguity/ratiocination the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ brings about a new ‘centered-totalisation/circularity of meaningfulness-and-teleology of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander meaningfulness-and-teleology ontological-performance; 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 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-totalisation of a very same totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality in relative deficient/flawed ontological-performance, and thus by extension with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality which is a given reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’; and for all practical matters this has been the way Derridean deconstruction has been commonly applied as in effect all our meaningfulness-and-teleology ontological-performance has been as of our positivism—procrysticism registry-worldview’s/dimension’s reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ horizon and such a Derridean decentered-infinite-freeplay is an inspired conception providing the groundwork as it initiates the centred-totalisation exercise for the insight of a futural différance as of the latter’s transcendental-totalisation that underlies conflatedness 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-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 totalising–self-referencing-syncretising, as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, construed in the immediate-and-short-term as of ‘self-referencing’ as the uninstitutionalised-threshold/uninstitutionalised-threshold temporal individuations circular undermining of the prospective institutionalisation reference-of-thought/structural/paradigmatic implied transformation/shift as transcendence as of prospective relative-ontological-completeness-of-reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling cross-generational increasing undermining of the uninstitutionalised-threshold/uninstitutionalised-threshold reference-of-thought which is in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with its ultimate cross-generational collapsing for the prospective institutionalisation’s reference-of-thought; and so as of prospective social-stake-contention-or-confliction dynamism with increasing social universal-transparency as of prospective relative-ontological-completeness-of-reference-of-thought of the prospective institutionalisation’s 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 as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) in constitutedness, and thus a need for a more ontologically-complete mathematical model/axiomatic-construct that as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination then resolves/overcomes the circularity/circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness reflected in the prior mathematical model/axiomatic-construct by the infinities-as-circular-or-undefined-or-undecidable with a new mathematical model/axiomatic-construct in relative ontological-contiguity as of conflatedness, and so as of the very same totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination induces paradigmatically/structurally grander human meaningfulness-and-teleology ontological-performance of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-

reality/ontological-veridicality or totalising-devolved-purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is
 rather the 'inner working coherence/contiguity of axiomatic-construct construal of ecstatic-
 existence/the-nature-of-the-world/conditions' as reflected with any given explicated
 axiomatic-construct in the same way that insight/intuition is reflected rather with regards to
 any given implicated axiomatic-constructs; with an axiomatic-construct such as an idea or a
 concept or a notion or a theory being any conception as of meaningfulness-and-teleology of
 supposed existential-implications correspondence. That is the traditional knowledge
 conception articulated as 'axioms of logic' is rather vague, with the appropriate articulation
 being rather 'logic of axiomatic-construct/reference-of-thought', as the axiomatic-
 construct/reference-of-thought is the effective human limited-mentation-capacity supposed
 correspondence relation with existence as the absolute a priori for human-subpotency
 possibilities for devolving meaningfulness-and-teleology as knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional-referential-
 notions/articulations/virtue, with increasing ontological-performance as of human
 transcendence; even though such a conception as 'axioms of logic' could be perceived rather
 as a meta-conception or more like a technical practicality akin to say the scaffolding of a
 building! In other words as the 'inner working coherence/contiguity of axiomatic-construct
 construal of ecstatic-existence/the-nature-of-the-world/conditions', logic and by extension
 mathematics imply elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity, whereas axiomatic-constructs as reflecting ecstatic-existence/the-
 nature-of-the-world/conditions are construed in affirmation/projection/assertion/dueness-
 validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-
 thinking as of maximalising-recomposuring-for-relative-ontological-

completeness/transvaluating. 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/existence-potency 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/existence-potency’. But then it is naïve to construe of mathematics, as logicians have tended to do, as essentially an exercise of mathematical formalisation. The fact is that mathematics have always been developed implicitly or explicitly in association with or inspired from the context/existential-contextualising-contiguity of other applied and transcendental-enabling/existence-potency activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs’ and more so than the ‘abstract romantic image portrayed as of the mere manipulation of numbers and forms’ as if not inspired as of existential-reality contextuality itself. Thus naively taking cue from the

formalisation of mathematics as if it will enable the inherent transcendental-enabling/existence-potency 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 knowledge-reification for logic and mathematics to then be relevant as of a secondary tool or at best a concomitant tool. In physics the Newtons, Leibnizes, Einsteins, Poincarés, Schrodingers, Bohrs had to elicit the transcendental-enabling/existence-potency of the physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/existence-potency. They didn't just start to develop 'patterns of mathematical equations' without the prior insight about the physics domain 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/existence-potency. 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/existence-potency 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/existence-potency, contrary to the precept of all other knowledge! Thus the conceptualisation of logic implied by any given registry-worldview/dimension reference-of-thought-as-of-'reference-of-thought—devolving-teleological-structure-of-meaningfulness' as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality points to the fact that the various registry-

worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness-of-reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed meaningfulness-and-teleology. The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-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 and conflatedness, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve constitutedness construal of meaningfulness-and-teleology that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’; usually in our case, in a non-transcendental totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology, and in lieu emphasises Being construed as ontology's-directedness-as-Being which best reflects and captures meaningfulness-and-teleology as of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications'. Being as of its implied notional-deprocrypticism's conflatedness 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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation as of Being-development/ontological-framework-expansion that carries the prospective transcendences which are the resolution of the successive prior registry-worldview's/dimension's uninstitutionalised-threshold vices-and-impediments; and so by successive Being-development/ontological-framework-expansion as of the institutionalisation process as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocrypticism. Being construed as of ontology's-directedness-as-Being thus enables the superseding of totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Further, the fact is that it is rather axiomatic-constructs whether explicit or implicit that are supposedly in a meaningfulness-and-teleology correspondence relation with a totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality as of their given meaningfulness-and-teleology ontological-performance as validated by ontological-primemovers-totalitative-framework; so-construed as of the implications of human limited-mentation-capacity when developing axiomation-

constructs, with the latter subject to their transcendence when prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought avails prospectively with regards to their meaningfulness-and-teleology ontological-performance. The implications here as well are that implicit axiomatic-constructs like analogies and 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; as axiomatic-construct/reference-of-thought in relative ontological-contiguity of totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality. An axiomatic-construct is in such relative ontological-contiguity by its conflatedness as of the coherence/contiguity of superseding-oneness-of-ontology implied as of the full-potency of existence coherence/contiguity. An ‘axiomatic-construct/reference-of-thought in notional-discontiguity/epistemic-discontiguity-⟨as-of-undefined-or-undecidable-threshold-of-ontological-veridicality⟩ as of a totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ highlights two points of failure/as-discontinuity of meaningfulness-and-teleology ontological-performance, having to do with its apriorising/intelligibilitysetup/measuringinstrument/axiomatising unsoundness-or-inauthenticity and by derivation the aposteriorising/intelligising/measuring/logicising; such that a more ontologically-complete ‘axiomatic-construct/reference-of-thought in relative ontological-contiguity as of the very same totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ exists rather beyond the scope of construal of meaningfulness-and-teleology of the prior ‘axiomatic-construct/reference-of-thought in notional-discontiguity/epistemic-discontiguity-⟨as-of-undefined-or-undecidable-threshold-of-ontological-veridicality⟩ as of the very same

totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Thus the relationship between a prospective institutionalisation and the uninstitutionalised-threshold is one of relative ontological-contiguity-by-notional-discontiguity/epistemic-discontiguity of their differing references-of-thought as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; for instance, with regards to the relative ontological-contiguity of reference-of-thought implied as of base-institutionalisation over the relative notional-discontiguity/epistemic-discontiguity-⟨as-of-undefined-or-undecidable-threshold-of-ontological-veridicality⟩ of 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-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, reflected as of relative mutual unintelligibility. In axiomatic-construct terms, it is ‘mentally-unsound/demented and by derivation illogical’ to be insisting on articulating notions of relevance to the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ like space-time or quanta in terms of ‘traditional classical mechanics axiomatic-construct’ as of their respectively corresponding relative ontological-contiguity and relative notional-discontiguity/epistemic-discontiguity-⟨as-of-undefined-or-undecidable-threshold-of-ontological-veridicality⟩, and so with regards to ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. Such mutual unintelligibility, with regards to reference-of-thought, speaks of differing ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/existence-potency implications as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, 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/intelligibilitysetup/measuringinstrument/axiomatising as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the ‘maximalising-recomposuring-for-relative-ontological-completeness/transvaluating affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of apriorising/intelligibilitysetup/measuringinstrument/axiomatising as axiomatic-construct’.

Such a logicism disposition is rather in constitutedness and is behind such naïve contention that philosophy doesn’t carry transcendental implications and actually undermines other approaches that strive for transcendental-enabling/existence-potency by way of conceptual patterning arguments blinded to transcendental implications of knowledge as derived from existence as the absolute a priori. In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of meaningfulness-and-teleology ontological-performance as of transcendence reflected by metaphysics-of-absence is wholly sufficient as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in accounting for ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-

conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 projective-totalitative-implications' as of relative ontological-contiguity of reference-of-
 thought with regards to the-very-same-totalising-purview-of-construal-as-
 existence/existence-potency/intrinsic-reality/ontological-veridicality. This author
 phenomenological transcendental conception is articulated as of non-speculative, non-
 imaginary, theoretical, conceptual and operant implications construing/conceptualising of the
 institutionalisation-process, not as an external speculative dialectics, but as a wholly internal
 natural dialectics in conflatedness as of human limited-mentation-capacity-deepening-in-
 recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination. Such that human phenomenological totalising-thrownness-in-
 existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-
 subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance is the 'complete
 scientific archaeological depth' for grasping ontology and Being as of the conflatedness of
 human limited-mentation-capacity implications construed from notional-deprocrypticism
 perspective as ontological-aesthetic-tracing, and consequently doesn't carry any external
 ideological implication but rather for the inherent ontological and Being implications. Further
 as of such phenomenological transcendental conflatedness, there is no issue about existence
 itself as it is pre-given, as existence-as-of-its-mimetic-echoness/existence-in-
 reverberation/existence-potency, but rather an issue to humankind arising as of its 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 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 conflatedness 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 over temporality possibilities, thus rendering existence as of relative teleological orderliness and not teleological chaos in the case were all ontological-possibilities as of temporality-to-intemporality were to be arising in equivalence/equal-measure. Thus, such ontology’s-directedness-as-Being conflatedness projective-totalitative-implications as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating existentially supersede abstract/imagined/misconstrued/virtual constitutedness possibilities as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity implications that are effectively as of non-existence. The further implication is that human ‘prior existential-reality insight as arising by conflatedness as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to the ontological-veracity of prospective existential-reality as of conflatedness upholding prospective coherence/contiguity of ontology’s-directedness-as-Being’; wherein as of human-subpotency the ontological-veracity of the institutionalisation process as leading up to our present positivism/rational-empiricism registry-worldview/dimension speaks of a conflatedness as of successive opened-constructs-of-meaningfulness-and-teleology superseding 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 exercise we can’t as of soundness-or-authenticity exculpate ourselves to then pretend ours is the registry-worldview/dimension reference-of-thought that is non-transcendable as of our totalising-self-referencing-syncretising, when the insight of prospective transcendence implications as of deprocrypticism/pre-empting-disjointedness-as-of-reference-of-thought avails, and so as the conflatedness upholding prospective coherence/contiguity of ontology’s-directedness-as-Being. This further explains why there is

need for corresponding Being-development/ontological-framework-expansion 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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ is subject to ontological-decadence as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. Such ‘ontological statistical-exception’ of intemporality as of ontology’s-directedness-as-Being permeates all existential processes including life itself. This explains why the solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal mental-disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-ontological-fideism 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 construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of-meaningfulness-and-teleology on wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of categorical-imperatives/axioms/registry-teleology as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the conflatedness of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/existence-potency biological science in relative ontological-contiguity of reference-of-thought will dissociate modern day heredity

DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say 19th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic conceptual patterning terms overlooking transcendental-enabling/existence-potency implications, and failing to fathom that conceptual patterning is no substitute for transcendental-enabling/existence-potency work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology ontological-performance arises as an exercise of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or 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/existence-potency 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/existence-potency implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) 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 of axiomatic-construct for grander human meaningfulness-and-teleology ontological-performance, as of the very same totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. The totalising-renewing-realisation/re-perception/re-thought involves taking cue from existence/existential-contextualising-contiguity/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating exercise as of ontological-faith-notion-or-ontological-fideism; wherein say with a demand curve, the insight as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination 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. The notion of axiomatic-construct in ontological-contiguity arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity. Ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/post-convergence depths of axiomatic-construct/reference-of-thought of construal; which for instance renders the idea of general

relativity in relative ontological-contiguity and newtonian physics in relative notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) 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’ 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 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 ontological-dementation/dialectical-dementation stranding dialectics with respect to reference-of-thought; as contrary to the ‘Derridean différance decentering’ freeplay that is entrapped in circularity of meaningfulness-and-teleology on the wrong implied assumption of the same perpetual horizon as registry-worldview/dimension reference-of-thought so-implied as of our positivism mental-disposition, a ‘futural différance’ recognises that human limited-mentation-capacity transcendence brings about prospective relative-ontological-completeness-of-reference-of-thought, and thus it centers-as-dialectically-thinking the prospective institutionalisation’s reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as of its prospective relative-ontological-completeness-of-reference-of-thought to override the circularity as notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) of meaningfulness-and-teleology implications of the uninstitutionalised-threshold/uninstitutionalised-threshold reference-of-thought-as-of-‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ as of its prior relative-ontological-incompleteness-of-reference-of-thought with respect to the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, and thus broadening human-subpotency in

the full-potency of existence/existence-potency/existential-possibilities as implied retrospectively to prospectively with the institutionalisation-process as of notional-deprocrypticism. What underlies such a centered-totalisation as of its transcending nature, is that given humankind's limited-mentation-capacity as of human-subpotency in its totalising—thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance with respect to the full-potency that is the 'inherent centred-totalisation-as-existence', humankind devises its meaningfulness-and-teleology as of its requisite subpotency ontological-performance to construe of the 'inherent centred-totalisation-as-existence' by way of 'reference-of-thought—devolving-teleological-structure-of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue' as of human comprehension/deciphering of underlying rules/non-rules as from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the 'inherent centred-totalisation-as-existence', with such human-subpotency approximation construed by the specific human existential-extirpation-as-of-existential-unthought ontological-aesthetic-tracing underlying the successive institutionalisations/finitudes of the institutionalisation-process. But then this highlights six issues with respect to meaningfulness-and-teleology ontological-performance with regards to such implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations

reference-of-thought—devolving-teleological-structure-of-meaningfulness prospective relative-ontological-completeness-of-reference-of-thought due to human limited-mentation-capacity of projection-or-anticipation in grasping the ‘inherent centred-totalisation-as-existence’. Secondly, even within each of the successive given institutionalisations as of their given underlying specific rules there is a variance of meaningfulness-and-teleology ontological-performance among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-individual-construed-as-the-existential-receptacle-of-temporal-to-intemporal-possibilities-of-individuations as of intemporal/longness-of-register-of-meaningfulness-and-teleology individuation that notionally upholds the given institutionalisation's categorical-imperatives/axioms/registry-teleology and as of temporality individuations that in its relative ‘totalising–self-referencing-syncretising circularity’ as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought fails to uphold the given institutionalisation’s categorical-imperatives/axioms/registry-teleology due to lack of social universal-transparency in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold/uninstitutionalised-threshold; wherein the ‘circular reference-of-thought of intemporal-as-ontological meaningfulness-and-teleology’ of sound ontological-performance is not disambiguated from the ‘circular reference-of-thought of temporal-as-denaturing meaningfulness-and-teleology’ of ontologically-flawed/deficient ontological-performance. Thirdly, there is thus beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought temporal individuations denaturing dynamics relations to the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, arising as of the conjugation of

postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’.

Fourthly cross-generationally, the intemporal/longness-of-register-of-meaningfulness-and-teleology individuation as of ontological-faith-notion-or-ontological-fideism reconceptualises of a transcending elevated-devolving-as-of-prospective-institutionalisation of implicit-and-explicit articulation of new reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue as of its human comprehension/deciphering of underlying rules/non-rules from existential-instantiations in imbricatedness/threadedness/recomposuring supposedly reflecting the ‘inherent centred-totalisation-as-existence’ reinitiating the institutionalisation-process, and thus right up to human attainment of ontological-completeness-of-reference-of-thought with this ‘ultimate social universal-transparency’ supposedly overriding human temporality and thus ultimate basis of a centered-totalisation of human meaningfulness-and-teleology ontological-performance construed theoretically as paralleling the ‘inherent centred-totalisation-as-existence’; and so as of humankind’s subpotency in existence Being project! Fifthly, the implications of such transcendental centered-totalisation with regards to the ‘certainty of meaningfulness-and-teleology as of sound ontological-performance’ rather lies with such meaningfulness-and-teleology as being so-construed notionally as of a given institutionalisation’s reference-of-thought ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ transcendental-enabling/existence-potency rules on the basis of

social universal-transparency, and so as of its implied prospective relative-ontological-completeness-of-reference-of-thought: wherein, – non-rules-as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain meaningfulness-and-teleology on the basis of non-rules-as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules-abstracted-as-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology ontological-performance as of trepidatious-consciousness about occurrences/existential-instantiations; – rulemaking-over-non-rules in Base-institutionalisation enables the grasp of certain meaningfulness-and-teleology on the basis of rules-abstracted-as-of-tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology ontological-performance of warped-consciousness about recurrences/existential-instantiations; – universalisation-directed-rulemaking-over-non-rules of Universalisation enables the grasp of certain meaningfulness-and-teleology on the basis of universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by its universalisation-directed-rule-making-over-non-rules-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology ontological-performance of preclusive-consciousness about recurrences/existential-instantiations; – positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules of Positivism/Rational-Empiricism enables the grasp of certain meaningfulness-and-teleology 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-as-impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-

teleology ontological-performance of occlusive-consciousness about recurrences/existential-instantiations; and prospectively as theoretically/notionally attaining transcendental centered-totalising/circumscribing/delineating meaningfulness-and-teleology as of perfect/sound ontological-performance, – pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules of Deprocripticism enables the prospective grasp of certain meaningfulness-and-teleology on the basis of deprocripticism-as-pre-empting-‘disjointedness-as-of-reference-of-thought’-ontological-normalcy/post-convergence-referentialism-rules-abstracted-as-of-‘conflatedness’-of-occurrences/existential-instantiations by its deprocripticism as pre-empting-‘disjointedness-as-of-reference-of-thought’ human-limited-mentation-capacity type of construal, as relevant in the meaningfulness-and-teleology ontological-performance of protensive-consciousness about recurrences/existential-instantiations. Sixthly, the resolution as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination is ultimately with the notional-deprocripticism protensive-consciousness as of its notional-contiguity/epistemic-contiguity superseding of transversal temporal-to-intemporal human limited-mentation-capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human premeaningfulness-as-psyche-of-existential-stake. That is, as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, the limited-mentation-capacity meaningfulness-and-teleology ontological-performance with regards to the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality of the successive consciousnesses as of the successive institutional-cumulations/institutional-recomposures differ by their Being premeaningfulness-as-psyche-of-existential-stake, which ultimately undergo ‘decomplexifying/uninhibiting-(as-

of-elevating-devolving-teleological-structure-of-meaningfulness-as-prospective-
 institutionalisation) maturing as ontology's-directedness-as-Being all along the institutional-
 cumulations/institutional-recomposures involving ontological-normalcy/post-convergence
 reference-of-thought in relative ontological-contiguity over relative notional-
 discontiguity/epistemic-discontiguity, construed as prospective relative-ontological-
 completeness-of-reference-of-thought; wherein as of ontological-aesthetic-tracing
 conflatedness 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) premeaningfulness-as-psyche-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) premeaningfulness-as-psyche-of-existential-stake' as of social-stake-contention-
 or-confliction, – the preclusive-consciousness of universalisation–non-
 positivism/medievalism is of a 'warped Being uninhibited/decomplexified-(as-elevated-
 devolving-as-of-prospective-institutionalisation) but preclusive Being
 complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold)
 premeaningfulness-as-psyche-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) premeaningfulness-as-psyche-of-existential-stake' as of
 social-stake-contention-or-confliction, – and prospectively the protensive-consciousness of
 deprocrypticism is of an 'occlusive Being uninhibited/decomplexified-(as-elevated-

devolving-as-of-prospective-institutionalisation) construed as protensive Being premeaningfulness-as-psyche-of-existential-stake' as of social-stake-contention-or-confliction. This repleteness in the institutionalisation process with such successive 'Being uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) and Being complexified/inhibited-(as-degraded-devolving-as-of-uninstitutionalised-threshold) premeaningfulness-as-psyche-of-existential-stake' arises given the grounding of human meaningfulness-and-teleology ontological-performance on its various specific apriorising/intelligibilitysetup/measuringinstrument/axiomatisings for meaningfulness-and-teleology ontological-performance as reflected by their respective 'reference-of-thought—devolving-teleological-structure-of-meaningfulness' associated with the successive consciousnesses, as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; such that the prior Being premeaningfulness-as-psyche-of-existential-stake has to be uninhibited/decomplexified-(as-elevated-devolving-as-of-prospective-institutionalisation) to enable prospective Being premeaningfulness-as-psyche-of-existential-stake for the successive registry-worldviews/dimensions transcendences towards the attaining of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism. Thus the deprocrypticism 'phenomenological transcendental-point-of-departure handle' thus warrants a superseding meaningfulness-and-teleology ontological-performance as-decomplexifying/uninhibiting-(as-elevated-devolving-as-of-prospective-institutionalisation) our positivism—procrypticism occlusive Being premeaningfulness-as-psyche-of-existential-stake'. This overall deneuterising conception of transcendental centered-totalising/circumscribing/delineating meaningfulness-and-teleology ontological-performance is reflected notionally as of notional-deprocrypticism, underlying that the successive registry-worldview's/dimension's institutionalisations are always about pre-empting 'their successive

types of disjointedness-as-of-reference-of-thought' up to its theoretical pre-empting with conceptual deprocrypticism as preempting-of-disjointedness-as-of-reference-of-thought, and so as of successive human limited-mentation-capacity prospective relative-ontological-completeness-of-reference-of-thought as of 'reference-of-thought—devolving-teleological-structure-of-meaningfulness' of the successive institutionalisations. Basically human existential-extirpation-as-of-existential-unthought is operantly construed as ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrypticism underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human conflatedness and human constitutedness, defining any given registry-worldview's/dimension's meaningfulness-and-teleology as of its underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought beyond its totalising—self-referencing-syncretising; with such 'reference-of-thought—devolving-teleological-structure-of-meaningfulness' maximally/most-profoundly/most-completely construed as of metaphysics-of-absence insight over presence institutionalisation reference-of-thought as implying meaningfulness-and-teleology is as of a transcendental level of appreciation beyond a totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions thus divulging the conflatedness of existence/existence-potency/existential-possibilities as of prospective institutionalisation reference-of-thought. Such an existential-extirpation-as-of-existential-unthought phenomenological construal obviously goes 'beyond our ordinary intradimensional totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag framework of phenomenological contemplation' in drawing out the full transcendental implications of human totalising—thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance from a prospective notional-deprocrypticism perspective as the full

depth of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance; 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/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights construed as positivism/rational-empiricism ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’, reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules. Such a phenomenological construal as of human totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects a totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold of the prior transcended registry-worldview/dimension as nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing is overridden to attain full ontological elucidation by the totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance involving the uninstitutionalised-threshold reflection as dementing-and-decentered-to-prior-institutionalisation’s-categorical-imperatives/axioms/registry-teleology in lieu of the

nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing. Furthermore, notional-deprocrypticism as the ultimate registry-worldview/dimension by notionally undermining human disjointedness-as-of-reference-of-thought will factor in that since successive registry-worldviews/dimensions institutionalisations articulations of categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation have always led at the uninstitutionalised-thresholds to human limited-mentation-capacity induced beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought denaturing of categorical-imperatives/axioms/registry-teleology as wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives thus failing prospective intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, inherently the issue of human limited-mentation-capacity as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing', is a paramount and permanent one such that the construct of deprocrypticism categorical-imperatives/axioms/registry-teleology is exactly about a totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing pre-emptive projecting/anticipating of the denaturing possibility of human limited-mentation-

capacity as of deprocrypticism social universal-transparency ontological-performance; inherently a deprocrypticism protensive-consciousness is one which totalises-for-conflated-meaningfulness-and-teleology-as-notional-deprocrypticism with no nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing as of extended metaphysics-of-absence conceptualisation and as of the insight of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. The latter highlights the recurrence of such 'uninstitutionalised-threshold phenomena' as averaging-of-thought and institutionalised-being-and-craft. For instance, the successive registry-worldviews/dimensions institutionalisations conceptualisation of meaningfulness-and-teleology have arisen as second-natured constructs that have substituted for their uninstitutionalised-threshold free-for-all averaging-of-thought 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, anthropologists are very much aware that the social diffusion of new transcendental-enabling/existence-potency

practices into a given society are more likely to be adopted as of the society's institutional and formal percolation-channelling framework than as of a solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal-as-ontological 'direct convincing' at individuals-level underlying deferring to institutional and formal meaningfulness-and-teleology as of the need for profoundness and rigour that doesn't avail in ordinary thought for transcendence. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaningfulness-and-teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness-of-reference-of-thought constitutedness as more or less absolute, and doesn't factor in that its prior relative-ontological-incompleteness-of-reference-of-thought is a structural/paradigmatic deficiency inducing the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of its value construct. But then prospective institutionalisation necessarily implies a notion of prospective value construct as of its prospective relative-ontological-completeness-of-reference-of-thought conflatedness 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 acts as transcended, as transcendence is inevitably and so across all registry-worldviews/dimensions a state of paradoxical conflictedness as more profoundly involving a cross-generational meaningfulness-and-teleology psychoanalytic-unshackling than a grounding conceptualisation! Furthermore, both the prior institutionalisation value construct and the prospective institutionalisation value construct are their respectively given centred-totalisation-facticity of meaningfulness-and-teleology, with

transcendence conflictedly implying overriding the prior institutionalisation's centred-totalisation-facticity for the prospective institutionalisation's centred-totalisation-facticity. But then the human institutionalisation-process is an empirical fact, and thus the resolution of this transcendence paradox is rather reflected by the dynamics of human positive-opportunism as of human totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as social universal-transparency 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 centred-totalisation facticity but cross-generationally human 're-conventioning whether driven by a sense of pure ontology as of ontological-faith-notion-or-ontological-fideism or otherwise with say cultural-diffusion', as 'syncretising-effecting' on meaningfulness-and-teleology with respect to social-stake-contention-or-confliction induces human transcendence. Consider in this regard historical transcendence elicited by cultural diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a social-setup is 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 centred-totalisation-facticity of meaningfulness-and-teleology within their social-setup and are predisposed on critical occasions as of syncretising-effecting to 'reinvent', circumvent or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its very own internal 'self-referencing and syncretising-effecting construed as totalising-self-referencing-syncretising' of meaningfulness-and-teleology with regards to perceived social-stake-

contention-or-confliction; and it is this element that enables all human societies to have a minimal opening/overture/receptivity to each other, including at the very extreme between an industrial age society and a hunter-gatherer society. Without such a structural/paradigmatic ‘self-referencing and syncretising-effecting construed as totalising–self-referencing-syncretising human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and totalising–self-referencing-syncretising 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 cross-generational transcendence occurs notwithstanding a seemingly self-referencing centred-totalisation-facticity of meaningfulness-and-teleology within a given social-setup in the immediate-and-short-term. Transcendence as of prospective relative-ontological-completeness-of-reference-of-thought occurs because structurally/paradigmatically it is social-dispositions and mental-dispositions of intemporal-as-ontological nature as of longness-of-register-of-meaningfulness-and-teleology given their ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as of more profound ontological-primemovers-totalitative-framework validation as of existence-potency, even if outlier, that are most likely to be syncretised cross-generationally as providing the most overall positive-opportunism by their relative universal projection implications and are formally-and-overtly assumed, and so over temporal-as-ontologically-flawed social-dispositions and mental-dispositions which are

more or less formally-and-overtly unassumed as of their temporal denaturing nature or poor universal projection. However, such a conception of ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation meaningfulness-and-teleology as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought with regards to such transcendental implications! Despite the fact that all social-setups tend to be surreptitiously permeated with individuals temporal/shortness-of-register-of-meaningfulness-and-teleology social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity for transcendence is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal transparency about such metaphoricity instigative mathesis/motif/thrownness-disposition direct, indirect and/or devolving implications. The fact that individuals in a social-setup are already involved internally however restricted in its very own reinvention/circumventing/adaptation in a dynamic relationship of perceived social-stake-

contention-or-confliction striving to draw in various ways the optimum as of perceived existential possibilities and is thus of a minimal opening/overture/receptivity to internal and external metaphoricity, also critically speaks to the fact that any social-setup is only able to hold together because of ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ that is subject to existence-potency validatory ontological-primemovers-totalitative-framework. As of its circularity, the lack or poorer cause-and-effect determinism of any such ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence threshold of a social-setup meaningfulness-and-teleology’ allows for the possibility for prospective metaphoricity to reconstrue-and-redefine the social-setup meaningfulness-and-teleology. Such prospective metaphoricity possibility cannot be pre-empted because even the social-setup conventioning in its functional operation of meaningfulness-and-teleology needs this ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ in order to affirm itself over any spontaneously arising disruptive meaningfulness-and-teleology that may be articulated by individuals or groups, with the result that a social-setup ever always exposes itself to prospective metaphoricity in one way or the other when such spontaneously arising disruptive meaningfulness-and-teleology is not of poorer but rather of a superseding ontological-primemovers-totalitative-framework projective-totalitative-implications as of the social-setup given ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence. 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—construed-as-of-

existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ respectively as of superstitious spiritualism meaningfulness-and-teleology or scholasticism pedantic dogmatism meaningfulness-and-teleology, as of the given social-setup ‘self-assuredness-of-authenticity 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-authenticity with respect to its social-stake-contention-or-confliction’ that equally makes available the possibility for prospective metaphoricity to demonstrably undermine the implied ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ of such prior social-setups registry-worldview/dimension meaningfulness-and-teleology, and so as of the prospectively induced ontological-primemovers-totalitative-framework superseding meaningfulness-and-teleology as from existence-potency perspective of relative-ontological-completeness-of-reference-of-thought by way of ontological-primemovers-totalitative-framework such as with prospective positivism/rational-empiricism meaningfulness-and-teleology. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity undermines vested interests as of the direct, indirect and/or devolving implications of prospective metaphoricity and by that token elicit sophistic inclinations to such prospective metaphoricity meaningfulness-and-teleology. Further any such prospective metaphoricity ultimately takes hold rather as of within the social deferential-formalisation-transference framework wherein it is driven by a sense of positive-opportunism 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 knowledge-reification from prospective metaphoricity

which may involve undermining such ‘existentially invested’ registry-worldview/dimension in its 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 as pertinent and so where it is nihilistically disinclined by its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation. The abstract notion of anti-nihilism as implied by such prospective metaphoricity is not construed in human temporal terms-as-of-axiomatic-construct as a ‘living notion’ going by a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag elicitation of value as of temporal-intemporality. In this regard, as of the temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation prospective base-institutionalisation anti-nihilism meaningfulness-and-teleology is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective universalisation anti-nihilism meaningfulness-and-teleology is basically nothing and worthless, same with universalisation–non-positivism/medievalism and prospective positivism, and equally so for positivism–procrypticism and futural Being-development/ontological-framework-expansion as of prospective deprocrypticism. Explaining in many ways why the elicitation of value as of prospective second-natured institutionalisation rather occurs as of the superseding of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-intemporality. Ultimately, prospective metaphoricity 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 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-disposition. More critically, such a conception of prospective metaphoricity cognisant of the decisiveness of deferential-formalisation-transference for institutionalisation and thus subsequent social percolation-channelling, come to grasp that sophistic/pedantic predispositions are the more salient entrenched interests beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought with respect to prospective metaphoricity 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 of prospective deprocrypticism metaphoricity implications are necessarily spurious and associated with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or devolving prospective metaphoricity 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, so long as it is socially and institutionally credible to uphold non-positivism meaningfulness-and-teleology in effect by undermining its deferential-formalisation-transference. It is with regards to such sophistic/pedantic disinclination to prospective metaphoricity that the latter elicits contortioning gesturing, wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we can appreciate that however say a Protagoras engagement with Socrates may project coherence as of his contextual appreciation of Socrates predisposition for coherence, this doesn't exclude the possibility of a 'floating sophistic' inclination that simply adjusts to its interlocutor thus undermining in the bigger picture the notion of knowledge as of universal coherence idealisation, or still maybe Protagoras is just at the lower end of the sophists—

ideal-type-or-individuation) and budding positivists with respect to medieval-scholasticism-pedants—ideal-type-or-individuation (as we can appreciate that the recognition and then censure and then banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of heliocentrism then his persecution for publishing, rather speaks 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 with their prospectively implied metaphoricity; with the consequence that there can’t be common/mutual aposteriorising/intelligising/measuring/logicising 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/intelligibilitysetup/measuringinstrument/axiomatising as of respectively non-universalising and non-positivism/medievalism dogma prior relative-ontological-incompleteness-of-reference-of-thought warranting their unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing for the affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of prospective non-sophistic universalising idealisation and prospective positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising meaningfulness-and-teleology respectively. Likewise, this author’s critique of the spurious institutional-being-and-craft muddlement of our positivism–procrypticism with respect to its structural/paradigmatic implicated undermining of the possibility of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism is not an

idle exercise, and so as of such totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 procrypticism/disjointedness-as-of-reference-of-thought as of direct, indirect and devolving
 undermining of the possibility of futural Being-development/ontological-framework-
 expansion as of prospective deprocrypticism metaphoricity implications and so with respect
 to the social analysis implications of disjointedness-as-of-reference-of-thought associated
 phenomena as reflected in social-stake-contention-or-confliction issues including
 psychopathy and social psychopathy. As of the conflatedness of notional-deprocrypticism
 construal, what underlies the notion of human existential-extirpation-as-of-existential-
 unthought is the idea that human existence is as of ‘human existential-extirpating projection-
 or-anticipation about existence/existence-potency/existential-possibilities as of human
 limited-mentation-capacity construing ‘reference-of-thought—devolving-teleological-
 structure-of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-
 imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
 meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-
 notions/notional-referential-notions/articulations/virtue’, and transcendently-complemented
 by ‘human ontological-faith-notion-or-ontological-fideism projection-or-anticipation of this
 human prior relative-ontological-incompleteness-of-reference-of-thought as of human
 existential-unthought’, and thus enabling an epistemic/notional possibility of correspondence
 of human implied meaningfulness-and-teleology with the achievement of
 singularisation/epistemic-immanence/veridical-epistemic-determinism as of prospective
 deprocrypticism ‘inherent centred-totalisation-as-existence’. It is those elements of an
 epistemic/notional possibility of correspondence, as of the totalising–thrownness-in-existence
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising and onto, that together

effectively make human transcendence and the institutionalisation-process possible given that it immanently enables the possibility of successive human prospective relative-ontological-completeness-of-reference-of-thought as of the successive registry-worldviews/dimensions institutionalisations. In other words, it is human ontological-faith-notion-or-ontological-fideism that ultimately ‘vouches’ for every given registry-worldview’s/dimension’s institutionalisation at its uninstitutionalised-threshold for the possibility of a correspondence between human limited-mentation-capacity and the ‘inherent centred-totalisation-as-existence’, as of Being orientation of pursuing-and-attaining ontological-completeness-of-reference-of-thought. It is only such a conflatedness perspective as of notional-deprocrpticism that can articulate a conceptualisation of meaningfulness-and-teleology ontological-performance as of a notional-correspondence to existence/existence-potency/existential-possibilities, thus avoiding totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag misconstrual as of constitutedness. Insightfully with respect to human temporality including postlogism and conjugated-postlogism and as reflected by psychopathy and social psychopathy in our positivism–procrypticism, the conflatedness of notional-deprocrpticism points out that given human limited-mentation-capacity its ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness as of implicated-and-explicated reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’ as of institutionalisation, is subject at its uninstitutionalised-threshold to human temporality structural/paradigmatic denaturing as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought undermining meaningfulness-and-teleology ontological-performance due to lack of social universal-transparency. This arises because fundamentally as of notional-

correspondence with existence, an institutionalisation in prior relative-ontological-incompleteness-of-reference-of-thought meaningfulness-and-teleology ontological-performance is ultimately rather vouching of such a notional-correspondence with existence on the basis of ontological-faith-notion-or-ontological-fideism as transcendently-complementing at its uninstitutionalised-threshold the said human limited-mentation-capacity ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’ construed as institutionalisation, as the latter’s categorical-imperatives/axioms/registry-teleology can be denaturing as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as of their wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives by the various temporalities in makeupness at its uninstitutionalised-threshold. This latter is only undermined driven by ontological-faith-notion-or-ontological-fideism as of prospective human limited-mentation-capacity prospective relative-ontological-completeness-of-reference-of-thought ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’ construed as prospective institutionalisation, by its greater social universal-transparency. Again, the latter institutionalisation’s meaningfulness-and-teleology ontological-performance is equally vouched by transcendently-complementing ontological-faith-notion-or-ontological-fideism at its given uninstitutionalised-threshold, as its own categorical-imperatives/axioms/registry-

teleology can also be denaturing as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as of their wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives. The overall implication here as implied by ontological-aesthetic-tracing is that only a contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology as reflected as of the conflatedness of notional-deprocrypticism can reveal-the-ontological-veridicality of such inherent systemic beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology associated with every institutionalisation in prior relative-ontological-incompleteness-of-reference-of-thought since it ultimately depends on ontological-faith-notion-or-ontological-fideism to transcendently-complement its categorical-imperatives/axioms/registry-teleology at its uninstitutionalised-threshold for upholding intemporality-as-of-ontology that reflects the ‘inherent centred-totalisation-as-existence’. Hence the deprocrypticism registry-worldview/dimension institutionalisation as notionally construed as in full fulfilment of transcendently-complementing ontological-faith-notion-or-ontological-fideism, as of human ontological-dementation/dialectical-dementation contextual ontologically contiguous transitioning construal of meaningfulness-and-teleology ontological-performance that anticipates and accounts for human inherent intemporality and temporality, purports to avoid wrong elevation of temporality in madeupness ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ and wrong degradation of intemporality in conviction ‘reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’, given the inherently confounding ontological-veridicality of human potent beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. Broadly speaking

thus, the projective-totalitative-implications of prospective relative-ontological-completeness-of-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 reference-of-thought putting the temporal-and-intemporal mental-dispositions as of the same axiomatic teleological projection’ as in effect as of conflatedness this simply wrongly elevates temporal/shortness-of-register-of-meaningfulness-and-teleology mental-dispositions degraded-devolving-as-of-uninstitutionalised-threshold and wrongly degrades the intemporal/longness-of-register-of-meaningfulness-and-teleology mental-disposition elevated-devolving-as-of-prospective-institutionalisation; as the former is in reality denaturing of categorical-imperatives/axioms/registry-teleology beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought while the latter is upholding categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought putting the temporal-and-intemporal mental-dispositions as of the same axiomatic teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as of ‘mutual conceptualisation as of a given institutionalisation with a common ontological-reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-implication in determining ontological-veracity. But then at such an institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-completeness-of-reference-of-thought as of the prospective relative-ontological-completeness-of-reference-of-thought in intemporality entailing the prospective institutionalisation and the prior relative-ontological-incompleteness-of-reference-of-thought in temporality entailing the uninstitutionalised-threshold; thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and

degraded-devolving-as-of-uninstitutionalised-threshold in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a 'neuter framework of reference-of-thought putting the temporal-and-intemporal mental-dispositions as of the same axiomatic teleological projection' and so, as of an uninstitutionalised-threshold and the prospective institutionalisation; given the variance of temporality rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism/disjointedness-as-of-reference-of-thought with intemporality rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence as of conflatedness actually construes of more profound categorical-imperatives/axioms/registry-teleology that override the prior categorical-imperatives/axioms/registry-teleology as failing to uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation', and so as of differing references-of-thought in transversal ontological unintelligibility. Neuterisation 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-of-reference-of-thought projective-totalitative-implications of differentiated axiomatic/reference-of-thought teleological projection as of temporal degraded-devolving-as-of-uninstitutionalised-threshold and intemporal elevated-devolving-as-of-prospective-institutionalisation. The fact of temporal-to-intemporal variance of prospective relative-ontological-completeness-of-reference-of-thought ultimately reflects the fact that the apparent ordinarily assumed 'axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality' is in effect 'only valid as of within an institutionalisation framework', and so as of its implied 'reference-

of-thought—devolving-teleological-structure-of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’. This articulated delimitation of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’ within only an institutionalisation framework as of reference-of-thought is critical for an ontologically-complete profoundness/depth of ‘phenomenological departure in-its-overcoming-of-neuterisation’ reflected by metaphysics-of-absence as the ‘requisite conflatedness of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; as we can appreciate the inherent reality that there isn’t ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’ between recurrent-utter-uninstitutionalisation and base-institutionalisation—ununiversalisation, between base-institutionalisation—ununiversalisation and universalisation—non-positivism/medievalism, between universalisation—non-positivism/medievalism and positivism—procrypticism, and prospectively between positivism—procrypticism and deprocrypticism! In this case such overcoming of neuterisation with reference to the variance of successive registry-worldviews/dimensions is rather conceived as deneuterising as of the variance in prospective relative-ontological-completeness-of-meaningfulness-and-teleology disambiguation of uninstitutionalised-threshold and prospective institutionalisation, and so reflected as of ontological-aesthetic-tracing as of the conflatedness of notional-deprocrypticism wherein the

uninstitutionalised-threshold reference-of-thought is in relative notional-
 discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-
 ontological-veridicality) to the prospective institutionalisation reference-of-thought in relative
 ontological-contiguity as of the-very-same-totalising-purview-of-construal-as-
 existence/existence-potency/intrinsic-reality/ontological-veridicality; imply a disambiguation
 as of mutual unintelligibility of prospective institutionalisation's reference-of-thought
 soundness-or-authenticity and the uninstitutionalised-threshold's reference-of-thought
 unsoundness-or-inauthenticity. Deneuterising, from a storied-construct perception perspective
 insight, highlights a temporal mental-disposition uninstitutionalised-threshold issue' as of
 beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-
 unthought involving human temporal limited-mentation-capacity at its uninstitutionalised-
 threshold wherein the reference-of-thought as temporal-mental-disposition-is-actually-of-
 presencing-or-totalising-self-referencing-syncretising-forward-facing-self-consciousness-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-as-of-uninstitutionalised-threshold. Such a
 deneuterising binarity of storied ontologically-flawed-presencing-or-totalising-self-
 referencing-syncretising-forward-facing-self-consciousness-temporal-mental-dispositions and
 storied background of ontologically-veridical-inherent-superseding-existential-reality-
 unattached-to-such-temporal-mental-dispositions portrays how a storied-construct can be
 articulated as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-
 of-existential-unthought 'emphasising exclusively that it is the construal of human
 temporality-to-intemporality limited-mentation-capacity transversal-and-cumulative-
 implications' that accounts for ontologically-veridical human character-and-social-formation-
 dynamics as of both uninstitutionalised-threshold representation and prospective-

institutionalisation representation. Such a storied-construct is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality of human limited-mentation-capacity in temporal constitutedness mental-reflexes at presence reference-of-thought, and so reflected by the implied intemporal conflatedness of phenomenological transcendence as of notional-deprocrypticism. We can appreciate the metaphysics-of-absence insight about such a deneuterising storied-construct from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness’ to positivistic/rational-empiricism meaningfulness-and-teleology with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness-of-reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed-presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism perspective ‘as not self-effacing as of its ontologically-flawed-presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness-temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about the uninstitutionalised-threshold of its procrypticism/disjointedness-as-of-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 and prospective-institutionalisation based on the dynamics of limited-mentation-capacity, unlike a naïve neuterising mental-reflex that by its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag fails to attain such a conflatedness as of notional-deprocrypticism deneuterising insight. Central and critical to achieving such a deneuterising analysis in grasping the full and complete possibilities of ontologically-veridical construal of human meaningfulness-and-teleology given human temporal-to-intemporal mental-dispositions as of prospective institutionalisation and uninstitutionalised-threshold is the notion of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the ontological-aesthetic-tracing of conflatedness as of notional-deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a-meaningfulness-and-teleology-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold-and-its-assorted-and-conjugated-temporal-meaningfulness-and-teleology such that transcendence is always perceived as unnatural when totalising–self-referencing-syncretising, in the sense that ‘it-is-others,-as-of-the-prior-registry-worldviews/dimensions,-that-have-an-uninstitutionalised-threshold-and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness mental-reflex as it overlooks human uninstitutionalised-threshold points to the reality that the implied institutionalisation ‘projected reflex of universalised conviction towards meaningfulness-and-teleology’ while a social psychological reference is actually not ontologically-veridical as of human practical

reality given lack of social universal-transparency. Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied institutionalisation ‘projected reflex of universalised conviction towards meaningfulness-and-teleology’ is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction/part-madeupness perception-and-relation to meaningfulness-and-teleology’ as of social-stake-contention-or-confliction social-functioning-and-accordance temporal constraints of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’, and so as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought reflecting uninstitutionalised-threshold Being underdevelopment; wherein with specific regards to a postlogism-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction is rather as of a relevant generalised social projection as ‘wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of conviction’ in relevant social engagement not perceived as of critical social-stake-contention-or-confliction as providing a ‘conviction credibility backdrop’ for subsequent targeted madeupness mental-disposition in relation to specific social engagements perceived as of critical social-stake-contention-or-confliction. Effectively, such part-conviction/part-madeupness with respect to pertinently-perceived social-stake-contention-or-confliction contexts arises due to ‘beyond-the-consciousness-awareness-teleology-in-

existential-extirpation-as-of-existential-unthought' constraint of human limited-mentation-capacity as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor such that this induces as of various existential-instantiations 'ontologically-flawed meaningfulness-and-teleology ontological-performance', subpar to ontologically-veridical meaningfulness-and-teleology ontological-performance as fundamentally underscored by the prospective institutionalisation. Thus this determines a consequential 'dynamic beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought limited-mentation-capacity constraint' as reflected from a 'notional-deprocripticism-referentialism-as-of-its-nonascriptivity backdrop-for-the-ontologically-veridical-construing' of 'temporal-to-intemporal individuations meaningfulness-and-teleology and actions of individuals and the collective-social as of their varying-existential-instantiations-mental-dispositions-ontological-performance or their characterisations-as-of-varying-existential-instantiations', as fundamentally underscored by the implied uninstitutionalised-threshold reference-of-thought, wherein such temporal thresholding neuterisation with regards to ontologically-veridical meaningfulness-and-teleology reflects Being-underdevelopment; and so from the 'deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocripticism deneuterising—referentialism' as of metaphysics-of-absence insight that ontology's-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation presencing—or—totalising—self-referencing-syncretising-forward-facing-self-consciousness, it lies with Universalisation institutionalisation over Base-institutionalisation—ununiversalisation uninstitutionalisation presencing—or—totalising—self-referencing-syncretising-forward-facing-self-consciousness, it lies with Positivism institutionalisation over Universalisation—non-positivism/medievalism

uninstitutionalisation presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness, and it lies prospectively with Deprocripticism institutionalisation over our Positivism—procripticism presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness. This operantly defines procripticism/disjointedness-as-of-reference-of-thought as beyond just the construal of new supposedly intemporal categorical-imperatives/axioms/registry-teleology of the prospective institutionalisation to pre-empt the temporally denaturing categorical-imperatives/axioms/registry-teleology of the prior institutionalisation, but rather the deneuterising construal of the very ‘limited-mentation-capacity as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought constraining dynamism’ behind the denaturing of categorical-imperatives/axioms/registry-teleology in the very first place; conceptualised henceforth as the very categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of the Deprocripticism registry-worldview/dimension institutionalisation as of its implied notional-deprocripticism. 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/part-madeupness perception-and-relation to meaningfulness-and-teleology’ over just abstract universal propositions, when it comes to social-stake-contention-or-confliction social-functioning-and-accordance constraints such temporal part-conviction/part-madeupness 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 as of Being/ontological-framework-expansion underdevelopment, individuals in positions of social-stake-contention-or-

confliction with respect to upholding/failing probity will simply adhere, at the exclusion of engrained-habits-and-mental-dispositions, to mere propositions of probity rather than in the face of weak-institutional-constraints-and-penalties to perceive such universal propositions as mere linguistic appendages of relative practical insignificance. The notion of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought is the effective and credible deneuterising enabling articulation that grasps such an ontologically flawed mental-reflex that recurrently permeates consciously and unconsciously human phenomenological mentation, as it ‘credibly’ grasps-and-accounts-for, without resorting to any neuterising, the full and complete possibilities of human mental-dispositions as of the exclusive dynamics of human limited-mentation-capacity across all registry-worldviews/dimensions involving the conjugation of the intemporal/longness-of-register-of-meaningfulness-and-teleology individuation and temporal/shortness-of-register-of-meaningfulness-and-teleology individuations of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’. Ultimately, the notion of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought given its psychoanalytic-unshackling as of prospective deprocrylicism transcendence, 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 categorical-imperatives/axioms/registry-teleology but rather their protraction as of ontological-faith-notion-or-ontological-fideism conflatedness of Being as implied as of

deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought. The issue of Being-development/ontological-framework-expansion or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanic-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 behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of-meaningfulness-and-teleology mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism upholding of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that is behind organic-knowledge. Human presencing-or-totalising-self-referencing-syncretising-forward-facing-self-consciousness temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of-meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the institutionalisation process arises exactly to ensure deferential-formalisation-transference second-naturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. [For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to

be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought is in a state of totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging mental-reflex’ that re-engages with non-positivistic/medieval mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivistic/medieval worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure transforming of the non-positivistic/medieval mindset/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the structural/paradigmatic resolution of the vices-and-impediments arising from a non-positivistic/medieval 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 of prospective deprocrypticism worldview.]. We can appreciate such metaphysics-of-absence insight as of say in a situation of cultural diffusion the requirement that a recurrent-utter-uninstitutionalisation social-setup opportunistically grasping mere effecting possibilities of base-institutionalisation knowledge, as of relative convenience to individuals, are much more better off equally coming into terms institutionally with the ontological-faith-notion-or-ontological-fideism induced intemporality behind the ‘inventing

of the base-institutionalisation culturally diffused knowledge' for an optimum accrual of the Being-development/ontological-framework-expansion of recurrent-utter-uninstitutionalisation; that is, based on base-institutionalisation's 'rulemaking-over-non-rules' enabling the superseding of recurrent-utter-uninstitutionalisation vices-and-impediments as of its 'non-rules-as-impulsive-or-accident-ed-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 is the construal of knowledge in both its 'immediate, cause-and-effect and non-blurry practical and scientific knowledge' and the 'detached, contemplative and blurry human social-construct of knowledge'. In many ways as of human temporal/shortness-of-register-of-meaningfulness-and-teleology mental-reflex, the former is structurally/paradigmatically associated with relatively immediate-constraining ontological-primemovers-totalitative-framework that quickly portrays Being-development/ontological-framework-expansion 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 induced intemporal/longness-of-register-of-meaningfulness-and-teleology positivism/rational-empiricism mental-disposition behind the articulation of Newtonian mechanics inducing its mere effecting possibilities of knowledge, the inherent possibilities of inventing things on this positivism/rational-empiricism knowledge intemporal value reference inherently undermines the pertinence of any other supposed knowledge value reference, like a mystical knowledge construal, of the very same physics 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 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 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 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/existence-potency not only to science but transcendental-enabling/existence-potency 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 with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion, there is an ever present issue of Being underdevelopment as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor wherein institutionalising categorical-imperatives/axioms/registry-teleology are always subject at uninstitutionalised-thresholds to their denaturing as of their wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives, as of

temporal failing to uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Hence Being-development/ontological-framework-expansion given human limited-mentation-capacity is rather upheld by ontological-faith-notion-or-ontological-fideism as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein the abstract intemporal/longness-of-register-of-meaningfulness-and-teleology behind the prior registry-worldview institutionalisation should equally be reflected as of prospective registry-worldview institutionalisation, and involving the requisite deferential-formalisation-transference second-naturing 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 averaging-of-thought' are appropriate framework for engaging their subject-matter, as they rather promoted formal 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 second-natured education practically available to everyone interested, and so while alienating and considering general social averaging-of-thought as improper and unqualified. This was to avoid a circularity of averaging-of-thought undermining of the intemporal-projection of their specific knowledge, as they contribute in overall Being-development/ontological-framework-expansion. The point here is that at uninstitutionalised-thresholds the idea of 'equal opinionatedness' doesn't apply by the mere fact that knowledge of intrinsic-reality itself doesn't arise by averaging-of-thought but rather ontological-pertinence, and the point of the institutionalisation process as knowledge-led is to harness ontological-pertinence and not averaging-of-thought, thus explaining deferential-formalisation-transference as of institutional percolation-chanelling. This point is central and critical to the very notion of society-as-social-construct, as society is

caught between the notion of sovereignty as-allowing-basic-level-of-universal-individual-and-collective-self-affirmation-striving-for-social-equality and the notion of knowledge as-of-selective-construal-of-social-value-and-institutional-hierarchisation-as-of-ontological-primemovers-totalitative-framework-overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance-implications. The implication of this dilemma is the reality that society is always subpar to a knowledge social determination as well as subpar to a sovereignty social determination. This dilemma is unavoidable by the very implications of a society: every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview's/dimension's institutionalisation-level of minimally-expected basic conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level's reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations; such that the notions of knowledge and sovereignty can only be 'socially effective' within this articulated framework as enabled by 'social universal-transparency'. 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 totalising-self-referencing-syncretising' prior to eventual prospective relative-ontological-completeness-of-reference-of-thought accommodation. This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather through an exercise of increasing 'social

universal-transparency’ thus enabling ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ associated with Being-development/ontological-framework-expansion. However, all along this institutionalisation process a suboptimal relation between knowledge and sovereignty undermines Being-development/ontological-framework-expansion 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/existence-potency in formal institutional deferential-formalisation-transference and percolation-channelling, with the result that beyond the underlying implied institutionalisation-level such a social-aggregation-enabling hotchpotching opinionatedness culture tends to critically and decisively inform individual and collective thought and action in a manner that is suboptimal to intemporality-as-ontology as of the manifestation of such a temporal-to-intemporal hotchpotching culture in the extended-informality that permeates even formal institutions; – wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/existence-potency; – the ontologically-flawed articulation of knowledge by an intellectual disposition akin to wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of

reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology undermining
knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-
fideism behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as
of intellectual institutional-being-and-craft; – ultimately the very paradox of human
presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness
means that the human sovereign psyche is one that is geared to construe of ‘presence as all-
encompassing meaningfulness-and-teleology value construct’ such that the transcendental
implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-
ontological-incompleteness to presence, rather than as of totalising–renewing-realisation/re-
perception/re-thought of presence construed as of prospective relative ontological-contiguity
over presencing-as-prior relative notional-discontiguity/epistemic-discontiguity. However
despite this knowledge and sovereignty dilemma associated with Being-
development/ontological-framework-expansion, the insight about human totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag as of self-referencing and
syncretising-effecting intemporal implications means that the requisite intemporal/longness-
of-register-of-meaningfulness-and-teleology psychoanalytic-unshackling positive-
opportunism can cross-generationally be induced for Being-development/ontological-
framework-expansion despite the inherent circular distractiveness of temporality, and
ultimately so as enabled by ‘social universal-transparency’. 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/existence-potency implications that are not priorly as of

grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-teleology 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of human limited-mentation-capacity. Thus as of the institutionalisation process, crucially the issue of ontological-veracity is only half the problem of knowledge, with the other half being the grasp of the underlying sovereignty and knowledge dynamics as of eliciting 'social universal-transparency'. As it is the latter that induces that social positive-opportunism for deferential-formalisation-transference and institutional percolation-channelling, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of 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-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) reference-of-thought and introducing the prospective ontological-contiguity reference-of-thought as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. Consider in this regard, that the 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' as of prospective ontological-contiguity is more than just a reification gesturing of its very own axiomatic-

construct affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking but extends to encompass a de-assertion/dementing/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being in notional-discontiguity/epistemic-discontiguity-⟨as-of-undefined-or-undecidable-threshold-of-ontological-veridicality⟩ when analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

The ontological veridicality here is that such ‘double-gesture reification as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking together with the prior axiomatic de-assertion/dementing/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing’ implied as of the non-presencing in transcendence-and-sublimity is not to be construed as an incrementalism-in-relative-ontological-incompleteness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of the superseded presencing, but is rather a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating in subsuming ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

While the emotional involvement and sense of ‘existential ego undermining’ involved in such a transcending reification gesturing of axiomatic-constructs as of the very same totalising-

devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-
 veridicality/existential-reality is relatively trite as occurring within the same registry-
 worldview/dimension reference-of-thought as of the positivistic/rational-empiricism
 meaningfulness-and-teleology mindset as well as its distance rather with respect to physical
 reality, such a transcending reification gesturing as of the grandest axiomatic-constructs
 having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein
 the prospective ontological-contiguity reference-of-thought as
 deprocrypticism/disjointedness-as-reference-of-thought implies a transcending reification
 gesturing that not only affirms deprocrypticism prospective registry-worldview/dimension
 but in that affirmation/projection/assertion/dueness-validating-
 logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking as of its
 ontological-completeness-of-reference-of-thought de-asserts/dements our positivism—
 procrypticism registry-worldview/dimension, this will elicit an existential and emotional
 involvement that will rather convert into a circular neuterisation of deprocrypticism by a
 mental-complex avoiding such emotional discomfort and sense of existential ego
 undermining as is the case with all uninstitutionalised-thresholds/uninstitutionalised-
 thresholds with respect to their prospective institutionalisations. This explains why it is not a
 fundamental contradiction as of human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor at uninstitutionalised-thresholds that the
 positivistic/rational-empiricism initiatives of such enlightenment thinkers like Galileo,
 Descartes, Diderot, etc. were met with counteracting reactionary views, and as it further
 elicits ontologically-flawed ‘uninstitutionalised-threshold by prospective institutionalisation
 dialogical-equivalency’. This can’t be the case because dialogical-equivalency can only arise
 where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of

prospective relative-ontological-completeness-of-reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold as of prior relative-ontological-incompleteness-of-reference-of-thought, and not such a flawed notion of dialogical-equivalency. We can appreciate even within a same reference-of-thought like our positivism/rational-empiricism registry-worldview/dimension that there is no dialogical-equivalency between the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ in ontological-contiguity and ‘traditional classical mechanics axiomatic-construct’ in notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) but for the former’s enlightening the latter’s undefined-or-undecidable-threshold-of-ontological-veridicality. This insight reflects the reality of transcendence across the institutionalisation process associated with Being-development/ontological-framework-expansion, wherein uninstitutionalised-threshold mental-reflexes of presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness in their incrementalism-in-relative-ontological-incompleteness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity tend to perpetuate the representation of prospective institutionalisation as nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) in an ontologically-flawed dereification gesturing of neuterisation, rather than maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as of totalising—renewing-realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold mental-reflexes of presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness which is ‘ontologically flawed and wanting’ but rather is as of a maximalising-recomposuring-for-relative-ontological-

completeness/transvaluating intemporal-projection transcendental-enabling/existence-potency for prospective institutionalisation relative to such presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness that circularly reinstitute the uninstitutionalised-threshold temporality as if intemporal in incrementalism-in-relative-ontological-incompleteness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrypticism/disjointedness-as-of-reference-of-thought reasoning’ is not admissible to prospective ‘deprocrypticism/pre-empting-disjointedness-as-of-reference-of-thought reasoning’ and so from the moment of the event-construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event-construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations of the institutionalisation process; and so as of notional-discontiguity/epistemic-discontiguity of the uninstitutionalised-threshold and the prospective institutionalisation. Such a temporal/shortness-of-register-of-meaningfulness-and-teleology ontologically-flawed predisposition in circularly striving to reassert the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’ over the ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ is fundamentally due to the paradigmatic/structural lifetime ‘mental and existential investment’ in the former,

such that by and large it is mostly a crossgenerational transcendence-and-sublimity that fully brings about the adaptation of the induced ‘transcendental-reasoning-of-event-as-prospective-ontology-origination’ as the ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’. Such a temporal/shortness-of-register-of-meaningfulness-and-teleology ontologically-flawed circular predisposition arises due to human temporal-dispositions as of Being underdevelopment that tends to lead to the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of existential-extirpation-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care-and-episteme as of intemporality behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology rather in nonextirpationary-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 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/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms-as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness-of-reference-of-

thought meaningfulness-and-teleology. Likewise meaningfulness-and-teleology articulated as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought relative to our positivism–procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity from positivism–procrypticism’s disjointedness-as-of-reference-of-thought mindset into deprocrypticism’s pre-empting-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme as otherwise such knowledge will be teleologically-degraded in circular positivism–procrypticism disjointedness-as-of-reference-of-thought terms-as-of-axiomatic-construct as of prior relative-ontological-incompleteness-of-reference-of-thought meaningfulness-and-teleology, even though in the latter case our totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence blinds us to appropriately appreciating this given the human mental-reflex of representing any uninstitutionalised-threshold as nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) as of our presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness.

The point here is that the meaningfulness-and-teleology so-construed has to supersede the prior registry-worldview/dimension uninstitutionalised-threshold perspective/framing/reference/horizon for its prospective transcendence-and-sublimity-enabling purpose, even if that implies being temporally unpalatable, given that the fundamental purpose for the underlying aetiologisation/ontological-escalation is of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm and not temporal extirpatory paradigm. Put another way, for instance, Newtonian physics doesn’t have any inherent meaningfulness-and-teleology as we can appreciate from a positivism/rational-empiricism perspective/framing/referencing/horizon with an animistic social-setup as of the latter’s

attitude/mental-disposition/care-and-episteme underlying its meaningfulness-and-teleology thus requiring the latter's prior apriorising-teleological-elevation-in-ontological-contiguity to a positivism/rational-empiricism attitude/mental-disposition/care-and-episteme '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 with respect to human meaningfulness-and-teleology, as it is what underlies apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of a given registry-worldview's/dimension's institutionalisation reference-of-thought. Attitude/mental-disposition/care-and-episteme as such carries a registry-worldview's/dimension's 'underlying sense of end-teleology/end-purposefulness' and thereof its operative-construct and implicative-construct with regards to meaningfulness-and-teleology. 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; 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 with respect to living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion. This 'human toddling potential' is what enables notional-discontiguity/epistemic-discontiguity induced psychoanalytic-unshackling for grounding meaningfulness-and-teleology prospectively as of the prospective relative-ontological-completeness of non-presencing. The attitude/mental-disposition/care-and-episteme structure is what fundamentally determines mental-states in their 'projection/anticipation of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity' whether with respect to any individual within any registry-worldview/dimension as well as the registry-worldview's/dimension's overall reference-of-

thought, as of its specific reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. Thus an attitude/mental-disposition/care–and–episteme can pertinently be defined as the ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ inducing a given specific non-presencing outcome with regards to prospective relative-ontological-completeness-or-incompleteness-of-reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology associated with that attitude/mental-disposition/care–and–episteme; and so, whether such a framework is a reference-of-thought as of overall construal-as-existence/existence-potency/existential-possibilities, or within a reference-of-thought like a social projection 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 apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ as of the attitude/mental-disposition/care–and–episteme of positivism’s/rational-empiricism’s perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given reference-of-thought, say in our positivism/rational-empiricism reference-of-thought we can further have the conception of the physics or biology or law or literature or

even just entrepreneur or accountant or technician specific attitude/mental-disposition/care-and-episteme, and further at the individual level as of changing attitude/mental-disposition/care-and-episteme with living-as-of-human-personality-developing. Attitude/mental-disposition/care-and-episteme as so-construed is critical fundamentally because the notionally inherent human capacity for aetiologisation/ontological-escalation is directly associated with ‘attitude/mental-disposition/care-and-episteme as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension to be able to achieve transcendence-and-sublimity’, and so as of intemporality. With regards to living-as-of-human-personality-developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care-and-episteme that it has a poor dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension 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-by-reification/contemplative-distension 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-by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such ‘living-as-of-human-personality-developing’ as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension is construed as the more profound attitude/mental-disposition/care-and-episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care-and-episteme of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with ‘attitude/mental-disposition/care-and-episteme dispensing-with-immediacy-for-relative-ontological-

completeness-by-reification/contemplative-distension', for achieving transcendence-and-sublimity; 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-by-reification/contemplative-distension so-implied across the various registry-worldviews/dimensions, whether in an animistic social-setup involving animistic practices or in the modern social-setup as of our modern practices involving subject-matter specialisms, trade roles, functionaries, arts, research, sports and other activities, etc.; with each involving their specific attitude/mental-disposition/care-and-episteme dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. 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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications' with Being-development/ontological-framework-expansion, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, implying specifically a nonextirpationary-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme as dispensing-with-immediacy-for-relative-ontological-completeness-of-reference-of-thought-by-reification/contemplative-distension thus transcendently enabling the successive registry-worldview's/dimension's ontological-possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm; with such dispensing-with-immediacy-for-relative-ontological-completeness-of-reference-of-thought-by-reification/contemplative-distension construed as rejection of existential-extirpation-as-of-

existential-unthought attitude/mental-disposition/care-and-episteme which will imply a stalling of the institutionalisation process as of Being-development/ontological-framework-expansion at the given registry-worldview/dimension, and so-construed as temporal extirpation paradigm. Being-development/ontological-framework-expansion 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-of-reference-of-thought. We can get an insight of registry-worldviews/dimensions attitude/mental-disposition/care-and-episteme 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 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-of-reference-of-thought registry-worldview/dimension, and so not only retrospectively but equally prospectively. Thus, an attitude/mental-disposition/care-and-episteme can pertinently be defined as the ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ inducing a given specific non-presencing outcome with regards to prospective relative-ontological-completeness-or-incompleteness-of-reference-of-thought as of the construal-as-existence/intrinsic-reality/ontological-veridicality, and establishing-and-upholding the underlying framework of meaningfulness-and-teleology associated with that attitude/mental-disposition/care-and-episteme. It can be construed with regards to prospective transcendence as a structural/paradigmatic adjunctive-metaphoricity-signification inducing-and-upholding a prospective ‘underlying totalising/circumscribing/delineating signifying-construct as totalising/circumscribing/delineating reference-of-thought-devolving’. In other words, a registry-worldview’s/dimension’s reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising is utterly apprehended decisively by its given attitude/mental-disposition/care-and-episteme as of the ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’. This insight is critical as for instance with appreciating what is implied by futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme by its given specific non-presencing outcome; as we simply have to project/anticipate its ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ implied as of preempting-of-disjointedness-as-of-reference-of-thought construed as thinking as it remains unintelligible to our positivism-procrypticism’s disjointedness-as-of-reference-of-thought reconstrued as of dementing. Attitude/mental-disposition/care-and-episteme ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ 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/intelligibilitysetup/measuringinstrument/axiomatising that as of its relative dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension is the appropriate attitude/mental-disposition/care-and-episteme ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ required for the correspondingly required meaningfulness-and-teleology ontological-performance. Basically, attitude/mental-disposition/care-and-episteme is simply

a reflection of level of deneuterising—referentialism as of the notional-conflatedness of notional-deprocrypticism. Ultimately for living-as-of-human-personality-developing, social-projection-institutional-orientations and Being-development/ontological-framework-expansion, ‘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, can only arise by notional-discontiguity/epistemic-discontiguity induced psychoanalytic-unshackling as of relative-ontologically-veridical attitude/mental-disposition/care—and–episteme ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ over relative-ontologically-flawed attitude/mental-disposition/care—and–episteme, with the latter necessarily having to ascend to the relative-ontologically-veridical attitude/mental-disposition/care—and–episteme for the former’s implied meaningfulness-and-teleology as of its ontological-performance to avail, and so in reflecting the ‘incisive-and-intransigent nature of existence as the absolute a priori’; 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 apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ has ultimately nothing to do with the deliberate willing of the relative-ontologically-veridical attitude/mental-disposition/care—and–episteme. As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care—and–episteme will poorly face optimum living of adult life or where such was the case about all human children

then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care-and-episteme in detachment from averaging-of-thought as we know that, everything being equal legitimately, it is the professional electrician as of its assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension attitude/mental-disposition/care-and-episteme whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of averaging-of-thought dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ of a relative-ontologically-veridical attitude/mental-disposition/care-and-episteme as of its prospective relative-ontological-completeness-of-reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care-and-episteme is implied for prospective reference-of-thought transcendence-and-sublimity, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care-and-episteme implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of second-naturing institutionalisation. However, attitude/mental-disposition/care-and-episteme specific instigating of Being-development/ontological-framework-expansion as of prospective relative-ontological-completeness-of-reference-of-thought is originary/event-of-prospective-ontology-origination as of humanity level intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-

for-relative-ontological-completeness/transvaluating paradigm; inducing thereof social institutionalisation second-naturing by way of deferential-formalisation-transference and percolation-channelling. Inherently, the very grounding of Being-development/ontological-framework-expansion attitude/mental-disposition/care-and-episteme is beyond presencing, and actually lies prospectively in existence's non-presencing. The implication here is that as of its very 'nonextirpation-existential-preempting-of-existential-unthought behind the entire institutionalisation process' Being-development/ontological-framework-expansion attitude/mental-disposition/care-and-episteme cannot be contemplated as of second-natured institutionalisation living-as-of-human-personality-developing and social-projection-institutional-orientations attitude/mental-disposition/care-and-episteme in 'existential-extirpation-as-of-existential-unthought' which structurally/paradigmatically 'do not project beyond reference-of-thought as of prospective relative-ontological-completeness-of-reference-of-thought' to grasp prospective existence's non-presencing. Thus with regards to Being-development/ontological-framework-expansion, overall it is the underlying intemporality-or-longness-of-register-of-meaningfulness-and-teleology attitude/mental-disposition/care-and-episteme of successive institutionalisations as associated with the intemporal-as-conviction reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, rather than temporal-as-token-or-madeupness denaturing of the same reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, that are responsible for the underlying nonextirpation-existential-preempting-of-existential-unthought behind the entire institutionalisation process; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality existential-extirpation-as-of-existential-unthought lack of the projecting attitude/mental-disposition/care-and-

episteme for prospective institutionalisations as mainly concerned with the physical human lifespan extirpation framework as absolute reference of meaningfulness-and-teleology 'with little sense of coherence as of Being-development/ontological-framework-expansion', and thus the latter cannot unlike the former be the framework for aetiological/ontological-escalation as of universal implications, and particularly so as of the 'naivety of eliciting mutual temporality as intemporality or eliciting of averaging-of-thought'. This notion of fulfilling a given prospective institutionalisation's requisite attitude/mental-disposition/care-and-episteme underlies the very idea of intellectual-and-moral-inequivalence/non-correspondence as well as dialogical inequivalence/non-correspondence; as where one party does fulfil the attitude/mental-disposition/care-and-episteme of a given institutionalisation's reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought and thus its corresponding meaningfulness-and-teleology, and the other doesn't as of prior relative-ontological-incompleteness. This further explains why epistemic-breaks/epistemic-resetting arise with the successive prospective institutionalisations of the institutionalisation process, wherein for instance the positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme of say a Galileo or Descartes is circularly beyond the contention framework of scholasticism meaningfulness-and-teleology, speaking of the impossibility of logical-congruence between the positivists and scholastics with only the utter dominance of positivism arising as of its ontological-primemovers-totalitative-framework induced positive-opportunism as of scientific, medical, technical advancements, free society, etc. that leads to the crossgenerational collapsing of scholasticism. It is interesting to note here that such positivist scholars were 'never beholden to a convincing exercise with scholasticism but rather with intrinsic-reality/ontological-veridicality', and for which purpose rather opted to create internally-coherent positivist networks and societies for the

perpetuation of positivistic meaningfulness-and-teleology while averting its denaturing by wrongly implying ontological-contiguity with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity given the latter's flawed paradigm as of prior relative-ontological-incompleteness-of-reference-of-thought. The insight here is that 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-enabler/existence-potency above the mortals that are humans, and that the exercise of knowledge construction is rather an interhuman transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing exercise in search for the validation of the 'superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework', and so beyond institutional-being-and-craft and social-aggregation-enabling averaging-of-thought. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought denaturing of the requisite intellectualism required for further Being-development/ontological-framework-expansion, and start undermining knowledge construction as of its intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency, effectively there shouldn't be any compunction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm 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 intellectual-bad-faith 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 predisposition. This is critically the case with registry-worldview/dimensional reference-of-thought transcendence implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought prior relative-ontological-incompleteness-of-reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms-as-of-axiomatic-construct of presencing while the new/prospective/superseding as of its prospective relative-ontological-completeness-of-reference-of-thought construes of ‘implied grounding of meaningfulness-and-teleology’ in terms-as-of-axiomatic-construct of prospective non-presencing. This brings home the reality that it is inevitable that all uninstitutionalised-thresholds are necessarily ‘paradigmatically/structurally conflicted’, with prospective transversal/logically-incongruence ontological-primemovers-totalitative-framework being the critically fundamental determining arbiter of what will prospectively pass for knowledge rather than the naivety of logical-congruence of interhuman contention at any such uninstitutionalised-threshold; as fundamentally the issues faced by the Descartes, Galileos, Diderots, etc. as of ‘budding positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’ are structurally/paradigmatically fundamentally inevitable as of their articulation within a non-positivism/medievalism scholasticism context. This is the case since at a registry-worldview’s/dimension’s uninstitutionalised-threshold, such a framework of logical-congruence of interhuman contention is 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, but then at such at uninstitutionalised-threshold implied by prospective positivism/rational-empiricism such a modern attitude/mental-disposition/care–and–episteme is prospectively implied and so increasingly beyond such a framework of the

logical-congruence of scholasticism interhuman contention; and is reflected in their mutually beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. This is equally reflected with regards to the prospective transcendence implying knowledge proponents, as the very notion of implying a prospective transcendental conceptualisation as of organic-knowledge is one that undervalues the presencing attitude/mental-disposition/care-and-episteme as of its social-stake-contention-or-confliction while the very notion of perceiving highly the meaningfulness-and-teleology within a prior institutionalisation framework is one that is necessarily apprehensive and flatminded to the notion of a prospectively undermining non-presencing transcendence attitude/mental-disposition/care-and-episteme. In addition, the disruptive uninstitutionalised-threshold contextualisation as of such divergent commitments and 'lack of perceived constraining framework of logical-congruence of interhuman contention' further radicalises the human disposition to act temporally beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought institutional-being-and-craft as of perceived vested interest, striving to undermine prospectively implied transcendence meaningfulness-and-teleology as of its attitude/mental-disposition/care-and-episteme. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional-conflatedness of deprocrypticism/pre-emption-of-disjointedness-as-of-reference-of-thought protensive-consciousness? Intellectual-bad-faith as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold of the possibility of intellectually induced social universal transparency; for the ultimate outcome of undermining any such intemporal knowledge deferential-formalisation-transference behind the second-naturing for prospective institutionalisation. Such a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought undermining exercise is geared towards the

ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity of social averaging-of-thought and temporal-intemporality social-chainism, on the conation of upholding intellectual-bad-faith contentions; by its deflating of the conception of ontologically-veridical meaningfulness-and-teleology as of human mortals contentions in transversality, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-primemovers-totalitative-framework, 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 intellectual-bad-faith as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the non-presencing of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness 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, rather as of its commitment to

incrementalism-in-relative-ontological-incompleteness that in many ways could just as well validate averaging-of-thought and temporal-intemporality attitude/mental-disposition/care—and—episteme and their social contentions. As in effect, such intellectual-bad-faith scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic pedantry/mandarinism that usurps the very notion of scepticism, and so as of the naïve implication that proceduralism is the substitute for existence/intrinsic-reality/ontological-veridicality as transcendental-enabling/existence-potency and sublimity. This poor scepticism attitude/mental-disposition/care—and—episteme usurping the pre-established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, has enframing implications as of the forestalling of prospective ‘concurrent ontological-primemovers-totalitative-framework’ 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 second-naturing for prospective institutionalisation. Rather the attitude/mental-disposition/care—and—episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleology, given human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Such a genuine intellectual scepticism construes of knowledge by its given totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality in terms-as-of-axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-

veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness, intellectual-bad-faith scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness projective-totalitative-implications’ 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-by-reification/contemplative-distension, a perfidious intellectual-bad-faith scepticism involves eliciting a sense of immediacy and temporality as of averaging-of-thought and temporal-intemporality social-chainism as ‘developed thought’, thus deflating the requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension intemporal detachment/backstep for transcendence-and-sublimity. In this latter respect, and for the possibility of prospective social transcendence and emancipation, social practices at any given period as ‘becoming constructs’ are not inherently ontologically sacrosanct by the fact that these are the outcome of preceding prospective relative-ontological-completeness as of preceding intemporal dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, and by that very implication this is what carries the possibility of ‘inventing’ as-of-prospective-institutionalisation social practices as of prospective relative-ontological-completeness. Intellectual-bad-faith ad-hoc pretences extolling social practices as of presencing but of a poor conception outside the prospective relative-ontological-completeness behind such social practices ‘inventing’ as-of-prior-institutionalisation and so-implied as of Being-development/ontological-framework-expansion, are but denaturing and down the line equally

undermines prospective relative-ontological-completeness for the further emancipation of human social practices. As such intellectual-bad-faith ad-hoc pretences extolling social practices as of presencing are of the same notional-contiguity/epistemic-contiguity kind that bathe in the averaging-of-thought and temporal-intemporality social-chainism that implied as much about extolling social practices presencing of existential-extirpation-as-of-existential-unthought reasoning-from-results/afterthought attitude/mental-disposition/care—and–episteme of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and today’s positivism–procrypticism, with little prospect/opening for prospective transcendence-and-sublimity. Essentially and constructively, all intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms-as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and–episteme that empowers prospective social emancipation however socially uncomfortable it may sound; and so beyond habituated totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The fact that many that are institutionally anchored may speak otherwise or naively against such a stance doesn’t diminish in any way the ‘natural appropriateness’ of such a job description as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm, but rather speaks of a poverty of institutionalisation that creeps into institutional anchors as of their reasoning-from-results/afterthought constructions subject to temporal/shortness-of-register-of-meaningfulness-and-teleology denaturing of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. As a result of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-

dispositions—existentialism-form-factor, the ever present reality of human uninstitutionalised-threshold 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 non-presencing as of the reasoning-through/messianic-reasoning of base-institutionalisation, universalisation, positivism and deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought, together construed as of the notional-conflatedness of notional-deprocrypticism. Reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme implicitation arises as of metaphoricity at uninstitutionalised-thresholds where blurry/vague/undeveloped construct of any given ‘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 explicitation of ontological-primemovers-totalitative-framework procedure of transversal-contention-for-determination-of-veridical-meaningfulness. Such reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme ‘implicitation of ontological-primemovers-totalitative-framework’ is as of intemporal solipsistic and intersolipsistic internalisation, construed as more fully articulating the notion of authenticity, in reflecting such uninstitutionalised-threshold impracticable reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme explicitation of ontological-primemovers-totalitative-framework 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 intemporal projection, and reflects the fact that however explicated, as of reasoning-from-results/afterthought attitude/mental-disposition/care—and—episteme explicitation of ontological-primemovers-totalitative-framework procedure of transversal-contention-for-

determination-of-veridical-meaningfulness, human meaningfulness-and-teleology is always about *différance/internal-dialectics/difference-deferral* of apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology; so-implied as of the *différance/internal-dialectics/difference-deferral* of the very apriorising/intelligibilitysetup/measuringinstrument/axiomatising totality that is the reference-of-thought (inducing ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’), and as the reference-of-thought then aposteriorises/intelligises/logicises meaningfulness-and-teleology as of the temporal-to-intemporal ontological-performance *différance/internal-dialectics/difference-deferral* of the totalising/circumscribing/delineating reference-of-thought-devolving, involving existential-instantiation devolved temporal denaturing of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. The implication here is that ontological-faith-notion-or-ontological-fideism is rather about a ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’, but that reasoning-through/messianic-reasoning adduced transcendence prospectively comes out short with the prospective reasoning-from-results/afterthought outcome, and so because of human limited-mentation-capacity at any moment. Thus the successive reasoning-from-results/afterthought outcomes as the logocentric constructs of the successive registry-worldviews/dimensions arrive at their successive reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as of

successive prospective relative-ontological-completeness-of-reference-of-thought, but fail to grasp/capture all the apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative-implications about the full-potency of existence as the absolute a priori for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology that can fully reflect human-subpotency existential potential/possibilities of ontological-performance in correspondence with the full-potency of existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-fideism ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ can always be ‘reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness-of-reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness-of-reference-of-thought at such uninstitutionalised-thresholds; and so, in a renewing apriorising/intelligibilitysetup/measuringinstrument/axiomatising instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme implicitation for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, which is construed as more fully articulating the notion of authenticity. This practical conceptualisation of authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance in practice, and given human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, there is always room for human denaturing temporal ontological-performance 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 as of such authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. Thus human ontological-faith-notion-or-ontological-fideism driven reasoning-through/messianic-reasoning holds the prospect for an ever renewal of reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as of prospective relative-ontological-completeness-of-reference-of-thought, undermining institutional-anchoring and logocentric complexes/denials/pedantry of such prospective transcendental possibilities. Such prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising transformation for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology 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 of ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ retrospectively and prospectively; with relative-emancipation construed as the inherent meaningfulness-and-teleology truth form of existence, wherein truth is as of immanent-ed-teleologically-pertinent-truth over truth-devoid-of-immanent-ed-teleology, 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 underlies the conception of ontological-

dementation/dialectical-dementation stranding dialectics cross-generational as enabling human transcendence-and-sublimity, and is reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ as of grander dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. Finally as a further analysis, Being-development/ontological-framework-expansion is by a rather surreptitious manner undermined by what this author qualifies as ‘subterfuges of Being-development/ontological-framework-expansion’ 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 of Being-development/ontological-framework-expansion’ or ‘reactive fear of ideology denaturing of Being-development/ontological-framework-expansion’. In both instances what is lost is Being-development/ontological-framework-expansion itself, such that besides temporal/shortness-of-register-of-meaningfulness-and-teleology interests undermining natural Being-development/ontological-framework-expansion, natural Being-development/ontological-framework-expansion is perceived as a risk that will foster ‘ideology denaturing of Being-development/ontological-framework-expansion’ or ‘reactive fear of ideology denaturing of Being-development/ontological-framework-expansion’, with Being-development/ontological-framework-expansion 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’ arise as of the suboptimality of human

intemporality which suffers from human apprehensiveness of humans, thus undermining the notion of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in neuterising; as such neuterising is the outcrop of human limited-mentation-capacity. In other words neuterising can effectively be ‘decomposed-as-from-a-conflatedness-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness, and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocrypticism deneuterising—referentialism’. Such an exercise can be conceptualised as an abstract reference-of-thought/totalisation level of deneuterising—referentialism, wherein for instance, with regards to ‘the very same medical totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ as 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-lowest-level-reification perceptivity-as-of-bad-omen as of its relative neuterising as of its random-as—uncircumscribing/undelineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology given its non-rules-as-impulsive-or-accidentated-or-random-mental-disposition (noting that such a poor reification is better than no reification at all in the

sense that where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-bad-omen provides a basic reifying-and-empowering reflexivity to human-subpotency however its trepiditious nature as to ‘a crude predisposition to avoid the forest’);

- for the warped-consciousness of an animistic base-institutionalisation society imply existential-contextualising-contiguity-second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period as of its relative neutering as of its tendentious–circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology given its rulemaking-over-non-rules (noting as well that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period provides a relatively better reifying-and-empowering reflexivity to human-subpotency however its tendentious nature as to inducing tendentiously crude behaviours and psychological assurances associated with positive experiences over negative experiences);

- for the preclusive-consciousness of a universalisation–non-positivism/medievalism society imply existential-contextualising-contiguity-third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor as of its relative neutering as of its qualifying–circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology given its universalisation-directed-rulemaking-over-non-rules (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 a more better reifying-and-empowering reflexivity to human-subpotency however its preclusive nature as to comprehensively-qualified narrative of a non-ad-hoc and weighty/profound existential

interpretation inducing the predisposition as of a fateful universal narrative of human behaviour implications);

- for an occlusive-consciousness as of our positivism/rational-empiricism implying existential-contextualising-contiguity-fourth-level-reification perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation still as of its relative neutering as of its categorising—circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology given its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules (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 an even better reifying-and-empowering reflexivity to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications); and prospectively

- for the protensive-consciousness notional-deprocrpticism existential-contextualising-contiguity-full-level-of-reification notional-deprocrpticism deneutering—referentialism as of referentialism—circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology given its pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best reifying-and-empowering reflexivity to human-

subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as a projective–totalitative-implications conception and superseding absolutising-identitive-constitutedness naiveties). The latter as deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought, as of its ontological-completeness-of-reference-of-thought/ontological-normalcy/post-convergence is the effective basis for evaluating the ontological-veracity of all preceding reference-of-thought as of its deneuterising—referentialism that breaks-down the various neuterising to their basic human limited-mentation-capacity dynamics implications.

In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-as-totality with recurrent-utter-uninstitutionalisation) circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology’ speaks of more and more profound convergence-as-of-accumulation of human-subpotency grasp of the full-potency of existence coherence/contiguity. It should be noted as well that the afore is focused on the abstract reference-of-thought/totalisation level of *différance*/internal-dialectics/difference-deferral, as it is actually reflecting ‘the backdrop construed as human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence’ for the effectively devolving *différance*/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional-deprocrypticism deneuterising, to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-

validating-measuring/dialectically-thinking and unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-
 measuring/dialectically-dementing 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 reference-of-thought-devolving—différance/internal-
 dialectics/difference-deferral’ construed as disambiguation its uninstitutionalised-threshold
 meaningfulness-and-teleology. Thus this will disambiguate, specifically ‘with regards to the
 ill-health totalising-devolved—purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality’ the recurrent-utter-uninstitutionalisation random-as—
 uncircumscribing/undelineating-as-totality ‘existential-totalisation-scheme-of-
 meaningfulness-and-teleology’, as it construes any ill-health issue as of the idea of bad omen
 given its ‘non-rules-as-impulsive-or-accidented-or-random-mental-disposition’. The
 uninstitutionalised-threshold as such, as of the reference-of-thought beyond-the-
 consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, is
 the basis for determining both intemporal as well as temporal ontological-performances
 specifically as of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’. This
 thus involves the disseminative-as-rearticulated totalising/circumscribing/delineating
 reference-of-thought-devolving—différance/internal-dialectics/difference-deferral as
 conjugations as of intemporal-as-conviction ontological-performance and also as the various

temporal-as-token-or-madeupness denaturing, all as conjugating variously to the very same implied categorical-imperatives/axioms/registry-teleology underlying idea of bad omen interpretation of recurrent-utter-uninstitutionalisation going by its random-as-uncircumscribing/undelineating-as-totality ‘existential-totalisation-scheme-of-meaningfulness-and-teleology’; and with this reflecting the metaphoricity 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 reference-of-thought-devolving—différance/internal-dialectics/difference-deferral is equally pertinent with respect to all the other registry-worldviews/dimensions reference-of-thought but rather as of their own given ‘candid existential expressiveness’ with regards to their own respective specific same categorical-imperatives/axioms/registry-teleology conjugations as intemporal-as-conviction ontological-performance and as various temporal-as-token-or-madeupness ontological-performances’ by the respective underlying interpretations as evil-forest-bad-omen/failure-to-heed-the-Deity/full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation/and-further-factoring-in-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery respectively as of their base-institutionalisation–ununiversalisation warped-consciousness, universalisation–non-positivism/medievalism preclusive-consciousness, positivism–procrypticism occlusive-consciousness and deprocrypticism protensive-consciousness, inducing their respective tendentious/qualifying/categorising/referentialism–circumscribing-as-totality-or-delineating-as-totality ‘existential-totalisation-scheme-of-meaningfulness-and-teleology’; and so, respectively due to their rulemaking-over-non-rules, universalisation-directed-rulemaking-over-non-rules, positivising-or-rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and pre-empting-disjointedness-

as-of-reference-of-thought,-as-if-of-positivising-or-rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules. Insightfully, the foregoing points out that human meaningfulness-and-teleology is ‘a metaphoricity of social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective that is fundamentally already a totalising/circumscribing/delineating reference-of-thought-devolving—différance/internal-dialectics/difference-deferral as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with the shifts in human meaningfulness-and-teleology induced by human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of prospective relative-ontological-completeness-of-reference-of-thought’, such that human meaningfulness-and-teleology is not absolutely identitive but shifting as of totalising/circumscribing/delineating reference-of-thought-devolving—différance/internal-dialectics/difference-deferral, given that human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination is in a constant totalising—renewing-realisation/re-perception/re-thought of meaningfulness-and-teleology; with the implication that the ontological-performance of human meaningfulness-and-teleology/textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence is fundamentally construable as of the developing scope of ‘the respective relative neuterising’ towards prospective deneuterising—referentialism. Overall, the emphasis here is as of a Being-development/ontological-framework-expansion that is as of ‘various relative mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’ as presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness towards ‘mentally-opened

limited-mentation-capacity overcoming beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought' presencing-or-totalising-self-referencing-syncretising-forward-facing-self-consciousness, and so as of non-presencing; wherein as for the trepidatious-consciousness presencing-or-totalising-self-referencing-syncretising-forward-facing-self-consciousness, 'human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought' induced neuterising can be construed as originating as of random-as-uncircumscribing/undelineating-as-totality 'existential-totalisation-scheme-of-meaningfulness-and-teleology' as reflected in the idea of bad omen, for the warped-consciousness as originating as of tendentious-circumscribing-as-totality-or-delineating-as-totality 'existential-totalisation-scheme-of-meaningfulness-and-teleology' as reflected in the idea of evil forest, for the preclusive-consciousness as originating as of qualifying-circumscribing-as-totality-or-delineating-as-totality 'existential-totalisation-scheme-of-meaningfulness-and-teleology' as reflected in the idea of failure to heed the Deity, while for the occlusive-consciousness as originating as of categorising-circumscribing-as-totality-or-delineating-as-totality 'existential-totalisation-scheme-of-meaningfulness-and-teleology' 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 that decomposes-as-of-conflatedness 'human mentally-closed limited-mentation-capacity as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought' induced neuterising into the underlying limited-mentation-capacity manifestation disambiguation basis for their ontologically-veridical construal', and so-construed from a notional-deprocrypticism ontological-normalcy/post-convergence perspective. Thus for the protensive-consciousness as originating as of referentialism-circumscribing-as-totality-or-

delineating-as-totality ‘existential-totalisation-scheme-of-meaningfulness-and-teleology’ implied say as of post-structuralism factoring in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’; as of deprocrypticism is as of deneuterising—referentialism. This analysis conveys the reality of human cross-generational institutional-cumulation/institutional-recomposuring 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/intelligibilitysetup/measuringinstrument/axiomatising will permit as of their state of recurrent-utter-uninstitutionalisation ‘non-rules-as-impulsive-or-accidented-or-random-mental-disposition’, and hence their construal of meaningfulness-and-teleology as of ‘their relative neuterising’. Likewise the ultimate possibility of human cross-generational institutional-cumulation/institutional-recomposuring as enabling the apriorising/intelligibilitysetup/measuringinstrument/axiomatising of notional-deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought is the backdrop for deneuterising—referentialism enabling the full transparent ontologically-veridical elucidation of human meaningfulness-and-teleology construed as of ontological-aesthetic-tracing; as of the possibility of deneuterising. In the bigger scheme of things, as of the notional-conflatedness of notional-deprocrypticism as deneuterising—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of *différance*/internal-dialectics/difference-deferral so-construed as of ‘reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting-*différance*/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-*différance*/internal-dialectics/difference-deferral-of-meaningfulness-and-teleology; and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-teleology always from a position of limited-mentation-capacity as of

prior relative-ontological-incompleteness-of-reference-of-thought, thus in need for its prior deepening so-captured in the ‘human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence as of the notional-conflatedness of notional-deprocrypticism *différance*/internal-dialectics/difference-deferral’ as transcendence-and-sublimity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence/illusion-of-the-present/present-consciousness/mirage. Such a ‘human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence as of the notional-conflatedness of notional-deprocrypticism *différance*/internal-dialectics/difference-deferral’, by its insight with respect to the implications of human limited-mentation-capacity for ontologically-veridical meaningfulness-and-teleology 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 non-presencing reference-of-thought as this enables transcendence-and-sublimity, 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 originary/event-of-prospective-ontology-origination moment humankind-as-of-its-integrand-individuals had a profound-and-complete mentation-capacity, then human meaningfulness-and-teleology will be absolutely identitive with no implied-*différance*/internal-dialectics/difference-deferral-of-meaningfulness-and-teleology requiring as of existential-constraint human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as the circular driving notion of *différance*/internal-dialectics/difference-deferral. *Différance* as internal-dialectics/difference-deferral, beyond just an ontological conception as expressed herein, had already always been existent notionally as a wholly internal process of human self-referencing-syncretism for

prospective relative-ontological-completeness-of-reference-of-thought,-as-of-devolving-axiomatic-constructs as-so-reflected in ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ construed-as institutional-cumulation/institutional-recomposuring, and with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance of totalising/circumscribing/delineating reference-of-thought-devolving. The notion of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its constitutedness as it naively imply circumscribing-as-totality/delineating-as-totality meaningfulness-and-teleology for its essence in presence, rather than the fact that presence reference-of-thought as ‘metaphysics-of-presence is structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/post-convergence, and is representing metaphysics-of-absence implications as nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives)’ when it comes to presence uninstitutionalised-threshold reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity/relative-ontological-incompleteness-of-reference-of-thought for meaningfulness-and-ontology ontological-performance, as well as ignoring prospective institutionalisation implications construed as of ontological-normalcy/post-convergence. Such an eidetic reduction is circularly constraint in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag at its given registry-worldview’s/dimension’s reference-of-thought without factoring in the phenomenological implications of ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-

singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ as ‘Being-development/ontological-framework-expansion 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 of notional-deprocrypticism deneuterising—referentialism’ reflected by metaphysics-of-absence in the conception of meaningfulness-and-teleology ontological-performance which is as of the transcendental implications of the institutionalisation process. 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’ reflected by metaphysics-of-absence for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’ as of the variance of uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought and prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought. For instance, such epistemic-break/epistemic-resetting associated with the overall human institutionalisation process necessarily explains the ‘mutually transversal unintelligibility’ of the Galileos, Newtons, Diderots episteme articulating prospective positivising/rational-empiricism meaningfulness-and-teleology and the Establishment scholasticism medieval dogmatic episteme. The implication here is that the articulation of transcendence as of reference-of-thought is by itself tied up to a prospective epistemic disruption, construed as of soundness-or-authenticity-of-reference-of-thought, beyond just grounded knowledge as of the prior episteme which is rather construed as of unsoundness-or-inauthenticity-of-reference-of-

thought. Such transcendental epistemic-breaks/epistemic-resetting arise because humankind is subpotent as of its knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue to the full-potency of existence, and in the human construal/conceptualisation of intrinsic-reality/ontological-veridicality, the ‘superseding party’ is not any involved humans as knowledge agents but inherent existential-reality itself, with any such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency, an apparent episteme as of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’ arises as of institutional-being-and-craft. But then, where transcendental implications as of prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought point to more profound reference-of-thought for construing/conceptualising existential-reality putting such a prior episteme in question, this induces a state of mutual intellectual-bad-faith between the prospective episteme and the prior episteme as of the lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’ with respect to social universal-transparency; and so more than just as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, but further because as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents

only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ to a degraded exercise of institutional-being-and-craft. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social 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 institutionalisation process as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion, anti-nihilism and transcendental-enabling/existence-potency knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme paradigmatically/structurally loses its way as of its initial justification as safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually paradigmatically/structurally beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought 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/existence-potency of meaningfulness-and-teleology ontological-performance turning rather towards social-aggregation-enabling implications as meaningfulness-and-teleology ontological-performance, 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 of ontology's-directedness-as-Being going by the human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm. 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 or intemporality; such that even the budding positivists carried elements of scholasticism but were more definitely of a positivistic outlook, and many scholastics articulated notions which could more fruitfully be developed in a positivistic outlook but were stifled by their scholasticism dogmatic intellectual commitments. In effect, human limited-mentation-capacity however the institutionalisation-level as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor implies that it is impossible for the intemporal projection as longness-of-register-of-meaningfulness-and-teleology that prospectively construes of successive frameworks of 'reference-of-thought—devolving-teleological-structure-of-meaningfulness as of implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-

aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue' as of the specific institutionalisation, to ensure that human meaningfulness-and-teleology ontological-performance will remain intemporal-as-ontological as of their categorical-imperatives/axioms/registry-teleology given 'the impossibility of overcoming the abstract human seed of temporality dynamically involved, as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, in a formulaic-non-conviction deterministic relation with such categorical-imperatives/axioms/registry-teleology by wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives thus failing to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation'. Thus the ontological effectiveness of such intemporal-projection as longness-of-register-of-meaningfulness-and-teleology lies rather in undermining the existential possibility of the successive uninstitutionalised-thresholds/uninsitutionalisations as of bringing about prospective relative-ontological-completeness-of-reference-of-thought driven by ontological-faith-notion-or-ontoligical-fideism thus inducing social universal-transparency which renders untenable temporality as of the given uninstitutionalised-threshold instigated from the prior institutionalisation's categorical-imperatives/axioms/registry-teleology denaturing; as implied with base-institutionalisation prospective relative-ontological-completeness-of-reference-of-thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-ontological-completeness-of-reference-of-thought over base-institutionalisation—non-universalisation, positivism prospective relative-ontological-completeness-of-reference-of-thought over universalisation—non-positivism/medievalism, and prospectively deprocrypticism prospective relative-ontological-completeness-of-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-of-reference-of-thought social universal-transparency that makes it untenable for non-positivism/medieval temporal mental-dispositions to elicit non-positivism/medieval implied temporality. Likewise, prospectively it is a deprocrypticism registry-worldview's/dimension's institutionalisation prospective relative-ontological-completeness-of-reference-of-thought social universal-transparency that can render it untenable for procrypticism temporal mental-dispositions to elicit procrypticism/disjointedness-as-of-reference-of-thought implied temporality. Thus aetiologisation/ontological-escalation is not about transforming the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as overcoming temporality inherently, but rather it is about bringing about prospective relative-ontological-completeness-of-reference-of-thought. The reality of human institutionalisation and uninstitutionalised-threshold mental-dispositions imply that at the uninstitutionalised-threshold prospective institutionalisation knowledge as transcendental-enabling/existence-potency is not socially integrated directly as of a solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity exercise engaging with intemporal-as-ontological meaningfulness-and-teleology. Such prospective intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived at the uninstitutionalised-threshold as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology as of the said uninstitutionalised-threshold. This point out that maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-dispositions in their intemporality or longness-of-register-of-meaningfulness-and-teleology are as of a projected-or-anticipated conflatedness of social universal-transparency for institutional and formal deferential-formalisation-transference as of percolation-channelling. That is at the

uninstitutionalised-threshold such intemporal-as-ontological meaningfulness-and-teleology is pragmatically expounded socially not in terms of its inherent solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity ideal which is socially-too-abstract but rather as a structuring/paradigmatic second-natured construct of positive-opportunism as of institutional and formal deferential-formalisation-transference percolation-channelling to attain social approbation. It is such a ‘conflatedness structuring/paradigmatic second-natured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling to attain social approbation’ that holds together in social universal-transparency temporal-to-intemporal solipsistic mental-dispositions as of a given second-natured institutionalisation. Out of such a conflatedness structuring/paradigmatic second-natured construct, intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their conflatedness structuring/paradigmatic second-natured construct of positive-opportunism of institutional and formal deferential-formalisation-transference as of percolation-channelling. This highlights that from the perspective of immediate-or-short-run social approbation, it is simpler though ontologically flawed as of constitutedness to engage a registry-worldview/dimension at its uninstitutionalised-threshold rather by an incrementalism-in-relative-ontological-incompleteness mental-disposition on the basis of its prior relative-ontological-incompleteness-of-reference-of-thought or its same metaphysical

framework of contention rather than adopting at its uninstitutionalised-threshold a more complex but ontologically-veridical maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-disposition on the basis of the prospective relative-ontological-completeness-of-reference-of-thought or superseding metaphysical framework of contention as of conflatedness. That is, engaging a non-positivism registry-worldview/dimension meaningfulness-and-teleology 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 averaging-of-thought in a non-positivism social-setup than say projecting to prospective positivism registry-worldview/dimension meaningfulness-and-teleology and implying that notions-and-accusations-of-sorcery are not real speaking of both the defect of such accusation and the defective superstitious averaging-of-thought in the non-positivism social-setup. Ultimately, such a profound phenomenological totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance construal faced with the inherent dogmatic and psychological biases of human totalising—thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that shuts-off-the-mind to the odious reality of mutual genocide, to say the least. Consider that in Russia a

dictator responsible for killing about 25 millions of his own citizens is still considered a national hero by the majority. Consider that the first president of the United States in position of power was a slave-owner thus encouraging the Atlantic slave trade that led to genocidal proportions of deaths but he is venerated by a majority as the greatest U.S. President. Consider in a different sense though non-exculpatory that Heidegger a leading intellectual joined the Nazi party leaving 2 years later with hardly any critical influence on the party and is universally condemned today. Consider as well that many an intellectual or public figure today actively or passively voiced for the recent wars killing millions whether in the Middle-East or elsewhere with a corresponding social indifference and mental shut-off. These profound considerations highlight the contemplative depth to which the social thinker needs to get to in order to truly be engaged in a transcendental-enabling/existence-potency ontological-primemovers-totalitative-framework construal as implied with notional-deprocrypticism as preempting-of-disjointedness-as-of-reference-of-thought, and so be able to keep their head up from drowning in human totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance 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/existence-potency/existential-possibilities is inherently a radical ontology beyond our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existence/existence-potency/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/existence-potency/existential-possibilities that is transcendental-enabling/existence-potency for the social avoiding the platitudes of our times such that many an intellectual have even given up to ‘this all-powerful emotional-

involvement element of the social'. Human totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance implies the need for a sound perpetuating construct of universal projection as intemporality-or-longness-of-register-of-meaningfulness-and-teleology as the opportunity for prospective transcendental-enabling/existence-potency. Such a construct is a 'response construal' that inherently enables transformative universal implications as beyond presence issues and complexes as it sublimates presence out of its failure. This is unlike the all too frequent construct of 'reaction 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 reaction construal is hardly universalisable thus hardly as of aetiologicalisation/ontological-escalation. A hero as of a positive 'reaction construal' may perfectly prevent a crime from happening and save the day but then such action is not dependable and the outcomes are unreliable as well together with the possibility on occasion of wrong judgement and/or wrong action or usurpation; thus the social construction of crime prevention needs an intellectualised social 'response construal' mechanism of universal implication that ensures dependability of crime prevention as of the foresight of law and policing management construed as of an intemporal-as-ontological intellectual projection exercise. This same depth-of-thought is warranted across the dynamic scope of the social including the political for true transcendental-enabling/existence-potency 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 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 'reaction construal' and humankind's constitutedness to the notion of nation-state seems to create an impasse for

human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology but was caught up in the totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reaction construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reaction construal’ which simply provides totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence 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-perceiving/re-thinking beyond our apparently constricted metaphysics-of-presence framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existence-potency/existential-possibilities. Transcendence as implied here is with regards to reference-of-thought/totalisation level ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence’ as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality in conflatedness as of underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought. Such a conceptualisation of transcendence is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence it inspired would have strove to arrive at, but according to this author wrongly understood transcendence rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise meaningfulness-and-teleology failing to factor in that ‘existential phenomenal-abstractiveness conflates-in-effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology all the way to the consciousness as apriorising/intelligibilitysetup/measuringinstrument/axiomatising for the possibility of meaningfulness-and-teleology to then arise on the basis of such a given apriorising/intelligibilitysetup/measuringinstrument/axiomatising’; given that it is consciousness that teleologically-registers/recognises phenomenal-abstractiveness as of meaningfulness-and-teleology in addition to the implications thereof with regards to the varying-as-transcending nature of consciousness with human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination arising in further conflatedness as of human

maximalising-recomposuring-for-relative-ontological-completeness/transvaluating in an exercise of totalising–renewing-realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, and so as of a retrospective to prospective insight. Hence such philosophies failing to grasp that phenomenal-abtractiveness is ultimately as of ‘a conflatedness and so construed from the perspective of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing’ actually ended up inducing constitutedness in striving to construe meaningfulness-and-teleology vaguely from phenomenal-abtractiveness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. Consciousness as the enabling point-of-focus for ‘human-subpotency existential meaningfulness-and-teleology ontological-peformance’ as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating induced apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights is actually the conflatedness point-of-focus that registers-as-of-meaningfulness-and-teleology all human phenomenal-abtractiveness whether as derived from sense organs like eyes construed specifically as sight ontological-performance, the ear construed specifically as hearing ontological-performance, etc., derived from embodied phenomenal-abtractiveness like health/illness ontological-performance, vigour/tiredness ontological-performance, etc., and/or derived from mind phenomenal-abtractiveness like thought ontological-performance, emotional ontological-performance, etc.; and so-registered in conflatedness as of consciousness’s point-of-focus totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance, 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) and developing meaningfulness-and-teleology as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness of existential-instantiations successions as it construes of existence/existence-potency/existential-possibilities as living-being! Put another way, consciousness as point-of-focus conflatedness of meaningfulness-and-teleology is ‘operative of human-subpotency as of the coherence/contiguity-of-superseding-oneness-of-ontology-as-of-inherent-existence-coherence/contiguity’, so-implied with ‘explicited axiomatic-constructs’ construed as concepts/notions and ‘implicated axiomatic-constructs’ construed as intuitions/insights/foresights, and so correspondingly as of the explicited-focusing and implicated-coherencing/contiguity as of a supposed living-being reflection of existential-instantiations and contextualisations in forming knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue; thus explaining by this ‘explicited-focusing and implicated-coherencing/contiguity existential dynamics for producing knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue’, the constitutedness of the Kantian understanding of concepts and intuitions as being mutually dependent for meaningfulness-and-teleology articulation. In other words, constitutedness tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas conflatedness 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) or ‘consciousness’s ontological-performance construed in amalgamation as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’. This notion of conflatedness 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 constitutedness as the said ‘transcendental ego cannot invent existence as if preceding existence’ thus inducing constitutedness. Rather existence as the absolute a priori is by itself construed as ‘the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with nothing else outside or preceding it’; as existence is an implied-axiomatic-construct-construed-as-reference-of-thought as an implied-theory, with the ‘implied about existence’ arising as of a given/specific apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of a given human limited-mentation-capacity implied registry-worldview/dimension consciousness, such that meaningfulness-and-teleology is as of existence’s implied axiomatic-devolving-teleological-structure-of-meaningfulness-as-of-instantiative-context with no meaningfulness-and-teleology construable outside it but for a totalising—renewing-realisation/re-perception/re-thought of prospective ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising reference-of-thought’ as of human limited-mentation-capacity-deepening—in-recomposuring,-

as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination implied prospective registry-worldview/dimension consciousness and its corresponding existence’s the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality implied axiomatic-devolving-teleological-structure-of-meaningfulness-as-of-instantiative-context, with no meaningfulness-and-teleology outside or preceding it. Thus conflatedness 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency) for appropriate construal of meaningfulness-and-teleology ontological-performance. The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness-of-reference-of-thought in relative notional-discontiguity/epistemic-discontiguity of the the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality and then pretend to ground meaningfulness-and-teleology about the nature of existence as if we are of ontological-completeness-of-reference-of-thought in ontological-contiguity as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, as our state of ontological-incompleteness perverts that grounding objective and rather points to the need for an notional-discontiguity/epistemic-discontiguity induced psychoanalytic-unshackling towards a prospective state of prospective relative-ontological-completeness-of-reference-of-thought. What is fundamentally warranted

is priorly attaining psychoanalytically, as of apriorising/intelligibilitysetup/measuringinstrument/axiomatising, ontological-completeness-of-reference-of-thought in ontological-contiguity of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, rather than a flawed attempt at grounding as with say a transcendental ego basis of construal of meaningfulness-and-teleology, unsuspectedly grounding as of our positivism–procrypticism prior relative-ontological-incompleteness-of-reference-of-thought; as such a role is simply undertaken by conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought and is rather construed then as of such prospective underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency) for appropriate meaningfulness-and-teleology ontological-performance. Such a conflatedness insight as of notional-deprocrypticism rather points out that soundness-or-authenticity of meaningfulness-and-teleology ontological-performance arises as of Being-development/ontological-framework-expansion involving the institutionalisation process induced various consciousnesses up to the protensive-consciousness enabling transcendental centered-totalisation, as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Actually, this author holds that the very fundamental handicapping issue to meaningfulness-and-teleology as of the philosophical tradition lies in the naïve human mental-reflex of implying that ‘a given human determination

of the effecting basis/foundation/axiomatic-construct derived/deciphered from existential-instantiations as underlying the presence institutionalisation totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context carries-and-reflects all the depth/profoundness of existence/existence-potency/existential-possibilities’, thus not allowing for the possibility for further imbricatedness/threadedness/recomposuring as of existence/existence-potency/existential-possibilities of existential-instantiations outside any such reference-of-thought determination; such reference-of-thought determination being affixed rather in constitutedness as of any of the various registry-worldviews/dimensions specific underlying apriorising/intelligibilitysetup/measuringinstrument/axiomatising reference-of-thought such as ‘non-rules-as-impulsive-or-accidented-or-random-mental-disposition of recurrent-utter-uninstitutionalisation’ not cognisant of the conflatedness possibility of prospective base-institutionalisation prospective relative-ontological-completeness-of-reference-of-thought, ‘rulemaking-over-non-rules of base-institutionalisation–ununiversalisation’ not cognisant of the conflatedness possibility of prospective universalisation prospective relative-ontological-completeness-of-reference-of-thought, ‘universalisation-directed-rulemaking-over-non-rules of universalisation–non-positivism/medievalism’ not cognisant of the conflatedness possibility of prospective positivism prospective relative-ontological-completeness-of-reference-of-thought, and in our case ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules of positivism–procrypticism’ not cognisant of the conflatedness possibility of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism prospective relative-ontological-completeness-of-reference-of-thought. Such that it thus construes as absolutely reflecting existence/existence-potency/existential-possibilities by operations of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-

contextualising-contiguity on the basis of that given determination categorical-imperatives/axioms/registry-teleology with the consequence that its constitutedness, since it doesn't allow for superseding existence/existence-potency/existential-possibilities, now 'contradictorily-and-naively supersedes-and-is-determinative-of existence itself' rather than taking its cue from the conflatedness of existence/existence-potency/existential-possibilities given the imbricatedness/threadedness/recomposuring of existential-instantiations and as reflected at registry-worldview/dimension depth of construal as of reference-of-thought; as it then fails to grasp that 'there is no understanding to be had outside the conflatedness of existence as of prospective relative-ontological-completeness-of-reference-of-thought' with any such conceptualisation being nothing but vague virtuality that is not as of ontological-contiguity and ontological-veracity. Thus the problem of the philosophical tradition is notionally one of erroneous constitutedness, and this issue is recurrent-beyond-historiality-with-the-latter-only-a-bi-manifestation-of-the-reccurence,-as-psychically-recurrent as of human shallow to deepening limited-mentation-capacity due to inherent human temporality and intemporality across all registry-worldviews/dimensions, and speaks of a human existential-extirpation-as-of-existential-unthought disposition reflected as ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrypticism behind the reality of a conceptualisation of human nature rather more completely as of institutionalisation and uninstitutionalised-threshold mental-dispositions. As highlighted before: consciousness is the point-of-focus totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing ontological-performance, 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 ontological-commitment—construed-

as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) and developing meaningfulness-and-teleology as of understanding/reconstruing/correcting/adapting/maturing, taking its cue from the conflatedness of existential-instantiations successions as it construes of existence/existence-potency/existential-possibilities as living-being. Such ‘focusing construed as consciousness’ explains why axiomatic-constructs are explicated and implicated/intuited as of a living-being totalising-conflated-meaningfulness-and-teleology in coherence/contiguity-of-superseding-oneness-of-ontology. The above conception fundamentally underscore the development and how all human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as of language development which is the ‘signifying mirroring’ of human meaningfulness-and-teleology. The implication here is that meaningfulness-and-teleology as of ‘existential self-referencing’ and ‘existential syncretising-effecting’ construed as totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag corresponds to language as of its ‘underlying totalising/circumscribing/delineating signifying-construct’ and its ‘metaphoricity’; in reflecting how human social-stake-contention-or-confliction induces human transcendence-as-of-full-transcendental-potential underlying knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue. Consciousness, and as reflected by the signifying mirroring of meaningfulness-and-teleology that is language, is thus a point-of-focusing axiomatic/reference-of-thought devolving-construal disposition for meaningfulness-and-teleology as of the ‘human species textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence as of existential-stakes migration enabled by

human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination’ that speaks of ‘meaningfulness-and-teleology accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as the human species consciousness-différance’, reflected by notional-deprocrypticism conceptualised ontological-aesthetic-tracing as of the conflatedness of the successive human consciousnesses ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’. Thus consciousness by its full development as of Being-development/ontological-framework-expansion speaks fundamentally of the entire narrative possibilities of the human species as of human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence. Such ‘consciousness conflatedness of meaningfulness-and-teleology’ is reflected by the signifying mirroring of meaningfulness-and-teleology that is language as of its metaphoricity. Metaphoricity can thus be construed as the signification of articulated meaningfulness-and-teleology as of reference to existential-instantiation contexts adjunctively and not as naturally devolving into the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ as signification of reference-of-thought, such that metaphoricity is rather an ‘adjunctive incorporation’ to the ‘underlying totalising/circumscribing/delineating signifying-construct of language’. The ‘underlying totalising/circumscribing/delineating signifying-construct of language’ as of its self-referencing meaningfulness-and-teleology is always susceptible to the further deepening of human limited-mentation-capacity as of totalising-renewing-realisation/re-perception/re-thought such that prospective meaningfulness-and-teleology arises out of the adjunction to this ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and is adjoined to it as metaphoricity, with metaphoricity construed as the signification implied as of syncretising-effecting meaningfulness-and-teleology. Thus language effectively reflects the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of

human meaningfulness-and-teleology, as language is always a blending of the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ with the conflatedness adjunction of its metaphoricity. It is interesting to grasp here that a signifying-construct as signification of ‘the self-referencing of meaningfulness-and-teleology’ is always totalising/circumscribing/delineating and is effectively signifying a reference-of-thought as of ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’. Such centred-totalising/circumscribing/delineating meaningfulness-and-teleology construed as reference-of-thought, and its signification as implied by an ‘underlying totalising/circumscribing/delineating signifying-construct of language’ necessarily has to do with the fact that meaningfulness-and-teleology 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative—implications and not any notion of innateness besides existentially inherent human-subpotency) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; 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 metaphoricity as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination adhocly produces by conflatedness adjunctive significations where these do not fit in with the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ due to the

implications of human limited-mentation-capacity as of ontological-incompleteness-of-reference-of-thought when conceptualising about such an ‘underlying totalising/circumscribing/delineating signifying-construct of language’. But then an adjunctive-metaphoricity-signification so produced as reflected by ‘a transcendental syncretising-effecting meaningfulness-and-teleology’ like the construal of budding positivism/rational-empiricism in medieval society, may turn out in-due-course/cross-generationally to be of an even greater meaningfulness-and-teleology totalising/circumscribing/delineating effect over the prior notion of the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying totalising/circumscribing/delineating signifying-construct of language’; and so as of accreting-substitutive-subsumption-as-futural-différance-freeplay, by **SUBSUMING** some significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity-significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’, while **ELIMINATING** some significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity-significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’, and finally **LEAVING-OUT** some significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity-significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying totalising/circumscribing/delineating signifying-construct of language’ adjunctive-metaphoricity-significations to which other adjunctive-metaphoricity-

significations could be incorporated adjunctively. Effectively, with the positivism/rational-empiricism self-referencing totalising/circumscribing/delineating construct of meaningfulness-and-teleology, its adjunctive-metaphoricity-signification can be construed as of the ontological-aesthetic-tracing of cross-generational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity as its very own ‘underlying 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 totalising/circumscribing/delineating construct of meaningfulness-and-teleology. Existence itself as the absolute a priori underscores such a conception given the human species textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity-significations to that prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-teleology and language, with the latter as the former’s signification mirroring, such that institutional-cumulation/institutional-recomposuring is actually as of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay construed here as of ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–

implications' *différance*', with regards to 'human species
 textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence
 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/Derridean-*différance*/Sartrean-existence-precedes-
 essence/Heideggerian-essencing-as-of-the-ontological-difference construed as of human
 limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Such adjunctive-
 metaphoricity-significations conflatedness projective-totalitative-implications 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-significations conflatedness induced 'underlying
 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-significations in 'significations accreting-
 substitutive-subsumption-as-futural-*différance*-freeplay construed here as the phenomenology
 of human language acquisition *différance*' that fundamentally mirror the child's developing
 existential social relationships as an ordered process of social existential overtures
 constraining-and-cohering the child's adoption-of/integration-with the supposedly
 'underlying totalising/circumscribing/delineating signifying-construct of language' as of a
 peculiar, intuitive and dynamic developing metaphoricity where 'both the child and members
 of the overall social-construct existentially adjust to each other as of spurious meaningful

utterances like mutual babbling and baby-talk’ while implicitly converging towards the child’s adoption/integration at various stages of its existential development of the ‘underlying 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence for its evolving-and-devolving construct of meaningfulness-and-teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-elusive individual and collective-social consciousness steering that reflects the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-social meaningfulness-and-teleology’, and this equally explains why language evolves and transforms over time. In effect, ‘language is never phenomenologically the complete possibilities of language as an absolute present conception but is rather a becoming as of an immensely-existentially-present signification reflected by individuals and the collective-social along existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes’. The above insight further points out the pertinence of construing-of and analysing language more completely as of human existentialism/throwness/facticity, giving that language is more phenomenologically-and-pragmatically a signification accompaniment of ‘individuals and the collective-social along

existential development stages as of the dynamics of social-construct existential situations/instances, stakes, institutions and processes'. This highlights the 'knowledge implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay with regards to such a phenomenological conception of language as a lockstep veridical reflection of human personality development all along the various existential stages as of a notion of the dynamics of social-construct existential situations/instances, stakes, institutions and processes from childhood to adulthood', notwithstanding the fact that the privileged social conceptualisation of language is as of 'language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose'. Metaphoricity is thus rather construed as of its overall conflatedness projective-totalitative—implications of full consciousness development as of Being-development/ontological-framework-expansion underlying human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence, beyond just mere figurativeness but as of figurative projected implications of individuals and the collective-social meaningfulness-and-teleology as of their peculiarity/differentiation to the entire textual/hermeneutical rhetorical-stylistic-semantic delivery, and as such metaphoricity induces totalising/circumscribing/delineating signification in producing, as of accreting-substitutive-subsumption-as-futural-différance-freeplay, 'underlying totalising/circumscribing/delineating signifying-construct of language' and together with its associated adjunctive-metaphoricity-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-significations conflatedness 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-significations conflatedness as of syncretising-effecting as ultimately converging towards a deprocrypticism or preempting-of-disjointedness-as-of-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 construed as différance in conflatedness’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence ontological-aesthetic-tracing. While such a privileging as of immediate/instant existential implications like say parents and society privileging the conception of what is language in terms-as-of-axiomatic-construct of its end-purpose as of the perspective of the child’s integration in various social structures and institutions; however, in the bigger picture the fact that social structures and social institutions dysfunction as of human limited-mentation-capacity, point to the ‘ontological-veracity of fundamentally re-evaluating the pertinence of only-a-social-and-institutional-end-purpose-perspective/framing/reference/horizon driven basis for ontological-construction’, and so as of a putting into question exercise. Ultimately, such privileged perspective/framing/reference/horizon as of its ‘non-recording and negation’ of a ‘diverse-and-complete existential effecting possibilities accountability for ontological-construction’, and rather assuming the approach of a ‘select privileged ontological-aesthetic-tracing ontological-construction’, instead incompletely portrays the operant reality of humanity’s existence as of the cumulation of successive humanity’s presencing—or-totalising-self-

referencing-syncretising-forward-facing-self-consciousness 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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ as successive transcendental outcomes, so reflected by the ontological-aesthetic-tracing; 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 as of the transversality of various temporal-to-intemporal perspectival existential amalgamation that structurally/paradigmatically reflect the dynamics of human ontologically-veridical construals and misconstruals towards transcendence. Accreting-substitutive-subsumption-as-futural-*différance*-freeplay is thus reflective of the fulsome humanity existential ontological-conceptualisation dynamics than just as of the select ontological-veracity of the privileged as dominant social and institutional end-purpose perspective/framing/reference/horizon. Consider in this regard supposedly that ‘traditional classical mechanics axiomatic-construct’ and the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ reflect an ontological-aesthetic-tracing as transcendental outcomes of such *différance*, accreting-substitutive-subsumption-as-futural-*différance*-freeplay is not only about the successive presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness as *différance* transcendental outcomes as of ‘developed classical mechanics’ and then ‘developed theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ as of their prospective relative-ontological-completeness/relative-ontological-contiguity as axiomatic-constructs of ‘the very same physics 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 presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness construed as the ontological-aesthetic-tracing of the *différance*. The implication here resonates with the idea that knowledge is much more than the construal of conceptual knowledge outcome, but rather its construal as notional-knowledge involving the dynamic understanding of both its temporality/misconstrual and intemporality-as-ontological-construal as of accreting-substitutive-subsumption-as-futural-*différance*-freeplay involving specifically disambiguation as of human limited-mentation-capacity dynamics as of deneuterising—referentialism and thus beyond neuterising’ reflecting the difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising of the uninstitutionalised-threshold and the prospective institutionalisation; as the ‘effecting implications of knowledge’ are more than just about its conceptualised intemporality-as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon that is in many ways ad-hoc and phenomenologically un insightful as of the many existential implications behind comprehending language. Thus human privileged social and institutional end-purpose perspective/framing/reference/horizon tend to be in constitutedness. Further such accreting-substitutive-subsumption-as-futural-*différance*-freeplay is the existentially veridical and effective basis for reflecting ontological-aesthetic-tracing transcendental outcome as can be implied in a storied-construct as of existentially insightful meaningfulness-and-teleology. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’

including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of intellectual-bad-faith ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality doesn’t take its due place, it is occupied by ignorance as of human temporality with consequent nefarious ramifications for Being-development/ontological-framework-expansion. Basically, just as the adjunctive-metaphoricity-signification instigation of positivistic rationality as a potent construct took the form of a centred-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion, postmodern-thought and as of its underlying phenomenological depth transcendently carries prospective Being adjunctive-metaphoricity-signification as of a potent construct for a centred-totalisation permeation and sublimity of all aspects and subject-matter domains of human existence, and so for the better of Being-development/ontological-framework-expansion. Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocrypticism deneuterising—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of conflatedness that ‘undermines the privileging of presencing—or-totalising—self-referencing-syncretising-forward-facing-self-consciousness as of its ubiquitous-protractedness/structural-or-paradigmatic ‘ontological-contiguity or difference-of-kind’ disposition, and so beyond just reflecting such presencing privilege

undermining as of transcendental outcomes implied by ontological-aesthetic-tracing. While the ‘Derridean quasi-transcendental-freeplay *différance*’ by its rather quasi-transcendental-freeplay orientation doesn’t quite get to such a phenomenological depth of conflatedness, 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 presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay *différance*’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon, such that as of a presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness meaningfulness-and-teleology facet it is then already compromising non-presencing—or-withdrawal—or-metaphysics-of-absence—or-transcendental-reasoning-of-event-as-prospective-ontology-origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay *différance*’ is fundamentally incomplete as of comparison with the implied conflatedness of accreting-substitutive-subsumption-as-futural-*différance*-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon implications’ with regards to meaningfulness-and-teleology, and so as disambiguating presencing from non-presencing, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay *différance*’ not doing that rather represents the presencing as the common perspective/framing/reference/horizon for both, thus falsely pointing to ‘difference-in-

kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising between presencing and non-presencing, and so contradictorily as if both are of the presencing. With the reality that non-presencing is wrongly-and-unsuspectingly given as common with presencing, thus inducing a relative ontologically-flawed quasi-transcendental freeplay as non-presencing is in ‘notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality)’ when analysed as of presencing. Consider in this regard ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-ontological-incompleteness being ‘traditional classical mechanics axiomatic-construct’ and the articulation as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought being the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’; now, articulating meaningfulness-and-teleology of this ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as presencing makes the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ construed as non-presencing to be in notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality). Consider in this regard that the ‘Derridean quasi-transcendental-freeplay différence’ is akin to the contributions of many prior seminal scientists like Poincaré, Lorentz, Plank, Rutherford and others to the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ but whose works were still being interpreted in terms-of/adjunctive-to ‘traditional classical mechanics axiomatic-construct’ thus explaining the implied notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality). Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay 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 totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' transcendence-and-sublimity as of the 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' interpretation as of non-presencing. In any case thus such a 'Derridean quasi-transcendental-freeplay différance' doesn't have any serious ontological consequences with respect to presencing since it is reflecting presencing as with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective non-presencing which points to a prospective relative-ontological-completeness/ontological-contiguity as of the very same 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. It equally explains such a Derridean conclusion that human sublimity is an always evasive notion given its failure to recognise the difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising as of the transcendental implications of prospective non-presencing in inducing sublimity, with such a difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising arrived at by human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of ontological-dementation/dialectical-dementation stranding dialectics involving ontological-faith-notion-or-ontological-fideism driven re-projection/re-anticipation as of prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency), and validated as of ontological-primemovers-totalitative-framework; as of ontological-faith-notion-or-ontological-fideism '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 totalising/circumscribing/delineating of physics' as the 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' as of transcendence-and-sublimity, is not arbitrarily arising from any human-subpotency presencing but is rather divulged-as-of-relative-ontological-contiguity from existence's non-presencing by the fact of 'human-subpotency ontological-faith-notion-or-ontological-fideism led projection/anticipation' ultimate validation by ontological-primemovers-totalitative-framework. This meaningfulness-and-teleology centred-totalisation-inducing-transcendence-and-sublimity metaphoricity 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 that phenomenological validates transcendence-and-sublimity, and so implying human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination; and thus, this point that enables the Derridean freeplay *différance* as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity is the full conflatedness reflecting existence as the absolute a priori in its non-presencing, and so beyond just a Derridean freeplay *différance* which is then in constitutedness as not factoring in the process of a tendential-deliberation-of-decidability

towards attaining transcendence-and-sublimity. Insightfully, we can grasp that the Derridean freeplay *différance* becomes as of constitutedness because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence as the absolute a priori. So because at the point of transcendence-and-sublimity 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 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 that as ‘hunch’ restores existence as the absolute a priori, 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’s non-presencing as validatable by ontological-primemovers-totalitative-framework. Thus behind ontological-faith-notion-or-ontological-fideism as ‘hunch’ is a transversal depth of reasoning and perspective which is pushed to its brink in projection/anticipation/expectancy. The fact is ontological-faith-notion-or-ontological-fideism 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 ‘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 that allows existence-as-full-potency to come up with the divulgation. Ontological-faith-notion-or-ontological-fideism 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

ontological-completeness/transvaluating/maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating. This insight about ontological-faith-notion-or-
 ontological-fideism further reveals that prospective non-presencing implies prospective
 renewal of attitude/mental-disposition/care—and—episteme, as of ontological-
 dementation/dialectical-dementation stranding dialectics which at once draws out the
 renewed implications of what qualifies as affirmation/projection/assertion/dueness-
 validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-
 thinking and unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing
 respectively as of prospective relative-ontological-completeness-of-axiomatic-construct-or-
 reference-of-thought and prior relative-ontological-incompleteness. In this regard we can
 imagine as of ‘the very same physics 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-construct’
 maximalising-recomposuring-for-relative-ontological-completeness/transvaluating
 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-of-reference-of-
 thought. Such a construal as a shift in axiomatic-construct is more-or-less within the same
 positivism/rational-empiricism registry-worldview, though it might pretty much be argued
 that the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ marks
 the beginning of a proto-postmodern science as of the fundamental human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation
 developments in physics since then, even though its meaningfulness-and-teleology remains

intelligible, more or less, to the positive science essentially by the modern conception of observational and experimental validation. However, the idea of requisite shift in attitude/mental-disposition/care-and-episteme from that simplistic ‘modern conception’ cannot be contested. Such an attitude/mental-disposition/care-and-episteme implied shift as articulated above, construed as of an overall registry-worldview/dimension reference-of-thought transcendence is rather ‘massively distressing’ when implied ‘as of an instant of transitioning’ since the reality of such attitude/mental-disposition/care-and-episteme transitioning have tended to take place rather cross-generationally as of human beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. As we can now imagine the transitioning of positivism/rational-empiricism attitude/mental-disposition/care-and-episteme from earlier crude conceptualisations of positivism/rational-empiricism as presently reflecting a more universal valid notion of positivism/rational-empiricism as of its spread worldwide and profoundness in today’s societies. Interestingly, this transitioning nature of human attitude/mental-disposition/care-and-episteme renewal manifestation as of the social collective evolution, and is equally reflected in the individual as-receptacle-of-temporal-to-intemporal-individuations-ontological-performance; as at any given moment individuals and society are rather inclined to adopt an attitude/mental-disposition/care-and-episteme of dual-language/split-mentality as of totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance. The implied notion of human emancipation is always being articulated in an existentially dual-language/split-mentality that on the one hand fails the implied emancipation and on the other hand implies a strife for such emancipation. Consider in this regard, the attitude/mental-disposition/care-and-episteme of warring nations in the early 20th century all too ready to arm themselves massively in preparation for the world wars and equally very much aware of

the need for international peace, or in the 18th and 19th centuries the dual-language/split-mentality of universal human rights and ending slavery in the new world and the slave trade on the one hand and on the other still practicing it up to the point of wars like the American civil war to bring an end to it. In a more prosaic note, the dual-language/split-mentality associated with the evasiveness of emancipatory social and political dispositions as of relevant settings and contexts. In fact, this author will surmise that in many ways we already carry inklings of postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and–episteme 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 renewal as implied for notional ontological-faith-notion-or-ontological-fideism induced transcendence-and-sublimity speaks of a ‘reality as of underlying human beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’, that reflects a human tacit awareness that the grounding of its meaningfulness-and-teleology is not-certain-as-absolute at any given moment, and that it should be prepared to shift its attitude/mental-disposition/care—and–episteme for more profound-and-complete meaningfulness-and-teleology. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a reference-of-thought as articulated priorly with a shift for the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ within the positivism/rational-empiricism reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance

given individuals 'mental and existential investment' into meaningfulness-and-teleology as grounded on a given 'registry-worldview's/dimension's reference-of-thought totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag established existential-totalisation-of-meaningfulness-and-teleology' as well as the 'psychological comfort' habituated at the given 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 of prospective deprocrypticism is exactly the capacity to construe meaningfulness-and-teleology as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn't allow for meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought arising as of human prior relative-ontological-incompleteness-of-reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism conflatedness implication with respect to existence's non-presencing 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 non-presencing 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's non-presencing, and so as of the certainty of of human limited-mentation-capacity prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought projective-totalitative-implications for transcendence-and-sublimity, implied as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This explains why ontology's-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness-of-reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and deprocrypticism registry-worldviews/dimensions non-presencing respectively as successive meaningfulness-and-

teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism presencing. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions reference-of-thought are wanting-as-relatively-ontologically-flawed from our positivism–procrypticism as prospective perspective/framing/reference/horizon of meaningfulness-and-teleology. However, we are hard-pressed to concede that from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as of its prospective relative-ontological-completeness-of-reference-of-thought, our positivism–procrypticism is wanting-as-relatively-ontologically-flawed; as by reflex every registry-worldview/dimension is inclined to hang on to a delusion of the results-as-afterthought of prior non-presencing even at its uninstitutionalised-threshold despite its notional-discontiguity/epistemic-discontiguity with the prospective registry-worldview/dimension institutionalisation. Thus inducing its specific neutering as it fails to construe of meaningfulness-and-teleology projectively as of prospective existence’s non-presencing. The implied maximalising-recomposuring-for-relative-ontological-completeness/transvaluating notion also underscores the postmodern conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation with regards to any totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, as fundamentally driven as of existence’s non-presencing as so validatable by their ontological-primemovers-totalitative-framework. Hence it is ‘more real in its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation understood as a double-gesture reification for prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought’ by its maximalising-

recomposuring-for-relative-ontological-completeness/transvaluating as of existence's non-presencing than any other prior non-constructed meaningfulness-and-teleology simply because of the profoundness of its phenomenological depth of projection/anticipation in the quest for ontological-primemovers-totalitative-framework validation, which ordinary averaging-of-thought doesn't even bother contemplating about by its incrementalism-in-relative-ontological-incompleteness reflex of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity as of existence's presencing. This social knowledge human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insight translate the reality that 'conventioning and tradition grounded critiques' of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' from a posture of 'traditional classical mechanics axiomatic-construct'. Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. For instance, the 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' actually reflects that priorly conceptualised-notions like 'space', 'time', 'ether' and 'the laws of physics at atomic scale had to be the same as at the macroscale', were all wrong. Thus 'speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity' in a state of prior relative-ontological-incompleteness-of-reference-of-thought. It is human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of prospective relative-ontological-completeness-of-reference-of-thought as subsequently assuming as more real the notion of 'space-time', 'considering the ether as unreal', 'considering that the laws of

physics are different at atomic scale from the macroscale', etc. that as of the human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation
 exercise brought about the more profound insight enabling the conception of the 'theory-of-
 relativity-together-with-quantum-mechanics axiomatic-construct' ultimately validated as of
 ontological-primemovers-totalitative-framework by existence's non-presencing; 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-in-recomposuring,-as-of-totalising-renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for human
 emancipation. Thus implying existence's non-presencing is 'not really about any variation as
 of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
 towards-singularisation directed directly to inherent-existence-as-of-existential-
 reality/existence-potency/intrinsic-reality/ontological-veridicality whatever', as it rather
 comes down to the human-subject-emancipatory-relativism-driven-recomposuring-
 constructivism-towards-singularisation as of human limited-mentation-capacity-deepening-
 in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination bringing about a more profound and complete grounding for human
 construing of the full-potency of existence, which remains-whatever-it-is-ultimately. The
 postmodern insight here is rather that what is relevant to humankind is human-subpotency
 development towards the abstract full-potency of existence-whatever-it-is-ultimately. So the
 notion of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
 towards-singularisation has nothing to do with the inherent nature of existence/existence-
 potency/intrinsic-reality/ontological-veridicality. Rather it has to do with 'enlightening
 human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation' of human limited-mentation-capacity which needs to be deepen before

humankind embarks on the task of ‘conceptualising meaningfulness-and-teleology that increasingly reflects existence/existence-potency/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology’ as we cannot argue that the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ is less objective than ‘classical-mechanics axiomatic-construct’ since it involved the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation that led to human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought that brings about greater objectivity, as reflected in the institutionalisation process behind Being-development/ontological-framework-expansion. That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal totalising-self-referencing-syncretising, wherein mental-dispositions operate by default without a double-gesturing, on the ‘wrong assumption that they already have the most ontologically-developed perspective/framing/reference/horizon for grasping prospective meaningfulness-and-teleology’; and failing to project/anticipate prospectively the implications of their very own shallow limited-mentation-capacity implications from a deeper prospectively-construed perspective/framing/reference/horizon. Such a ‘modern take’ is susceptible to construe of the presence as of metaphysics-of-presence/illusion-of-the-present/present-consciousness/mirage, with hardly any contemplation of the retrospective and prospective projective-insights for construing ontologically-veridical meaningfulness-and-teleology. This paradox for human knowledge, as implied with the postmodern double-gesture reification, highlights that the human paradigm for construing knowledge is similar to H.G. Well’s country of the blind narrative, with the more critical issue being about ‘human blindness which needs to be

resolved first before proceeding to see', as what is to be seen as of the world is already given-
 whatever-it-is, and our true issue-as-of-knowledge is to develop the necessary human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-
 renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination to see it. This
 fundamentally underlies the idea of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising/'reference-of-thought—
 devolving-teleological-structure-of-meaningfulness' as underlying a given registry-
 worldview's/dimension's reference-of-thought for meaningfulness-and-teleology
 conceptualisation and ontological-performance. In registry-worldview/dimension terms, the
 naivety of 'failing to recognise that human limited-mentation-capacity deepens by human-
 subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
 singularisation' paradoxically and ridiculously amounts rather to construing of a prospective
 registry-worldview/dimension institutionalisation's reference-of-thought as of its prospective
 relative-ontological-completeness-of-reference-of-thought in terms of the prior registry-
 worldview/dimension uninstitutionalised-threshold's/uninstitutionalised-threshold's
 reference-of-thought as of it prior relative-ontological-incompleteness-of-reference-of-
 thought. The argument traditionally made about postmodern-thought as 'sceptical with
 regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of
 meaning' is a wrongly articulated/made argument ontologically, since it is being wrongly
 articulated/made from the 'modern perspective/frame/reference/horizon' which is actually in
 prior relative-ontological-incompleteness-of-reference-of-thought as of a shallower limited-
 mentation-capacity and thus has to be decentered-as-dialectically-dementing. Rather the
 ontologically-veridical articulation of the postmodern argument as of its actual prospective
 relative-ontological-completeness-of-reference-of-thought which has to be prospectively

centered-as-dialectically-thinking over the modern take as prospectively decentered-as-dialectically-dementing, 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-of-reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of human-subpotency existential-contextualising-contiguity conflatedness'. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the 'modern take attitude/mental-disposition/care-and-episteme' as of its procrypticism/disjointedness-as-of-reference-of-thought, instead of implying the ontologically-veridical 'subverting of the modern take' by its very own 'postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme' which prospectively represents the modern as dialectically-dementing while the postmodern is dialectically-thinking; as the point of assertion of postmodern-thought as deprocrypticism/pre-empting-disjointedness-as-of-reference-of-thought is actually a point of prospective ontological-dementation/dialectical-dementation stranding 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—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and–episteme’ is not contradictory but rather complementing their positions as it rather reinterprets their observations/remarks/‘constatations’ as of human limited-mentation-capacity prospective relative-ontological-completeness-of-reference-of-thought projective-totalitative–implications; wherein for instance, for the recurrent-utter-uninstitutionalisation reference-of-thought ill-health is as of an existential-contextualising-contiguity-lowest-level-reification perceptivity-as-of-bad-omen while for the positivism reference-of-thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and–episteme’ 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-pedants—ideal-type-or-individuation. In both cases, the fundamental issue once universal-transparency avails, as herein implied originarily/as-of-event with the ‘prospective/new postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising

attitude/mental-disposition/care-and-episteme', is mostly about dismissing the prior relative-ontological-incompleteness-of-reference-of-thought as when a critique in notional-discontiguity/epistemic-discontiguity 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-in-existential-extirpation-as-of-existential-unthought. Just as it was perceived as a fool's errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter's institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency; it is inevitably the case that what is most critically warranted is for the 'prospective/new postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme' to articulate its full-fledged discourse as of universal-transparency 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-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-

dispositions—existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective paradigmatic transcendental knowledge by its so-projected intemporality, at the uninstitutionalised-threshold, is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of universal-transparency for its prospective institutionalisation. Critical for the social

validation and institutionalisation of any paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework’. Consider in this regard, the ‘concurrent ontological-primemovers-totalitative-framework’ of the prospective positivism/rational-realism transcendental knowledge articulated by the Copernicuses, Descartes, Galileo, Diderots, etc. as meaningfulness-and-teleology of prospective relative-ontological-completeness-of-reference-of-thought validated by corresponding prospective ‘concurrent ontological-primemovers-totalitative-framework’. Such ‘concurrent ontological-primemovers-totalitative-framework’ 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 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’ is only more or less determinant as of the institutionalisation’s internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as of its totalising/circumscribing/delineating reference-of-thought-devolving’. However, at its uninstitutionalised-threshold the prospective ‘concurrent ontological-primemovers-totalitative-framework’ as of the prospective institutionalisation’s basis of validation of knowledge grounded on the reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of the prospective institutionalisation’s totalising/circumscribing/delineating

reference-of-thought-devolving' will not necessarily meet with the approbation of the prior institutionalisation now construed as the uninstitutionalised-threshold, and so as of mutually beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. 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. Thus while the idea of 'concurrent ontological-primemovers-totalitative-framework' as the basis for the validation of knowledge is inherently ontologically veridical as of a given institutionalisation's internal reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of its totalising/circumscribing/delineating reference-of-thought-devolving', however, this is an overrated notion with regards to human social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as external/prospective reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of its totalising/circumscribing/delineating reference-of-thought-devolving', which should and cannot be ignored by any proponent of prospective 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 paradigmatic transcendental knowledge 'concurrent ontological-primemovers-totalitative-framework' 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 that brought about the ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-deriving-from their notions of universal human rights and open society, technical advances, better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such originary/event-of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity as inclination to adhere to prospective paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence. 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’ 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 paradigmatic transcendental knowledge construal, as implied for instance by postmodern-thought and particularly so as postmodern-thought has still been undergoing its full construction. The implication here is that all prospective transcendental

meaningfulness-and-teleology superseding uninstitutionalised-thresholds 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’ paradigms of ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, as of successive prospective relative-ontological-completeness-of-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’ implies that just as prospective paradigmatic transcendental knowledge prospective ‘concurrent ontological-primemovers-totalitative-framework’ could be ‘objected to as of human social-stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-ontological-completeness-of-reference-of-thought given its prior lack of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’; any such prospective paradigmatic transcendental knowledge must be construed and thought-out strategically as of its ultimate establishment of ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’ that as of its prospective relative-ontological-completeness-of-reference-of-thought supersedes the prior relative-ontological-incompleteness-of-reference-of-thought, just as positivism/rational-empiricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent ontological-primemovers-totalitative-framework’ 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 of any ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’. Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought in terms-as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care–and–episteme’, need to be translated-as-reconceptualised into its very own ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme’ 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, wherein for instance Newtonian Physics as of positivism/rational-empiricism attitude/mental-disposition/care–and–episteme 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. In this regard, attitude/mental-disposition/care-and-episteme is fundamentally the apriorising/intelligibilitysetup/measuringinstrument/axiomatising notional-conflatedness as implied by its ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence totalising/circumscribing/delineating reference-of-thought-devolving’ in reflecting the ‘incisive-and-intransigent nature of existence as the absolute a priori’ for the given attitude/mental-disposition/care-and-episteme true meaningfulness-and-teleology ontological-performance. Where beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, the new/prospective attitude/mental-disposition/care-and-episteme given its prospective relative-ontological-completeness-of-reference-of-thought is wrongly construed as deriving posteriorly from the prior relative-ontological-incompleteness-of-reference-of-thought, this induces constitutedness ‘as has been the case with prior postmodern-thought construed as of a modern take attitude/mental-disposition/care-and-episteme’; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme’ cross-generational development, which is its very own apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme, as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought is rather a notional-conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern—

deprocripticism-or-preempting-of-disjointedness-as-of-reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
disposition/care-and-episteme should be rejected; as the tendency for postmodern-thought to
be misconstrued or perverted is not accidental, given the very fact that at its very core
postmodern-thought is implying a prospective/new prospective relative-ontological-
completeness-of-reference-of-thought requiring its own
apriorising/intelligibilitysetup/measuringinstrument/axiomatising. In this regard, central to
translating-as-reconceptualising prior and new postmodern-thought as of its very own
‘postmodern—deprocripticism-or-preempting-of-disjointedness-as-of-reference-of-thought
apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
disposition/care-and-episteme’ organic-knowledge is the requirement for an affirmative
mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of
ontologically flawed metanarratives and its pursuit for the most profound-and-complete
objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality
involving its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-
towards-singularisation as of human existential-contextualising-contiguity’. The
‘postmodern—deprocripticism-or-preempting-of-disjointedness-as-of-reference-of-thought
apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
disposition/care-and-episteme’ should equally enable the avoidance of the erroneously
implication that postmodern human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation is so with regards to the inherent nature of
existence/intrinsic-reality/ontological-veridicality, and rather emphasise that it is actually
with regards to the need for human limited-mentation-capacity-deepening-in-
recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-
contiguity/ratiocination. We can garner insight about how we tend to misconstrue any

attitude/mental-disposition/care-and-episteme that is different from our own 'present attitude/mental-disposition/care-and-episteme', whether it is a 'prior/old/superseded attitude/mental-disposition/care-and-episteme' or a 'prospective/new/superseding attitude/mental-disposition/care-and-episteme'. For instance, in the previous articulation of the existential-contextualising-contiguity-lowest-level-reification perceptivity-as-of-bad-omen with 'recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme' given its 'non-rules-as-impulsive-or-accidentated-or-random-mental-disposition', the reality is that our mental-representation still remains in our 'present positivism-procrypticism attitude/mental-disposition/care-and-episteme' as of its 'perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation', and only 'ad hocly-and-scantly identifies' the 'recurrent-utter-uninstitutionalisation attitude/mental-disposition/care-and-episteme' as it is wholly immersed-and-engrossed in its 'positivism/rational-empiricism attitude/mental-disposition/care-and-episteme for the construal of meaningfulness-and-teleology'; which it 'skewedly construes as the apriorising/intelligibilitysetup/measuringinstrument/axiomatising' while tempering down any prior/old/superseded or prospective/new/superseding apriorising/intelligibilitysetup/measuringinstrument/axiomatising implied as of 'the reality of human shallow-to-deeper limited-mentation-capacity apriorising/intelligibilitysetup/measuringinstrument/axiomatising implications' on the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, in defining which reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme is 'relevant as the attitude/mental-disposition/care-and-episteme of wholly immersed-and-engrossed meaningfulness-and-teleology'. 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 by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care-and-episteme’ and then reflect the other attitude/mental-disposition/care-and-episteme referred to posteriorly, and hence the latter is adhocly-and-scantly identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/intelligibilitysetup/measuringinstrument/axiomatising the ‘present attitude/mental-disposition/care-and-episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care-and-episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care-and-episteme as of their respectively apriorising/intelligibilitysetup/measuringinstrument/axiomatising present attitude/mental-disposition/care-and-episteme; and so, as the framework of any subsequent cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by attitude/mental-disposition/care-and-episteme, beyond the natural inclination, is to understand that attitude/mental-disposition/care-and-episteme as ‘assumed-and-unflinching apriorising/intelligibilitysetup/measuringinstrument/axiomatising transversality/logical-incongruence’ implies a mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed meaningfulness-and-teleology’ as of their given neuterising-as-of-prior-relative-ontological-incompleteness-of-reference-of-thought if a ‘prior/old/superseded attitude/mental-disposition/care-and-episteme’ or deneuterising-as-of-prospective-relative-ontological-completeness-of-reference-of-thought if a ‘prospective/new/superseding attitude/mental-disposition/care-and-episteme’, whilst the ‘present attitude/mental-disposition/care-and-episteme’ is then rather adhocly-and-scantly identified now as either

deneuterising if it in relation to the prior/old/superseded or neuterising if it is in relation to the prospective/new/superseding. In other words, when it comes to registry-worldview/dimension implications, ontologically-veridical representation of attitude/mental-disposition/care-and-episteme means ‘to be or exist as of the given registry-worldview/dimension reference-of-thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-flawed as it registers into the ‘present attitude/mental-disposition/care-and-episteme’ unlike the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination of representation as it overrides the ‘present attitude/mental-disposition/care-and-episteme’. ‘Postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme’ construed as of deprocrypticism/preempting-of-disjointedness-as-of-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. Across the entire human institutionalisation process as of Being-development/ontological-framework-expansion, 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 of prospective 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-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, 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-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. Effectively, ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme’ implied 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-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination has always encountered its uninstitutionalised-thresholds along the institutionalisation process retrospectively and prospectively, reflecting the reality that humankind is of both a temporal/shortness-of-register-of-meaningfulness-and-teleology and intemporal/longness-of-register-of-meaningfulness-and-teleology nature at uninstitutionalised-thresholds, as of prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought and uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought. This departs from the ‘modern take attitude/mental-disposition/care–and–episteme’, which poorly appreciates the continuity implied by ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ as of Being-development/ontological-framework-expansion and is rather caught up, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, in

the reasoning-from-results/afterthought effect of the positivism/rational-empiricism institutionalisation outcome as of its transcendence 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-of-reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold. Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care—and—episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of-totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-of-reference-of-thought. Thus, the manifestations of temporality at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of-meaningfulness-and-teleology posture in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, rather than a recognition of it prior relative-ontological-incompleteness-of-reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity, as knowledge notionalisation not only factors in conceptual knowledge dynamics but equally the dynamics of the conceptual ignorances to better skew

meaningfulness-and-teleology towards intemporality 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-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, the 'postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme' grounded on such rational-realism recognition of humankind temporal-to-intemporal nature at its uninstitutionalised-threshold is actually 'effectively empowered' to incisively tackle issues arising from human temporality as of its prospective structural/paradigmatic prospective relative-ontological-completeness-of-reference-of-thought; and so beyond just totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolution of a 'modern take attitude/mental-disposition/care—and—episteme' very much inclined to aberrational/oddities conceptioning of such temporality manifestations thus leading to their endemisation/enculturation from 'ontologically-flawed and inevitability analyses' conception. Thus a 'modern take attitude/mental-disposition/care—and—episteme' is structurally/paradigmatically disempowered .to address issues of its temporality as of the vices-and-impediments at its uninstitutionalised-threshold. So because its presencing—or—totalising-self-referencing-syncretising-forward-facing-self-consciousness is 'existentially invested' in modern social-stake-contention-or-confliction framework of meaningfulness-and-teleology as of procrypticism/disjointedness-as-of-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-of-reference-of-thought postmodern social-stake-contention-or-confliction framework of meaningfulness-and-teleology of value-construct and value-reference at the procrypticism uninstitutionalisation. Such prospective change as of ontological-dementation/dialectical-dementation stranding dialectics of attitude/mental-disposition/care—and—episteme can be appreciated retrospectively with respect to non-positivism/medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme which from our modern take attitude/mental-disposition/care—and—episteme we rather construe as vague scholastic pedantic dogmatism with regards to budding positivism/rational-empiricism, but then such a conclusion as of their non-positivism/medievalism habits and traditions is not necessarily obvious to the non-positivism/medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme. Ultimately, a deprocrypticism coherent ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme’ is one that comes into terms-as-of-axiomatic-construct in conceiving of the implied prospective need for deneuterising—referentialism. Put another way across the institutionalisation process ontological-dementation/dialectical-dementation stranding dialectics with regards to reference-of-thought, dispensing-with-immediacy-for-relative-ontological-completeness-of-reference-of-thought-by-reification/contemplative-distension as from the-most-immediateness/shallowness-of-‘apriorising/intelligibilitysetup’-for-aposteriorising/intelligising/measuring/logicising of meaningfulness-and-teleology with recurrent-utter-uninstitutionalisation by its ‘non-rules-as-impulsive-or-accidented-or-random-mental-disposition’ right up to the-most-unimmediateness/profoundness-of-‘apriorising/intelligibilitysetup’-for-aposteriorising/intelligising/measuring/logicising of

meaningfulness-and-teleology with deprocrypticism by its ‘pre-emption-of-disjointedness-as-of-reference-of-thought’ is what, so-construed comprehensively as notional-deprocrypticism as of notional-conflatedness, increasingly induces corresponding meaningfulness-and-teleology convergence of human-subpotency with the full-potency that is existence; thus reflecting that dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension is rather the human empowering potential inducing Being-development/ontological-framework-expansion as of the institutionalisation process. We can appreciate with respect to the ‘ill-health totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that as of ontological-primemovers-totalitative-framework, 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 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-totality existential-totalisation-scheme-of-meaningfulness-and-teleology trepidatious-consciousness ‘omnidimensional’ systemic-recomposuring construal of ill-health, existential-contextualising-contiguity-lowest-level-reification perceptivity-as-of-bad-omen;
- base-institutionalisation—ununiversalisation tendentious—circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology, warped-consciousness ‘bidimensional’ seclusive-recomposuring systemic construal of ill-health, further existential-contextualising-contiguity-second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period;
- universalisation—non-positivism/medievalism qualifying—circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology,

preclusive-consciousness ‘tridimensional’ circumstantiating-recomposuring seclusive-systemic construal of ill-health, further existential-contextualising-contiguity-third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor;

– positivism–procrypticism categorising–circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology 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;

– deprocrypticism referentialism–circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology protensive-consciousness ‘transdimensional’ referentialism-recomposuring categorising-circumstantiating-seclusive-systemic construal of ill-health, further existential-contextualising-contiguity-full-reification perceptivity-as-of-factoring-in-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery. And so, as of intemporal nonextirpation-existential-preempting-of-existential-unthought attitude/mental-disposition/care–and–episteme as dispensing-with-immediacy-for-relative-ontological-completeness-of-reference-of-thought-by-reification/contemplative-distension thus transcendentally enabling the successive registry-worldview’s/dimension’s ontological possibilities construed as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm. This underscores Being-development/ontological-framework-expansion implied notion of responsibility as reflected by the Nietzschean metaphor ‘God is dead’, castigatory of ‘beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought attitude/mental-

disposition/care-and-episteme' which is inclined to pass on to 'a certain Messiah' the possibility of our Being-development/ontological-framework-expansion with the paradox of assuming the pretence of understanding Being-development/ontological-framework-expansion 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 temporal-intemporality notion. This equally points to what is the central ethos of aetiologisation/ontological-escalation implied as of 'deprocrypticism nonextirpatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme'; as much more than just with regards to a resolutive conception of acts and miscuings in temporality as of themselves circumstantially, but rather as of the relevance to myriad human social situations is much more critically an issue of universal import, escalated as of humankind's temporal ontological-contiguity as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought attitude/mental-disposition/care-and-episteme with its apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity-in-dereification cognisant-and-integrative of such acts and miscuings in temporality, thus endemising and enculturating the reference-of-thought vices-and-impediments. Thus such Being underdevelopment, construed as of dynamic social-chainism of human temporality endemisation and enculturation as of the universal implications of such endemising and enculturating paradigm/structure in ontological-contiguity, warrants corresponding aetiologisation/ontological-escalation superseding ethos as of 'deprocrypticism nonextirpatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care-and-episteme' notional-discontiguity/epistemic-discontiguity. The fact is any registry-worldview/dimension as of its 'present attitude/mental-disposition/care-and-episteme' is structurally/paradigmatically oblivious-to and does-not-

reflect its very own prospective relative-ontological-completeness-of-reference-of-thought as the underlying basis of its own specific-level induced vices-and-impediments, and is rather palliative as of its selecting, triaging, mutually-concurring-and-accommodating and power-relations driven palliating virtue constructs. The question can actually be asked, as of prospective relative-ontological-completeness-of-reference-of-thought in notional-discontiguity/epistemic-discontiguity with this ‘made-up’ normativity ontological-contiguity, whether such a prior relative-ontological-incompleteness-of-reference-of-thought as totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is actually as of Being-development/ontological-framework-expansion at its uninstitutionalised-threshold, and in a position, on the basis of such palliation, to address the actual fundamental grounding of its vices-and-impediments; which in reality are actually ontologically addressable/resolvable as of existence’s non-presencing so-implied as of prospective relative-ontological-completeness-of-reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity is this insight that fundamentally the appropriate prospective relative-ontological-completeness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme precedes-and-is-the-apriorising/intelligibilitysetup-to its requisite meaningfulness-and-teleology as prospective aetiologisation/ontological-escalation. This reflects the salient and underlying idea about Being-development/ontological-framework-expansion that a given reference-of-thought meaningfulness-and-teleology cannot be apriorised as of a prior/old prior relative-ontological-incompleteness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme to that given reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology is inherently not structured to be transcendently-
 enabling and operative of positivism/rational-empiricism
 aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology which
 precedingly needs its very own positivism attitude/mental-disposition/care–and–episteme
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology; 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
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology instead of positivism attitude/mental-disposition/care–
 and–episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology as of its prior relative-ontological-incompleteness-of-
 reference-of-thought. Thus Being-development/ontological-framework-expansion points out
 that a reference-of-thought requisite
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
 disposition/care–and–episteme necessarily precedes-or-apriorises its
 aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology 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
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology; as we know that no ‘normal person’ in our
 positivism/rational-empiricism reference-of-thought makes reference to the non-appropriate
 non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–

and—episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology that is positivistically intelligible. This insight about Being-development/ontological-framework-expansion, that a reference-of-thought requisite apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme necessarily precedes-or-apriorises its aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, equally applies prospectively whereby at our prospective positivism—procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation, the idea of prospective institutionalisation as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought implies that the latter's apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme as reflected by the prospective 'postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme' is the requisite appropriate attitude/mental-disposition/care—and—episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology in preempting-of-disjointedness-as-of-reference-of-thought as so implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation, for prospective postmodern-deprocrypticism aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology referencing. A further naïve misconstrual about Being-development/ontological-framework-expansion is one that ignores this bigger picture of attitude/mental-disposition/care—and—episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising preceding aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, and thus

strives to articulate meaningfulness-and-teleology while oblivious to its attitude/mental-disposition/care—and—episteme

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, and thus naively implying its said given registry-worldview/dimension reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness-of-reference-of-thought since it doesn't factor in that it is operating by a corresponding uninstitutionalised-threshold deficient apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme. Consider in this regard, the totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag certitude of the aposteriorising/intelligising/measuring/logicising mental-states of medieval-scholasticism-pedants—ideal-type-or-individuation articulating aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology as of non-positivism/medievalism pedantic dogmatism attitude/mental-disposition/care—and—episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology. Such an orientation is no more different from an interpretation that every registry-worldview/dimension reference-of-thought is the absolute framework of meaningfulness-and-teleology as of its given practices and habits failing to account retrospectively and prospectively for the succession of institutional-recomposures/institutional-cumulations of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications' as of Being-development/ontological-framework-expansion underscored by ontological-dementation/dialectical-dementation stranding

dialectics behind the succession of transformation of attitude/mental-disposition/care-and-episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology bringing about the successively transformed registry-worldviews/dimensions aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications'. It is this naivety that underlines the Heideggerian techne concern as we fail to appreciate that the technical and organisational possibilities preceding and associated with a registry-worldview/dimension prospective institutionalisation transitioning of meaningfulness-and-teleology need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care-and-episteme

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms-as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care-and-episteme apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology but retrograde non-positivism attitude/mental-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
imperatives/axioms/registry-teleology for our positivism–procrypticism
aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, which when
shown to be of prior relative-ontological-incompleteness-of-reference-of-thought as of
procrypticism/disjointedness-as-of-reference-of-thought implies necessarily the need for
futural Being-development/ontological-framework-expansion as of prospective
deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought attitude/mental-
disposition/care–and–episteme

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
imperatives/axioms/registry-teleology as so implied by postmodern human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation for
prospective postmodern-deprocrypticism aposteriorising/intelligising/measuring/logicising
meaningfulness-and-teleology. But then with respect to the possibility of prospective human
transcendence, the question arises as to how it is possible for human transcendence to occur
given its ‘outlier metaphoricity instigation’ in the face of any registry-worldview/dimension
averaging-of-thought natural inclination rather for construing meaningfulness-and-teleology
as ‘wholly of its cloistered-consciousness living experience only’ whether as of recurrent-
utter-uninstitutionalisation only, base-institutionalisation–ununiversalisation only,
universalisation–non-positivism/medievalism only or in our case positivism–procrypticism
only, with a rather poor inkling for appreciating meaningfulness-and-teleology as of a
protracted-consciousness associated with grasping Being-development/ontological-
framework-expansion. This brings home the fact that however the human
intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
for-relative-ontological-completeness/transvaluating paradigm implied as of a protracted-
consciousness, and specifically the prospective protensive-consciousness of

deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought, Being-development/ontological-framework-expansion is practically inevitably constrained-and-potentially-jeopardised as of the framework of the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag cloistered-consciousness of any of the successive registry-worldviews/dimensions in their respective reasoning-from-results/afterthought logocentric constitutedness; as the ‘reasoning enframing’ of the registry-worldview/dimension apriorising/intelligibilitysetup/measuringinstrument/axiomatising is underdeveloped for contemplating-and-construing of prospective Being-development/ontological-framework-expansion as of the prospective institutionalisation. A registry-worldview/dimension as of its averaging-of-thought is structurally/paradigmatically bound to existential-extirpation-as-of-existential-unthought rather than nonextirpatory-existential-preempting-of-existential-unthought; such that articulation of Being-development/ontological-framework-expansion as of prospective transcendence is beyond its reasoningness as of its ‘reasoning-from-reasults’/afterthought logocentric constitutedness conceptualisation of meaningfulness-and-teleology. Inevitably thus this conundrum points out that the instigating of Being-development/ontological-framework-expansion is as of intemporal/longness-of-register-of-meaningfulness-and-teleology solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity 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 averaging-of-thought; given that no second-natured institutionalisation grounding of meaningfulness-and-teleology exists for prospective transcendence. The ontological-veracity of such a solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity individuation reasoning-through as of Derridian messianic

reasoning can be grasp when we contemplate that in a second-natured 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 averaging-of-thought exercise to resolve the technical problem. This outlook is actually 'seeded' within the solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity individuation reasoning-through that is instigative of Being-development/ontological-framework-expansion. Thereof, what is critical for enabling human successive transcendence is 'appropriate prospective institutionalisation second-naturing metaphoricity'. Consider in this regard, that the instigative mimesis universalis metaphoricity by the Galileos, Descartes, etc. of budding positivism/rational-empiricism is structurally/paradigmatically 'not a reasoning with non-positivism/medievalism' but rather 'reasoning-through or Derridian messianic reasoning' over non-positivism/medievalism scholasticism's pedantry as of its averaging-of-thought reasoning-from-results/afterthought logocentric constitutedness. Such altogether new metaphoricity as of its instigating 'out of thin air' the budding positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of 'the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This 'out of thin air' metaphoricity possibility arises because the 'full-potency of existence in relation to human-subpotency-as-human-knowledge grasp of that full-potency of existence' is ever one of non-presencing; 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-by-reification/contemplative-distension with respect to Being-development/ontological-framework-expansion, the further insight of 'out of thin air' metaphoricity as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination comes with the possibility of its ontological-primemovers-totalitative-framework validation by existence's non-presencing. In this regard, the ontologically-veridical 'postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme' with respect to our modern take averaging-of-thought reasoning-from-results/afterthought logocentric constitutedness is rather as of 'reasoning-through or Derridian messianic reasoning' over our positivism—procrypticism/disjointedness-as-of-reference-of-thought, and so as of a postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the 'modern take rigmarole language', just as we can appreciate how budding positivism obviate non-positivism/medievalism pedantic dogmatism language to affirm meaningfulness-and-teleology weeding out ornate pedantic detours, to articulate blunt reality as of deprocrypticism prospective relative-ontological-completeness-of-reference-of-thought. Insightfully, and as is the case with all prospective transcendence implied meaningfulness-and-teleology, we can appreciate that the foremost

goal of budding positivists ‘was not to elicit the direct approval’ of the non-positivism/medievalism established arrangement, as in many ways they adopted a ‘presencing consummated/forfeiting posture’ with respect to establishment social stakes, but rather sought to induce the requisite metaphoricity of budding positivism for the destruction-deconstruction of non-positivism/medievalism for prospective positivism, as their conception of achievement motive were tied down to prospective positivism institutionalisation as of Being-development/ontological-framework-expansion. Likewise, the prospective ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme’ is well beyond the notion of eliciting the approbation of the modern take established arrangement in terms-as-of-axiomatic-construct, but rather is of ‘presencing consummated/forfeiting posture’, in inducing budding postmodern metaphoricity for the destruction-deconstruction of the modern take for prospective postmodern-deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion. In both cases, the prospective institutionalisation attitude/mental-disposition/care-and-episteme is ontologically validated as of its prospective relative-ontological-completeness-of-reference-of-thought, divulging the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag vagueness and futility of the pretences and judgments of the uninstitutionalised-thresholds/uninstitutionalised-thresholds. We can equally appreciate here that such a conception of transcendence is rather as of organic-knowledge and not mechanical knowledge, in the sense that what is critical is the induced apriorising/intelligibilitysetup/measuringinstrument/axiomatising metaphoricity for prospective institutionalisation as of prospective ontological-primemovers-totalitative-framework 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/intelligibilitysetup/measuringinstrument/axiomatising metaphoricity reinvigoration as of the overall renewal of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’.

It should be noted that such metaphoricity rather points to psychoanalytic-unshackling/prospective-grounding/prospective-reification organic-knowledge nature of such prospective institutionalisation transcendental meaningfulness-and-teleology, which in its prospective relative-ontological-completeness-of-reference-of-thought is ‘a solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity inventing’ of the prospective notion of ‘thinking/dialectical-thinking’ as positivism/rational-empiricism thinking or deprocrypticism thinking respectively, and so as their successive prospective reasoning-from-results/afterthought. In both cases, such metaphoricity 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 of medievalism—non-positivism or positivism—procrypticism/disjointedness-as-of-reference-of-thought, but rather as of its very own transcendental-enabling/existence-potency prospective institutionalisation attitude/mental-disposition/care—and—episteme of positivism or deprocrypticism respectively. Thus such metaphoricity is rather induced as of the framework of prospective concurrent ontological-primemovers-totalitative-framework in establishing its prospective ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extirpatory/temporal paradigms of social-stake-contention-or-

confliction, as it actively strives as of its prospective reference-of-thought–categorical-
 imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
 meaningfulness-and-teleology to supersede such enframing and their associated institutional-
 anchoring and pedantry/mandarinism temporally induced denaturing of meaningfulness-and-
 teleology, and so as of human
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm. Reasoning-
 through/messianic-reasoning metaphoricity brings about the prospectively renewed
 reasoning-from-results/afterthought instigating the second-naturing of prospective
 institutionalisation, and so as of implied reference-of-thought/axiomatic-constructs reflection
 of the pre-eminence of the full-potency of existence as of prospective ontological-
 primemovers-totalitative-framework over human-subpotency with the latter adjusting to
 existence as-of-ontological-dementation/dialectical-dementation-stranding-dialectics enabling
 its prospective relative-ontological-completeness. The solipsistic—first-
 naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity intemporal articulation of reasoning-through/messianic-
 reasoning cannot be construed as amenable to the contending disposition of prior deferential-
 formalisation-transference second-natured 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 second-natured prospective ‘reason-from-
 results’/afterthought. Thus the direct implication of reasoning-through/messianic-reasoning as
 of its solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-
 mythical-recollection)/transepistemicity intemporal is that it can only call upon ‘a kindred
 sense of things’, as of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-

integrity-(not-mythical-recollection)/transepistemicity intemporal contemplation that can surpass/overcome temporal nihilistic resentment as of a protracted-consciousness cognisant of the prospective ontological-performance-including-virtue-as-ontology and human emancipation implications of Being-development/ontological-framework-expansion. It should be noted here that the notion of resentment 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 as being as of the relative-ontological-completeness perspective, and is not to be confused with naïve and literal interpretations in ‘temporal-intemporality non-ontological terms of social-stake-contention-or-confliction conceptualisations’ that wrongly seem to imply that knowledge-reification can be contemplated paradoxically as being as of the relative-ontological-incompleteness perspective as may be reflected by mere conceptual-patterning in absolutising-identitive-constitutedness without contemplating that the underlying knowledge-reification process/gesturing implications is definitely as of the relative-ontological-completeness perspective since a temporal-intemporality non-ontological interpretation will rather imply knowledge dereification and endemising/enculturating of temporal-dispositions as of vices-and-impediments for the simple reason that the latter ‘cannot be ignored and then by magic become virtue’ as the overall for knowledge-reification is to understand human destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold and then bring about prospective constructiveness-of-ontological-performance as of human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence. This tendency to misconstrue the meaning of resentment 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 originary up-to-date knowledge-reification process/gesturing of the specific

knowledge area as of inherent existence/existence-potency/ontological implications' subject to validation and falsifiability rather than a naïve construal of philosophy as an imprimatur discretion/whim-of-thought exercise on the basis of 'relic-or-orthodoxy knowledge' induced disparateness-of-conceptualisation. This author contends that the critical notion underlying resentment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to 'originariness-parrhesia,—as—spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation' with regards to ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy. But then Heidegger failed to realise that the induced transcendence-and-sublimity of the Socratic philosophers universalising idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative events induced as of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy involving transcendence from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively. These induced transcendences later on became prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of their mere 'atrophying mechanical practice' with succeeding generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere 'atrophying mechanical practice' of succeeding Christian generations as for instance

with ascetic practices become more of symbolism/aura and losing their inceptive emancipatory inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—as—spontaneity-of-aestheticisation and so as of prospective projection as implied with the human institutionalisation process, 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 authenticity. However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation notion of philosophy, this author contends 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 edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ failing to conceive of the ontological-veracity of the human institutionalisation process’s anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications 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’ (as the reality of transcendence is rather one of ‘human mental-disposition successive apriorising/axiomatising reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening as of the very same existence/existence-potency/existential-reality’ so-reflected as the ‘difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism of successive registry-worldviews/dimensions as of their successive reference-of-thought imbued apriorising/axiomatising—psychologism’ construed ‘as the successive mathesis/motif/thrownness-disposition edginess/incisiveness—of-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
aposteriorising/intelligising/measuring/logicising of meaningfulness-and-teleology 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-completeness implications of the institutionalisation process’s anamnestic-
residuality 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
universalising idealisation’ speaking rather more of revaluation than transvaluation. It is this
underlying misconception that induces subsequent philosophical misinterpretations of notions
like ressentiment and leveling failing to appreciate that these are ontologically-driven as of
underlying relative-ontological-completeness knowledge-reification 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. Thus ressentiment is herein rather construed as
closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-
regards-to-prospective-apriorising-implications or ontological-bad-faith with respect to
‘mechanical practice’ of prior reproducibility—mathesis/motif/throwness-disposition,—as—
reproducibility-of-aestheticisation. In this regards, we can appreciate that all human
meaningfulness-and-teleology arises as of aestheticisation before converging towards
ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t
imply valuelessness (as is often naively implied with Nietzschean thought) since
aestheticisation convergence towards ontologisation leads to grander ontological-

performance-including-virtue-as-ontology. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern day science ontologisation; and besides, it can equally perfectly be claimed that even our modern day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to resentment and leveling; pointing to the centrality of originariness-parrhesia,—as—spontaneity-of-aestheticisation as more critically about inducing the necessary human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation transformation

towards prospective ontologisation rather than the mere critique of any given human aestheticisation as of its inherence, as the fact is all human aestheticisations including religion (which is often a target in modern times, however rightly so on many an occasion) are sub-ontologising and the more salient point is in instigating their more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology as of relative-ontological-incompleteness/relative-ontological-completeness projective-totalitative-implications. Such a possibility recurrently arises mainly as of human value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness implications. Transvaluation notionally refers to the 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-including-virtue-as-ontology as from ‘totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal inclination for human-subpotency as of the suprasocial-construct or averaging-of-thought determination’ to ‘ascetic intemporal inclination for existence-potency determination’. Transvaluation as of existence-potency implies the ontological-veracity of all values is derived from their relative-ontological-completeness implications as of the human institutionalisation process’s anamnestic-residuality as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications (that doesn’t allow for any nondescript/ignorable void to allow for notional-contiguity) while the value proposition as of human-subpotency is one that is based on absolutising the present categorical-imperatives/axioms/registry-teleology as of absolutising-identitive-constitutedness/identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism (allowing for nondescript/ignorable void inducing notional-discontiguity/epistemic-discontiguity); and this basic human value dichotomy explains the outlier and epistemic-ricochetting/transepistemicity nature of human

transcendence-and-sublimity instigation as of prospective solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity originality-parrhesia,—as—spontaneity-of-aestheticisation and subsequent prospective second-natured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In this regards, it is important to grasp that human second-naturing capacity is just as critical as human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity capacity for the institutionalisation process to be able to materially/substantively arise, notwithstanding the contradiction that second-natured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is ‘bound to be reflected as degraded’ prospectively as a destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold as of mere ‘mechanical practice’ that fails prospective anamnesis as of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In this regards, we can appreciate that when base-institutionalisation ‘rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 structurally/paradigmatically deterministic but rather the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework lies in the structural/paradigmatic

effectuation of transcendence-and-sublimity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the institutionalisation-process projective-totalitative-implications induced prior to prospective registry-worldviews/dimensions transvaluation 'reflecting deterministically the structure of human meaningfulness-and-teleology as of ontological-primemovers-totalitative-framework'. Transvaluation thus speaks to human value-construct unification-of-explanations on the reference basis of the projective-totalitative-implications of the human institutionalisation process's anamnesis as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, as undermining the successive registry-worldview's/dimension's implied temporal/sophistic absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation 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-psychologism implied reference basis-of/base meaningfulness-and-teleology 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-by-reification/contemplative-distension associated with the successive registry-worldview's/dimension's self-conscious meaningfulness-and-teleology 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 solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity induced self-consciousness meaningfulness-and-teleology infrastructure as instigative of the human reference basis reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of value-construct tend to be related to by the suprasocial-construct and averaging-of-thought dispositions as being beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought (as to when the inherent ontologisation/ontological-veracity/aestheticisation-towards-ontology implications of prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening is blanked out as nondescript/ignorable void), and rather tends to come at ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity induced self-consciousness meaningfulness-and-teleology infrastructure’ in a second-natured positive-opportunism disposition and so across the human institutionalisation process; explaining the inclination of all successive registry-worldviews/dimensions to be engrossed in a closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag difficultly recognising the idea of prospective destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold, and wary of prospective transcendence-and-sublimity implications that can be instigated as of prospective ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity induced self-consciousness meaningfulness-and-teleology infrastructure’. It is thus not odd that as of human emotional-involvement implications, universalising idealisation Socratic philosophers and budding positivists projected

meaningfulness-and-teleology infrastructure rather met initially with the antipathy of their
 suprasocial-construct and averaging-of-thought and specifically had to face up respectively
 with the value-construct conception of their temporal/sophistic absolutising-identitive-
 constitutedness ontologically-flawed disparateness-of-conceptualisation whether with the
 Ancient Sophists or medieval-scholasticism pedants. We can further appreciate the critical
 impact of the universalising idealisation meaningfulness-and-teleology infrastructure of the
 Socratic philosophers and their successors as providing the appropriate meaningfulness-and-
 teleology infrastructure for the Roman Empire and subsequent religio-political developments
 unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults
 perpetual ideological conflicts ultimately sapped their stability despite their technical
 advancement, and likewise Western enlightenment effectively arose as of the induced
 meaningfulness-and-teleology 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 outlying societies opportunistic activities distortive of
 budding positivism meaningfulness-and-teleology 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 projective-totalitative-implications of the human
 institutionalisation process's anamnesis as of difference-conflatedness-as-totalitative-
 reification-in-singularisation-as-veridical-epistemic-determinism underlying the human
 construction-of-the-Self' and on the other hand 'the effective ontological-
 impertinence/dereification arising in the conceptualising of human value-construction as of a
 closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-
 regards-to-prospective-apriorising-implications in totalising-self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag as construing of value-construction within any given registry-worldview's/dimension's absolutising-identitive-constitutedness of meaningfulness-and-teleology and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrypticism) implications'. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the 'outcome of privileged institutional end-purpose perspective/framing/reference/horizon'; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' 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 of the human institutionalisation process points to changing '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 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 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 projective-totalitative-implications 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 projective-totalitative-implications, 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 absolutising-identitive-constitutedness is geared towards propping special interests, warfare spending, anti-taxation, anti-immigration, trivial interest in global human development, co-opted media narrative, etc. as of a suboptimal social–value-construction). But this doesn’t cancel the fact that individuals

throughout human historicity/ontological-aesthetic-tracing notwithstanding any disadvantaged 'priorly implied-and-justified inequity' for social-value-construction, intuitively cognisant of the pertinence of human transvaluation have elicited the underlying ontological-veracity/ontological-impertinence of their social-construct value-construction as of its 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' 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 of social-value-construction thus lies with its 'priorly implied-and-justified inequity' narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusiveness warrants prospective meaningfulness-and-teleology infrastructure transvaluation so-implied as of notional-deprocrypticism/notional-preempting-of-disjointedness-as-of-reference-of-thought appropriate unification-of-explanations; and so as the disparateness-of-conceptualisation of our rational-empiricism/positivism occlusiveness in its closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications tend to rather reflect our totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. The occlusiveness of our positivism/rational-empiricism social-value-construction as such from the prospective perspective of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought can

be analysed-and-construed as imbued with occlusive collateral aspects of rather nondescript/ignorable void falsely implying ‘the appropriate exhaustiveness of our rational-empiricism/positivism stances’ thus speaking rather of ideology than ontological-veracity as aptly reflected upon by postmodern thought. Such occlusive collateral aspects take the form of economic dysfunction and inequities as collateral to economic ideologism, social dysfunction and discriminations as collateral to domineering and secluding social narratives, sophistic 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 as collateral damages. Transvaluation analysis thus ensues from the human akrasia-susceptibility-or-akrasiatic-drag complex which implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is structurally/paradigmatically potently conducive/endemising/enculturating of its vices-and-impediments. 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-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given mathesis/motif/throwness-disposition inducing its deficient ontological-performance-including-virtue-as-ontology thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the successive registry-worldviews/dimensions of the human institutionalisation process is critically of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity psychoanalytic-unshackling/memetic-reordering/institutional-

recomposure implications of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of successive human construction-of-the-Self as from based animality to trepidatious–self-consciousness, warped–self-consciousness, preclusive–self-consciousness, occlusive–self-consciousness and prospectively protensive–self-consciousness. Thus human limited-mentation-capacity implies that ‘more than just a thought-of ontological notion’ as of transvaluation, social–value-construction is rather accomplished phronetically/in-practicality as of the specific social-setup universal-transparency of ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ with respect to social-stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-and-justified inequity’ narrative(s) where such universal-transparency is muted and where such universal-transparency 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 parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as-spontaneity-of-aestheticisation with respect to the prospective human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in absolutising-identitive-constitutedness as of prior reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation simply reflects the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of sorcery in a non-positivism social-setup as the individual and the social-setup both effectively believe in

superstition. Transvaluation insight will point out that ontological-veracity as of unification-of-explanations lies with the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework as of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy 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 averaging-of-thought 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 unification-of-explanations with the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework as of ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy required prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought registry-worldview/dimension construction-of-the-Self (as of deprocrypticism protensive-self-consciousness over our procrypticism/disjointedness-as-of-reference-of-thought occlusive-self-consciousness social-value-construction induced dilemmas). Basically, as highlighted above such a transvaluation knowledge-reification of social-value-construction reflects the prospective human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of any relative-ontological-incompleteness registry-worldview's/dimension's-reference-of-thought-

for-social-functioning-and-accordance as of its ontologically-flawed implied ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’; pointing to the ontological-veracity of a ‘direct bilateral relation of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology’. This ontological reality basis of social–value-construction, it is often claimed, needs to account for the reality of human sovereignty and free-will as to the ‘autonomy and independence of human disposedness’. But then such a conception of human sovereignty and free-will seems to imply an ‘existence-in-existence constitutedness ontologically-flawed paradigm’ as to imply human sovereignty and free-will supersede-and-override existence/existence-potency as the absolute a priori so-reflected as of totalisingly-preceding-and-redefining-existential-contextualising-contiguity. 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/existence-potency as reflecting bacteria theory or any other biological reason from being the cause of disease and such a reference-of-thought-devolving-level manifestation of the primacy of existence/existence-potency equally extends to reference-of-thought-level wherein overall existence/existence-potency ‘as transcendental-enabling’ for a rational-empiricism/positivism registry-worldview/dimension as of its edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising ‘is more effective’ with respect to human grasp of existential reality manifestations than a non-positivism registry-worldviews/dimension, just as a prior universalisation registry-worldview/dimension ‘is more effective’ as of its edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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, so-construed as 'human-subpotency ontological-performance within the full-potency-of-existence-as-of-its-coherence/contiguity'; and specifically speaks of 'the specific human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence', wherein within the absolute a priori framework that is existence, humankind can construe of existence becoming/emanance manifestations allowing for human knowledge-reification and empowerment from the knowledge-reification 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 structurally/paradigmatically induces a whole set of human existential disposedness of emancipatory and curative implications in existence as of human sovereignty and free-will, but also in the very first place the fundamental human existential disposedness at reference-of-thought-level to rational-empiricism/positivism is 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 thrownness in existence' as of 'the specific human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence' implications; and so, as it applies to human knowledge-reification and empowerment from such knowledge-reification within existence as this defines human ontological-performance reflected as of constructiveness-of-ontological-performance and destructuring-threshold-of-ontological-performance. In this regards, the broader and more profound conception of human sovereignty and free-will as reflected by human thrownness in existence is rather grounded in the reality that all humans come into existence as of an overall framework of living-development, institutional-development and Being-

development/ontological-framework-expansion 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’. Thus, on this basis, the reality of human ontological-performance (reflected as of constructiveness-of-ontological-performance and deconstructing-threshold-of-ontological-performance) towards the effective articulation of human sovereignty and free-will is actually one that involves, with respect to human limited-mentation-capacity: ‘the deferential-formalisation-transference overall and underlying social-setup conception of knowledge-reification and empowerment from such knowledge-reification as enabling the framework of living-development, institutional-development and Being-development/ontological-framework-expansion’ and then ‘the individual notional—solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity 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/existence-potency as the absolute a priori reflected in totalisingly-preceding-and-redefining-existential-contextualising-contiguity implications upon human sovereignty and free-will’). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a historicity/ontological-aesthetic-tracing character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency/existence as the absolute a priori, and as these institutions and institutional practices undergo

metaphoricity all along towards our present, and carries effective/ontologically-veridical teleological implication as of the human institutionalisation process's anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications successiveness of registry-worldviews/dimensions. The point here is that, 'the individual notional—solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity mental-disposition and expression' driving the deferential-formalisation-transference knowledge-reification and empowerment from the knowledge-reification as of historicity/ontological-aesthetic-tracing, even as of poor ontological-performance of social-value-construction so-construed as deconstructing-threshold-of-ontological-performance, can only achieve social-functioning-and-accordance by a claim to be as of 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence', 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' that gives the teleological orientation of human meaningfulness-and-teleology as the human institutionalisation process, as it then exposes human meaningfulness-and-teleology as of human limited-mentation-capacity-deepening to the prospective constraint to be as 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' thus inducing the possibility for prospective transcendence-and-sublimity when it is discovered/shown not to be that way with effective human limited-mentation-capacity-deepening. 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 as of ontological-normalcy/postconvergence, and so as of existence/existence-potency constraint implied human institutionalisation process’s anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications in reflecting both destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold as of prior relative-ontological-incompleteness implied dementing–qualia-schema and constructiveness-of-ontological-performance as of prospective relative-ontological-completeness implied dialectical-thinking–qualia-schema as elucidation of ontological-primemovers-totalitative-framework. 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 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 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. The conception of human sovereignty and free-will so-implied as of ‘the specific human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence’ basically underlies all human knowledge-reification whether with regards to philosophy as first-level ontology pertaining to ‘overall existence phenomenal appraisal of meaningfulness-and-teleology’ as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or with regards to second-level ontologies

‘specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness) appraisal of meaningfulness-and-teleology’ as of totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; differentiated by the fact that ‘overall existence phenomenal appraisal of meaningfulness-and-teleology’ across human generations as of ‘cumulative reference-of-thought relative-ontological-completeness implications’ is surprisingly of high ontological-contiguity explaining the cross-generational relative intelligibility of philosophical meaningfulness-and-teleology (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) appraisal of meaningfulness-and-teleology’ as of ‘reference-of-thought-devolving relative-ontological-completeness implications’ is of high notional-discontiguity/epistemic-discontiguity explaining the unintelligibility of the explanation of epiphenomena as contrasted cross-generationally with various superstitious beliefs in the past compared with modern day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of historicity/ontological-aesthetic-tracing ranging from perceptivity-as-of-bad-omen, perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period, perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor, perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation, and perceptivity-as-of-factoring-in-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of meaningfulness-and-teleology’ 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) appraisal of meaningfulness-and-teleology’ especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification’). 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 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 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 is that it is grounded on human empowering reflexivity from prospective knowledge as of 'ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy from such human-subpotency prior reproducibility—mathesis/motif/throwness-disposition'. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in conflatedness as of human throwness in existence revealing the epistemic-impertinence of dispositions for 'absolutising-identitive-constitutedness as wrongly implying human sovereignty and free-will supersedes existence-potency' rather than the epistemic-veracity of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications of human meaningfulness-and-teleology. We can garner for instance that there is and has never been any truly 'absolutising-identitive-constitutedness' of the sciences as often wrongly implied by science ideologues, but that scientists across the times have allowed existence-potency to manifest itself in determining ontological-primemovers-totalitative-framework; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern day institutional practices of science, with all fundamentally driven not by any 'purported science ideology' but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their existential-contextualising-contiguity knowledge-reification rather than 'any implied notion that naively supersede existence as the absolute a priori'. 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 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 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 structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness/relative-ontological-completeness projective-totalitative–

implications as of the human institutionalisation process; going by the phronesis/practicality as of our positivism–procrysticism occlusiveness, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting/supervisory/regulatory institutional functions and roles. In another respect concerning the modern day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are paradigmed/structured to default/revert into the interests of powerful groups and corporations with the support of increasingly astute, surreptitious and media-savvy political and economic think-tanks, as their media underhandedness in many ways foil the possibility for credible and effective public interest debate as of the distractedness of media reflexive anchoring on a stale, traditional, simplistic and increasingly irrelevant age-old left and right political narrative (and its derived politics

and policies narratives) poorly reflecting the sophistication of the electorate that ‘doesn’t live in left and right worlds but a realistic world in want for solutions’! Strangely enough, such a media environment is now laden with public gurus holding outlandish views increasingly given the forum for their opinions (presented as reified-knowledge) not only in marginal media but mainstream media as well out of all proportion with the social and/or relevant expertising academic/professional resonance of such ideas, and so as of the underlying pretence of freedom-of-speech; as the notion of freedom-of-speech is increasingly being portrayed rather as the rationalising foundation for all sorts of discreetly, whimsically/fancifully and strategically prejudiced influences on media orientation. In this regards, the notion of freedom-of-speech as of such consequentially biased and disproportionate representation undermining ‘equanimity/balance of contending frameworks and policy frameworks as reflective of socially-perceived commendation and disapprobation’ (as thusly failing to advance human sovereignty and free-will as of deferential-formalisation-transference implications), is increasingly becoming the unbecoming/undoing of the modern day democratic political process. Direct media surreptitious drumming-up of specific policy stances and political movements have often interfered with political governance as with the tea-party movement for instance; when considering how political orientations are ‘strategically advanced/framed’ in the media at critical moments for upholding favourable political policies or foiling unfavourable political policies while undermining sound analytic public debate. It is no small wonder that a public opinion increasingly exposed to such media-driven ‘subterfuges’, overlooking the age-old party politics narrative entrapment, has been turning to protest voting as an expression of political disdain. Furthermore, the idea of human sovereignty and free-will across all times is intimately tied down to human limited-mentation-capacity-deepening as to the relative-ontological-completeness implications for knowledge-reification underlying human historicity/ontological-aesthetic-tracing as of the

specific human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence; as the fact is the conception of human sovereignty and free-will effectively varied across the human institutionalisation process as from the specific human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally vary with prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as of human limited-mentation-capacity-deepening. This effectively brings up the centrality of causality, as implied with ontological-primemovers-totalitative-framework conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence/existence-potency/transcendental-signifier, wherein human sovereignty and free-will is construed as of the ‘structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’, reflecting a human-causative-construction conception in conflatedness/projective-conflating apriorising/axiomatising about existence as ontologically-veridical (as it is the ‘totalitative projective perspective’ that points out the veridical conception of causation) and so over a traditional reflex construal of human causation in constitutedness as of any given presencing absolutising-identitive-constitutedness apriorising/axiomatising in prospective relative-ontological-incompleteness. This insight about human sovereignty and free-will effectively points to the ontological-flaw of absolutising-identitive-constitutedness conceptions whether as of the past, present or future, inherently as of failing to account for relative-ontological-completeness implications that effectively and empirically underline human historicity/ontological-aesthetic-tracing; and so especially as it is often implied by a ‘naïve type of philosophising that the conception of human sovereignty and free-will can be

abstracted outside existential-contextualising-contiguity as to the underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ in wrongly implying that ‘human sovereignty and free-will is rather veridically underlied by contract/political-arrangement-or-political-coercion/social–value-construction outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness’. But then such pretence of absolutising-identitive-constitutedness veracity of contract/political-arrangement-or-political-coercion/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 implications. Such contract/political-arrangement-or-political-coercion/social–value-construction argumentations are often intimately associated with providing the meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of contract/political-arrangement-or-political-coercion/social–value-construction as ‘outside existential-contextualising-contiguity implications of relative-ontological-incompleteness to relative-ontological-completeness’ is in effect not truly about the irrelevance of existential-reality implications of relative-ontological-incompleteness and relative-ontological-completeness but rather more critically ‘is in effect about defaulting to specific convenient/advantageous interpretations about existential-contextualising-contiguity which are not to be subjected to a fulsome analysis for ontological-veracity as of implications of relative-ontological-incompleteness and relative-ontological-completeness and so on the basis of merely projecting the term contract/political-arrangement-or-political-coercion/social–value-construction and thereof implying logical-dueness and articulating logic on the so-narrowed framework’. The reason why such a contract/political-arrangement-or-political-coercion/social–value-construction supposedly pertinent argumentation about

human sovereignty and free-will cannot hold is that all meaningfulness-and-teleology (as implied with the logical operation of any such projected contract/political-arrangement-or-political-coercion/social-value-construction) operate on priorly established apriorising/axiomatising and inherently all apriorising/axiomatising purport to be as of existential-contextualising-contiguity thus subject to analysis as of relative-ontological-incompleteness and relative-ontological-completeness implications, such that fundamentally such contract/political-arrangement-or-political-coercion/social-value-construction argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness. Consider in this regards for instance as of the absolutising-identitive-constitutedness notion of contract/political-arrangement-or-political-coercion/social-value-construction underlying slavery, such an implied contract/political-arrangement-or-political-coercion/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 that one human being has the right to own another human being (as actually not even the logical-dueness of such a contract/political-arrangement-or-political-coercion/social-value-construction argumentation can arise from the perspective of relative-ontological-completeness as what is then implied from the relative-ontological-completeness perspective is the edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of any such implied slavery contract/political-arrangement-or-political-coercion/social-value-construction). The proof that this is priorly ‘a power-

grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising 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 contract/political-arrangement-or-political-coercion/social-value-construction underlying their enslavement but merely as of their relative-ontological-completeness perspective of apriorising/axiomatising undertake in revolt the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of any such implied slavery contract/political-arrangement-or-political-coercion/social-value-construction. This points to the reality that contract/political-arrangement-or-political-coercion/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 with the possibility for true causality implications to be drawn in relative-ontological-completeness as of ontological-primemovers-totalitative-framework construable 'structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness'. The confusion here arises because of the habituation of any such contract/political-arrangement-or-political-coercion/social-value-construction which is then taken to be natural to the point of 'forgetting/overlooking that it is underlied by apriorising/axiomatising 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 an absolutising-identitive-constitutedness false sense of logical-dueness as of relative-ontological-completeness implications may seem to arise; but as with say the American civil war and the Haitian slave revolt, the reality that such implied contract/political-arrangement-or-political-

coercion/social–value-construction is rather of flawed apriorising/axiomatising power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-engagement in wrongly validating any such apriorising/axiomatising but is rather meted with relative-ontological-completeness perspective edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing. 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 as the possibility for all human progress arises effectively as a result of the transcending of all such human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as contract/political-arrangement-or-political-coercion/social–value-construction as well as their socially attendant situations in need for prospective knowledge-reification; and so not as of a flawedly implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising of contract/political-arrangement-or-political-coercion/social–value-construction as being of existential-reality in relative-ontological-completeness, but rather as of the relative-ontological-completeness perspective edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of such implied contract/political-arrangement-or-political-coercion/social–value-construction argumentation. In fact, such an interpretation about the ontological-veracity of contract/political-arrangement-or-political-coercion/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 but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendancy of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities over the absolutising of contract/political-arrangement-or-political-coercion/social-value-construction argumentation. Thus any such pretence that contract/political-arrangement-or-political-coercion/social-value-construction argumentation is absolute as of absolutising-identitive-constitutedness and not subject to prospective relative-ontological-completeness implications with regards to an animal of limited-mentation-capacity requiring its prospective limited-mentation-capacity-deepening (and thus paradoxically in want of its very own ‘prospective anamnestic-residuality/transepistemicity magnanimity induced originariness-parrhesia,—as-spontaneity-of-aestheticisation’ as to cohere with ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy) is effectively bound not to be able to address the very central/critical implications to prospective knowledge-reification of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (with the latter involving ‘direct bilateral relation of

appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness meaningfulness-and-teleology’ as implied prospective in ‘construing of both the right apriorising/intelligibilitysetup/measuringinstrument/axiomatising mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination’). Even with the modern day polity and law, the reality of human sovereignty and free-will implied in human rights takes precedence over any contract/political-arrangement-or-political-coercion/social-value-construction practicalities and is the basis for continual social and governmental reforms; and as so-implied by the ‘structural/paradigmatic implications of relative-ontological-completeness in superseding/overcoming/transcending human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness’ and this is the very legitimation for any intellectualism purporting knowledge-reification. Ultimately, the very possibility for prospective knowledge-reification as providing the illumination for prospective human sovereignty and free-will conceptualisation is itself bound to be undermined, and so as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, in the interplay of human absolutising-identitive-constitutedness inclinations for vested postures and interests poorly appreciating relative-ontological-completeness implications in contrast to anamnestic-residuality inclinations very much appreciative of relative-ontological-completeness implications as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications. In this regards, one can appreciate the human sovereignty and free-will expansion drive of the prospective knowledge-reification associated with the Socratic universalising philosophers, budding positivists/rational-empiricists and today’s

postmodern critical thinkers emancipatory meaningfulness-and-teleology infrastructure while on the other hand the prospective dereification as reflected in wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of non-universalising sophists, non-positivising/non-rational-empiricist medieval scholasticism pedants and today's manifestations of institutional-being-and-craft muddlement as providing the meaningfulness-and-teleology infrastructure for their respective present-day vested postures and interests. The paradox here is that the lack of anamnestic-residuality of such absolutising-identitive-constitutedness 'contract/political-arrangement-or-political-coercion/social-value-construction reasoning' as of its 'ontologically-flawed supposedly superseding of existential-contextualising-contiguity relative-ontological-incompleteness and relative-ontological-completeness implications' construes such 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity ontological-faith-notion-or-ontological-fideism seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity' as teleologically-degraded, even as it is the previous same anamnestic-residuality originariness-parrhesia,—as—spontaneity-of-aestheticisation meaningfulness-and-teleology that absolutising-identitive-constitutedness formulaic interpretation adopt as the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of categorical-imperatives/axioms/registry-teleology; and so equating such 'prospective anamnestic-residuality/transepistemicity magnanimity induced originariness-parrhesia,—as—spontaneity-of-aestheticisation' with teleological-degraded meaningfulness-and-teleology as of blatant two-facedness/falseness that would hardly contemplate that 'the absolutising-identitive-constitutedness institutional framework structurally/paradigmatically undermines in many ways the possibility for veridical prospective human transcendence-and-sublimity as

of its apriorising/axiomatising totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’. In other words, the notion of ‘the other’ as aetiologisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing notional-discontiguity/epistemic-discontiguity for ontologically-veridical virtue transcendence-and-sublimity, a different interpretation can be made about the posture of a thinker like Heidegger during the troubled years of the 1930s; as effectively, the implication of Heidegger’s analysis of the situation which he associated with Being-development/ontological-framework-expansion projective-totalitative–implications points to ‘a conception emphasising ontology as defining virtue thus ultimately geared towards notional-discontiguity/epistemic-discontiguity as of the need for prospective relative-ontological-completeness-of-reference-of-thought’, but failing not because of the said orientation but with regards to the wrong conclusion about Being-development/ontological-framework-expansion misunderstood as implying that it lies with an originary tradition like the Ancient Greece tradition or German Folk tradition rather than lying with an underlying transcendental universal notion construed as ‘going beyond them-and-us logic’ as of the implications of universal human emancipatory potential, and this fundamentally scuppered his possibility of ‘attaining a conception of notional-discontiguity/epistemic-discontiguity as of the need for prospective relative-ontological-completeness-of-reference-of-thought’, rather than an ‘ontologically-flawed idea as of any given tradition’. Likewise, but with regards to virtue analysts analyses that are naively articulated on the basis of the ontological-contiguity of our ‘modern take attitude/mental-disposition/care–and–episteme’ as of our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-

incompleteness-of-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 structural/paradigmatic consequence arising with such manifestations in ontological-contiguity of our ‘modern take attitude/mental-disposition/care-and-episteme’; divulging that conceptualising virtue in ontological-contiguity is at best only of palliative consequence and not truly aetiologisation/ontological-escalation which rather warrants notional-discontiguity/epistemic-discontiguity as of prospective relative-ontological-completeness-of-reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-primemovers-totalitative-framework is no more different between the social world and the natural world, and so as of existence as the absolute a priori inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying degrees implicitly understood by many postmodern thinkers, beginning with Heidegger pointing to a sophistication of thought but for the poor development and poor conclusions of his analysis during the troubled years of 1930s; and rather poorly interpreted by virtue critiques adopting a ‘modern take attitude/mental-disposition/care-and-episteme’ in ontological-contiguity as of its totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag prior relative-ontological-incompleteness-of-reference-of-thought perspective construed-as reasoning-from-

results/afterthought of modernity. Such sophistication of thought to think in terms of inherent ontology, however ontologically-flawed with respect to Heidegger, has been further implicitly pursued by latter postmodern thinkers as of quasi-transcendental implications for construing virtue from the orientation of notional-discontiguity/epistemic-discontiguity as of prospective relative-ontological-completeness-of-reference-of-thought, as implicated with the case of Derrida's spirit insight. Ultimately, the 'postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme' should ontologically nurture the requisite psychoanalytic-unshackling/prospective-grounding/prospective-reification for notional-discontiguity/epistemic-discontiguity as of prospective relative-ontological-completeness-of-reference-of-thought implied as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as implied by postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation thus inducing the aetiologisation/ontological-escalation addressing/resolving our 'modern take attitude/mental-disposition/care—and—episteme' vices-and-impediments. As a further elucidation, notional-discontiguity/epistemic-discontiguity as of prospective relative-ontological-completeness-of-reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of ontological-dementation/dialectical-dementation stranding dialectics which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care—and—episteme over the uninstitutionalised-threshold attitude/mental-disposition/care—and—episteme. We can effectively grasp why Heidegger's implicated insight as of notional-discontiguity/epistemic-discontiguity but rather being associated with a given tradition actually couldn't break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity as 'futural way of thinking', as it misperceived that any

tradition can reveal as of its inherent nature the ‘futural way of thinking’, rather than that this lies with ‘a universal principle understanding of the transformation of traditions’ and thus how such universal principle understanding as of its universal implications informs about the ‘futural way of thinking’. In this regard, we can equally understand why Heidegger’s supposed criticism of Cartesianism was altogether a misplaced analysis given that ‘a universal principle understanding of the transformation of traditions’ as herein implied by this author as of the institutionalisation process, 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; such that budding positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising becomes intelligible, thus revealing that Heidegger notional-discontiguity/epistemic-discontiguity why intending to be of prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising is actually of a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag aposteriorising/intelligising/measuring/logicising with prior positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme, even though in its attempt it effectively elicits many insights for the prospect of ontologically-veridical prospective postmodern apriorising/intelligibilitysetup/measuringinstrument/axiomatising with its corresponding postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme. In other words, Heidegger’s issue should have actually been about future Being-development/ontological-framework-expansion just as Descartes issue in articulating budding positivism construed-as-rationalism was not with setting up its meaningfulness-and-teleology in contention with prior non-positivism/medievalism as of its then future Being-development/ontological-framework-expansion, apart from mere

intellectually contrastive elucidation, but rather implied affirming prospective positivism as of its very own apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme; and so as of the fundamental implication of positivism prospective relative-ontological-completeness-of-reference-of-thought over non-positivism/medievalism prior relative-ontological-incompleteness-of-reference-of-thought. We thus see why the future redevelopment of Heideggerian misconceived notional-discontiguity/epistemic-discontiguity as of prospective relative-ontological-completeness-of-reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought ontological-dementation/dialectical-dementation stranding dialectics construed herein as of prospective postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme, and so just as searing with ‘structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought ontological-dementation/dialectical-dementation stranding dialectics implied as of prospective positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme in superseding/transcending non-positivism/medievalism. In effect this author contends 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. That is, Descartes seeks to affirm the
 ‘mereness of thought’ beyond any existing habit-and-tradition-of-thought as of non-
 positivism/medievalism scholasticism pedantic dogmatism reasoning-from-
 results/afterthought, and so liberated rearticulate thought ‘out of thin air’ as of prospective
 reasoning-through/messianic-reasoning as reflected by his novel mathesis universalis
 metaphoricity rationalism schema/dissemination that permeates all of his works such that
 even with his ontological argument something subtle and more original is happening, in that
 unlike many medieval scholasticism dogmatic interpretations that construe of a supernatural
 permeation into the natural, in affirming the ontological argument Descartes blocks-
 out/passivises the supernatural from the natural with the metaphoricity implication that the
 natural can be thought of in 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 its budding
 positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
 disposition/care—and–episteme, that is unique as ‘consciously setting up the pre-eminence of
 thinking in eliciting-and-resolving systemic doubting and structuring/paradigming the
 possibility of elucidation of any subject on this basis’. In effect Descartes project is actually
 as of prospective existence’s non-presencing as of positivism, and so from the presencing of
 non-positivism/medievalism. With both the budding positivism
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
 disposition/care—and–episteme and postmodern—deprocrypticism-or-preempting-of-
 disjointedness-as-of-reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-
 disposition/care—and–episteme, we may be forgiven to confuse-and-dismiss their
 schema/structural-or-paradigmatic-disseminative-implications as of prospective reasoning-

through/messianic-reasoning as incoherent from a shallow-and-immediate un insightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism—procrysticism/disjointedness-as-of-reference-of-thought; thus failing to perceive that dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, as of deneuterising ‘exteriorisation attitude/mental-disposition/care—and–episteme’ of meaningfulness-and-teleology superseding/overriding prior reference-of-thought temporally neuterising ‘interiorisation attitude/mental-disposition/care—and–episteme’ of meaningfulness-and-teleology, reflects Being-development/ontological-framework-expansion as of human limited-mentation-capacity implications wherein ontological-faith-notion-or-ontological-fideism is rather about a ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ that comes out short and which ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ induces the successive prospective relative-ontological-completeness-of-reference-of-thought of the human ‘institutionalisation process as of reference-of-thought différance/internal-dialectics/difference-deferral’. The appropriate contemplative perspective for the appreciation of their schema/structural-or-paradigmatic-disseminative-implications is effectively cross-generational as of the amplitude/breadth of reference-of-thought implied transcendence-and-sublimity; as we can effectively appreciate that the very mathesis universalis schema/disseminative metaphoricity engendering our positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and–episteme is still ongoing today even as it is more clearly demarcated as initiated about 500 years ago. The overall logic of this notional-discontiguity/epistemic-

discontiguity analysis, implied as of prospective relative-ontological-completeness-of-reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness-of-reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as a totalising/circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as of existence's non-presencing; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness-of-reference-of-thought/relative-ontological-completeness-of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of ontological-dementation/dialectical-dementation stranding dialectics with regards to the reference-of-thought transcendence. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementalism-in-relative-ontological-incompleteness to our already established psychoanalytic disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating in resetting-our-psychoanalytic-disposition/prospective-grounding as of totalising-renewing-realisation/re-perception/re-thought in conflatedness, such that this leads to constitutedness 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 ontological-dementation/dialectical-dementation stranding dialectics that our human totalising/circumscribing/delineating reference-of-thought is transcended for prospective relative-ontological-completeness-of-reference-of-thought implied as of notional-discontiguity/epistemic-discontiguity. In this regard, ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ as of Being-development/ontological-framework-expansion is essentially one of shifting attitude/mental-disposition/care-and-episteme by the successive institutionalisations reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, even though beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought human induced bias leads to a wholly immersed-and-engrossed focussing only at its given present institutionalisation’s reference-of-thought ‘present attitude/mental-disposition/care-and-episteme’ as if other retrospective-and-prospective institutionalisations’ reference-of-thought do not have their own attitude/mental-disposition/care-and-episteme as of their underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought. This phenomenological insight in recognising that there is ‘an underlying metaphoricity-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 migration’ inducing successive apriorisings/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings of

human meaningfulness-and-teleology as of prospective relative-ontological-completeness-of-reference-of-thought; and so, as of retrospective and prospective meaningfulness-and-teleology interpretation construed as ontological-aesthetic-tracing. Such a conception that goes beyond our natural inclination of ‘referring to’ and ‘ad hocly-and-scantly’ identify other retrospective and prospective registry-worldviews/dimensions reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme from our present attitude/mental-disposition/care-and-episteme, 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 is what underlies the protensive-consciousness of deprocrypticism, from which standpoint as of its ontological-completeness-of-reference-of-thought such an ontologically-veridical analysis of ‘human attitude/mental-disposition/care-and-episteme migration’ can be undertaken, for retrospective and prospective attitude/mental-disposition/care-and-episteme conception, and specifically as relevant for understanding prospective ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme’. In this regard, ‘human attitude/mental-disposition/care-and-episteme migration’ as of the institutionalisation process induced Being-development/ontological-framework-expansion is instilled as of ontological-dementation/dialectical-dementation stranding dialectics wherein the prospective reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme is intemporally induced as deneuterising ‘exteriorisation attitude/mental-disposition/care-and-episteme’ of meaningfulness-and-teleology superseding/overriding the prior reference-of-thought temporally neuterising ‘interiorisation

attitude/mental-disposition/care-and-episteme' of meaningfulness-and-teleology. The 'exteriorisation attitude/mental-disposition/care-and-episteme' implies meaningfulness-and-teleology as not registered-as-ascribed/neuterised as of a prior reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, that is, not as of the prior reference-of-thought 'interiorisation attitude/mental-disposition/care-and-episteme', but rather registered-as-deascribed/deneuterised as of the prospective reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology; with the latter construed as dialectical-thinking and the former construed as dialectically-dementing. Thus a registry-worldview/dimension institutionalisation reference-of-thought always operates as if it is the absolute framework of meaningfulness-and-teleology, that is, by its 'interiorisation attitude/mental-disposition/care-and-episteme', notwithstanding the ontological-veridicality of its prior relative-ontological-incompleteness-of-reference-of-thought at its uninstitutionalised-threshold, as reflected by the prospective registry-worldview/dimension institutionalisation reference-of-thought in an 'exteriorisation attitude/mental-disposition/care-and-episteme' towards it. Consider in this regard the ontologically-veridical reflected immersed-and-engrossed attitude/mental-disposition/care-and-episteme with respect to the 'ill-health 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-lowest-level-reification perceptivity-as-of-bad-omen attitude/mental-disposition/care-and-episteme 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', as relevant for the conception of a 'postmodern exteriorisation attitude/mental-disposition/care-and-episteme relative to our modern take interiorisation attitude/mental-disposition/care-and-episteme', as of notional-deprocrypticism protensive-consciousness in ontological-completeness-of-reference-of-thought encapsulates: - underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought as of relative-nonextirpation-existential-preempting-of-existential-unthought over relative-existential-extirpation-as-of-existential-unthought; - notional-discongruity of the prospective reference-of-thought over the prior reference-of-thought; - and prospective deascription/deneuterising psychologism/apriorising/intelligibilitysetup/measuringinstrument/axiomatising over prior ascription/neuterising

psychologism/apriorising/intelligibilitysetup/measuringinstrument/axiomatising. When so-construed prospectively, 'postmodern exteriorisation attitude/mental-disposition/care-and-episteme' is all about such a deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as implied by its human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation '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'. Consider in this regard the reasoning-through/messianic-reasoning prospective 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/post-convergence referentialism conception of ontological-aesthetic-tracing), as of prospective transcendence-and-sublimity singularisation/epistemic-immanence/veridical-epistemic-determinism for perpetuated/disseminative pre-emption of conceptual disjointedness. Thus ultimately the deprocripticism registry-worldview/dimension is one that will be marked by sharper and sharper singularisation/epistemic-immanence/veridical-epistemic-determinism, construed as of its perpetuating/disseminating of the pre-emption of disjointedness. In this regard, singularisation/epistemic-immanence/veridical-epistemic-determinism retrospectively and prospectively reflects the notional conflatedness/conflatedness implied as of ontological-faith-notion-or-ontological-fideism but with the latter as a 'seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity' ever always coming short due to human temporal ontological-performance denaturing as of temporal/shortness-of-register-of-meaningfulness-and-teleology pedantic/formulaic alignment to apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology for aposteriorising/intelligising/measuring/logicising meaningfulness, so-construed at the uninstitutionalised-threshold as constitutedness, thus requiring prospective intemporal/longness-of-register-of-meaningfulness-and-teleology institutionalisation renewing of reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology that overcome the distortional implications of such pedantic/formulaic denaturing; by way of 'reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen' for originary/as-of-event reasoning-through/messianic-reasoning. singularisation/epistemic-immanence/veridical-

epistemic-determinism as such is a conception that grasps that ‘axiomatic-constructs as of totalising/circumscribing/delineating reference-of-thought-devolving’ is the meaningfulness-and-teleology format implied by the ontological-faith-notion-or-ontological-fideism ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ with respect to any given ‘totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, with potentially divergent meaningfulness-and-teleology implications as of underlying relative-ontological-incompleteness/relative-ontological-completeness arising from human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination; with relative completeness increasingly attained, by way of ‘reinvigorating as of furthered ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning. Thus singularisation/epistemic-immanence/veridical-epistemic-determinism by its implied notional-conflatedness highlights that ‘axiomatic-constructs as of totalising/circumscribing/delineating reference-of-thought-devolving’ in reflecting of ‘human-subpotency ontological-performance correspondence with the full-potency of existence in its coherence/contiguity’ as of implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation, is effectively as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism to singularisation/epistemic-immanence/veridical-epistemic-determinism. That is singularisation/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 totalising/circumscribing/delineating reference-of-thought-devolving’ human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. In other words, meaning is always a human project to construe existence as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination of ‘axiomatic-constructs as of totalising/circumscribing/delineating reference-of-thought-devolving’. singularisation/epistemic-immanence/veridical-epistemic-determinism, and as reflected by this author’s notion of ontological-normalcy/post-convergence referentialism conception of ontological-aesthetic-tracing, points out that dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is ontologically-flawed, and that prospective relative-ontological-completeness reflects that singularisation/epistemic-immanence/veridical-epistemic-determinism as of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation/epistemic-immanence/veridical-epistemic-determinism that reflects the effective possibility of a ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ as implied by ontological-faith-notion-or-ontological-fideism; attainable as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination of ‘axiomatic-constructs as of totalising/circumscribing/delineating reference-of-thought-devolving’, and so reflected by the notion of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. This reality of the need to construe of human-subpotency ontological-performance correspondence with the full-

potency of existence/intrinsic-reality/ontological-veridicality as of singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism has increasingly been revealed as from the ‘strangely axiomatic teleologically-thorough singularisation/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/epistemic-immanence/veridical-epistemic-determinism as of whole living organisms, and likewise human meaningfulness itself is a structuring/paradigming singularisation/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/epistemic-immanence/veridical-epistemic-determinism, as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation 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 knowledge-reification rather than ‘any implied notion that naively supersede existence as the absolute a priori’. In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markedly

different from each other and all subjected rather to the implications of existential-contextualising-contiguity knowledge-reification 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, Einstein rather rethought and subjected human assumptions to existence as the absolute a priori 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 knowledge-reification that determines science practice, and so in existential conflatedness. 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 pre-empting 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 covered/enframed by non-intellectual/extra-intellectual approaches to ‘acknowledged intellectual ways and approaches for intellectual argumentation’, and not even if such approaches are media-driven, so because much that is central and critical to intellectualism is about exploring all possibilities.] All these highlight an underlying ontology’s-directedness-as-Being that bears notional-conflatedness singularisation/epistemic-immanence/veridical-epistemic-determinism implications, as of ontologically-veridical singularisation/epistemic-immanence/veridical-epistemic-determinism of human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality over ontologically-flawed dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism; and yet our psychological disposition is more often than not geared to ontologically-flawed dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism that tend to be absolutised in constitutedness of prior reasoning-from-results/afterthought mental-reflexes of wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of categorical-imperatives/axioms/registry-teleology, and so failing to grasp that the very principle of human institutional-cumulations/institutional-recomposures as of the institutionalisation process itself is one driven by the future as of its own reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme’ which reflects an increasing orientation away from identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought towards difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-

epistemic-determinism', and so because the future is as of prospective relative-ontological-completeness-of-reference-of-thought and takes precedence for its apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of increasing axiomatic teleological wholeness/nested-congruence or prospective relative-ontological-completeness-of-reference-of-thought. For instance, with regards to 'the very same ill-health totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical', with the successive reference-of-thought ontological-dementation/dialectical-dementation stranding dialectics at their uninstitutionalised-thresholds inducing successive displacement of human-subpotency reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, it is rather singularisation/epistemic-immanence/veridical-epistemic-determinism ontologically-veridical reference-of-thought-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-'notional—singularisation/epistemic-immanence/veridical-epistemic-determinism' that effectively reflects the ontological-aesthetic-tracing (and so over identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought that will simply imply the obliviousness of one reference-of-thought from the other since 'identity of meaningfulness-and-teleology' is wrongly fixed-and-set as of each registry-worldview's/dimension's reference-of-thought cloistered-consciousness). As it is prospective relative-ontological-completeness-of-reference-of-thought of human-subpotency that brings about 'better and better axiomatic teleological wholeness/nested-congruence of meaningfulness-and-teleology' increasing human-subpotency ontological-performance correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality,

and so from: existential-contextualising-contiguity-lowest-level-reification perceptivity-as-of-bad-omen with recurrent-utter-ininstitutionalisation, to existential-contextualising-contiguity-second-level-reification perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period with base-institutionalisation–ununiversalisation, to existential-contextualising-contiguity-third-level-reification perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor with universalisation–non-positivism/medievalism, to existential-contextualising-contiguity-fourth-level-reification 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-full-reification perceptivity-as-of-factoring-in-socioeconomic,-education,-information,-environmental,-gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery with deprocrypticism that then achieves difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’. This insight about ontological-performance as of prospective relative-ontological-completeness of human-subpotency can be garnered with respect to any axiomatic-construct as the meaningfulness-and-teleology representation of human-subpotency ontological-performance correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity or a purview/domain of existence/intrinsic-reality/ontological-veridicality, and so not only with regards to the reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-thresholds, human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation existential-contextualising-contiguity-in-reification’ suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-performance

equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ for prospective institutionalisation as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’; since this potential for such singularisation/epistemic-immanence/veridical-epistemic-determinism is denaturing as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought at its uninstitutionalised-threshold. We can appreciate that with regards to ‘the very same ill-health totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ highlighted above, the various successively human-subpotency ontological-performance of prior perceptivities as successive uninstitutionalised-thresholds are rather in ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity-in-reification’ (by their identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought), as overlooking their successively prospective perceptivities which are actually in prospective relative-ontological-completeness-of-reference-of-thought as enabling/cogent-with difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’. The notion of human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity-in-reification’ can equally be elucidated with regards to a devolved axiomatic-construct of the reference-of-thought. For instance, we can grasp that with regards to ‘the very same physics 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-in-reification’ reflected by the prospective ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ as the latter’s prospective relative-ontological-completeness reflects the former’s prior relative-ontological-incompleteness as dialectically out-of-phase/dementing. This insight about human ‘excogitative-blanking of the prospective institutionalisation existential-contextualising-contiguity-in-reification’ at uninstitutionalised-thresholds actually highlights that from a prospective perspective of prospective relative-ontological-completeness-of-reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance, as is the case with all other prior registry-worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology is coherent, failing to factor in that it is dementing at its uninstitutionalised-threshold as reflected as disjointedness-as-of-reference-of-thought dementing by futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness-of-reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which we necessarily relate to as if of ontological-completeness-of-reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness-of-reference-of-thought the notional-procrypticism/notional-disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness-of-reference-of-thought denaturing meaningfulness-and-teleology as of their identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought.

Concretely, the latter translates at the uninstitutionalised-threshold as of human-subpotency temporality or shortness-of-register-of-meaningfulness-and-teleology flawed ontological-performances, 'being construed temporally as determinative by wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of categorical-imperatives/axioms/registry-teleology, of a given registry-worldview/dimension reference-of-thought supposedly intemporal/longness-of-register-of-meaningfulness-and-teleology reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, as of temporal dynamic manifestations of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. This arises because within the institutionalisation framework of a registry-worldview/dimension human construal of its existential-contextualising-contiguity knowledge-reification is only as effective as of the institutionalisation reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' in universal-transparency, thus providing a 'perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about its existential-contextualising-contiguity knowledge-reification'. But then at uninstitutionalised-thresholds where meaningfulness-and-teleology is denaturing, this prior institutionalisation 'perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity' gives a false

certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performances as of wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the categorical-imperatives/axioms/registry-teleology in usurpation of that ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about its existential-contextualising-contiguity knowledge-reification’ tend to be overlooked as of mental-reflex since existentially the bulk of meaningfulness-and-teleology within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity knowledge-reification’, but with a shadowy uninstitutionalised-threshold always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness-of-reference-of-thought, and as lack of universal-transparency as to ‘excogitative-blanking of prospective existential-contextualising-contiguity-in-reification’ elicits human temporal/shortness-of-register-of-meaningfulness-and-teleology uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective existential-contextualising-contiguity-in-reification’ can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-teleology falsely as if superstitious notions ontologically-veridical out of prospective positivism existential-contextualising-contiguity-reification, and likewise with regards to a positivism—procrypticism/disjointedness-as-of-reference-of-thought mindset construal of meaningfulness-and-teleology that utterly overlooks the structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology out of prospective existential-contextualising-contiguity-reification, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism-slantedness mental-disposition and the developing social dynamics with human temporality.

We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’; but then at its uninstitutionalised-threshold where its reference-of-thought structural/paradigmatic ontological-flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness-of-reference-of-thought, it always systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performances as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the categorical-imperatives/axioms/registry-teleology in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity’, as of the fact of the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought dementing human-subpotency existentially constrained temporal ontological-performances as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the categorical-imperatives/axioms/registry-teleology in usurpation; such that an enlightened insight is able to bring up and examine a dementing representation as temporal denaturing ontological-performances of the prior institutionalisation ‘perceptual

perspective/framing/reference/horizon of meaningfulness-and-teleology about existential-contextualising-contiguity'. But this conception is a reflection of more than just ad-hoc temporal manifestations at uninstitutionalised-thresholds but rather points out, besides the trite or more grave consequences of this state of affairs as a result of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding 'human-subpotency existentially constrained temporal ontological-performances as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasitic-drag-denatured-and-dementing-narratives of the prior institutionalisation categorical-imperatives/axioms/registry-teleology in usurpation', which understanding is actually what empowers the possibility of prospective institutionalisations that supersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposuring of understanding as of its organic-knowledge to enable the very same species to accede prospective institutionalisations as of human-subpotency adjusting to the full-potency of existence, and not the false certainty/assurance that any human registry-worldview/dimension is fully developed and that existence/intrinsic-reality/ontological-veridicality will adjust to it, however our myopic/cloistered 60 – 100 years of living perspective. That is, grounding of meaningfulness-and-teleology is certainly required, but as of transcendence-and-sublimity it is not about grounding as of the present but rather as of psychoanalytic-unshackling/prospective-grounding/prospective-reification for prospective relative-ontological-completeness-of-reference-of-thought; and as highlighted

elsewhere it is ontological-completeness-of-reference-of-thought (of human-subpotency as of its limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination) that can imply human-subpotency ontological-performance 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/epistemic-immanence/veridical-epistemic-determinism ontological-performance correspondence with the full-potency of existence is a notion of teleology in notional conflatedness as of ontological-normalcy/post-convergence, as utterly different from a traditional conception of teleology as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism that is rather in constitutedness as it reflects prior relative-ontological-incompleteness-of-reference-of-thought as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism cloistered reference-of-thought apriorising/intelligibilitysetup. The operant insight here can be articulated as follows: singularisation/epistemic-immanence/veridical-epistemic-determinism speaks of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism as-of-the-trace-or-'ontological-aesthetic-tracing'-of-dialectically-thinking-'apriorising-teleological-elevation-in-ontological-contiguity'-as-intemporality-and-dialectically-dementing-'apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity'-as-temporalities,-given-human-limited-mentation-capacity-dynamic-implications-of-ontological-performance-that-are-respectively-thinkingly-and-dementatively-traceable-as-of-ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism and so in contrast with dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism which speaks of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-of-'no-

apriorising-teleological-variance'-by-elevation-as-intemporality-and-degradations-as-temporalities,-on-the-'flawed-axiomatic-mental-reflex-of-no-human-limited-mentation-capacity-dynamic-implications'-on-ontological-performance-which-is-falsely-construed-identitively-as-of-identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. We can appreciate that the entire institutionalisation process as of Being-development/ontological-framework-expansion speaks of increasing human limited-mentation-capacity ontological-performance as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; thus validating registry-worldviews/dimensions reference-of-thought-level meaningfulness-and-teleology differentiation as 'ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism as of singularisation/epistemic-immanence/veridical-epistemic-determinism. It is exactly because any given registry-worldview/dimension as of its given reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology is a cloistered-consciousness (as wholly set/focusing only on its categorical-imperatives/axioms/registry-teleology as of temporal-to-intemporal ontological-performances failing to appreciate meaningfulness-and-teleology as of the prospective projective-totalitative-implications of prospective relative-ontological-completeness-of-reference-of-thought implied by the institutionalisation process) that its postlogism-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 identitive-constitutedness-as-totality-dereification meaningfulness-and-teleology, so because the given registry-worldview/dimension beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought meaningfulness-and-teleology isn't

cognisant of the institutionalisation process as of its prospective relative-ontological-completeness-of-reference-of-thought projective-totalitative-implications, and hence ‘wholehearted identify meaningfulness-and-teleology as absolute as of the specific registry-worldview/dimension categorical-imperatives/axioms/registry-teleology with little or no sense of mental projection as to the reality of ‘differentiation of meaningfulness-and-teleology categorical-imperatives/axioms/registry-teleology occurring with prospective relative-ontological-completeness-of-reference-of-thought’. Hence, the reference-of-thought-devolving in its totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag existential-instantiations as of human living and institutional disposition is inherently inclined to identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism for construing meaningfulness-and-teleology with a correspondingly weak existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension warranting an ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism strong existential disposition for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension. Thus the fundamental operant insight for reflecting reified human meaningfulness-and-teleology as of ‘disambiguation of veridical/intemporal ontological-performance from flawed/temporal ontological-performances’ as of prospective relative-ontological-completeness over prior relative-ontological-incompleteness is: one that is as of ‘difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism underlying ontologically-veridical totality of meaningfulness-and-teleology in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness’ (so-construed as of singularisation/epistemic-immanence/veridical-epistemic-determinism); that reflects ‘human susceptibility as of identitive-constitutedness-as-totality-

dereification-in-dissingularisation-as-flawed-epistemic-determinism to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness in distractiveness from the ontologically-veridical totality of meaningfulness-and-teleology' and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' reflecting the trace/ontological-aesthetic-tracing of meaningfulness-and-teleology denaturing (so-construed as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism). In the bigger scheme of things singularisation/epistemic-immanence/veridical-epistemic-determinism and dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism notionally reflect respectively the profoundness and shoddiness associated with human intemporal/longness-of-register-of-meaningfulness-and-teleology and temporal/shortness-of-register-of-meaningfulness-and-teleology ontological-performances. singularisation/epistemic-immanence/veridical-epistemic-determinism fully-reflects-abstractly the ontological-faith-notion-or-ontological-fideism 'seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity', as existence as the absolute a priori is being so at the exclusion-and-surpassing of any apriorising/axiomatising notion including the often misconstrued apriorising/axiomatising notions of space and/or time, as all such notions are rather in constitutedness since such notions seem to apriorise as if superseding the apriorising/axiomatising 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 this

author contends that existence as the absolute a priori 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/epistemic-immanence/veridical-epistemic-determinism thus speaks of how human subpotent prospective relative-ontological-completeness-of-reference-of-thought as of its limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination induce transcendence-and-sublimity, with the ‘ecstatic releasement of existence to human-subpotency’ as of existence’s non-presencing. This ‘ecstatic releasement of existence to human-subpotency’ as of existence as the absolute a priori is what has ever always debunked human subpotent dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as from the human subpotent reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology 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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’, pointing to the ontological-veracity of human-subpotency ontological-performance correspondence with the full-potency of existence as of singularisation/epistemic-immanence/veridical-epistemic-determinism, and so beyond just the seeding promise of such ontological-performance correspondence solely as of intemporal ontological-faith-notion-or-ontological-fideism. Such singularisation/epistemic-immanence/veridical-epistemic-determinism conceivable human-subpotency ontological-

performance correspondence with the full-potency of existence for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview/dimension avoids human temporal individuations denaturing of ontological-performance, as of temporal denaturing of prior registry-worldviews/dimensions reference-of-thought categorical-imperatives/axioms/registry-teleology of meaningfulness-and-teleology, behind the successive registry-worldviews/dimensions logocentric constructs of meaningfulness-and-teleology. So because it requires going beyond just second-naturing of ‘mathesis/motif/throwness-disposition—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology induced for the successive prior institutionalisations in order, in Foucauldian terms of parrhesiastic askesis-or-acumen, to reflect the intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity ontological-faith-notion-or-ontological-fideism ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ towards its potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism, and so construed as of ‘ontologically-uncompromised—referentialism deprocrypticism emancipated apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’ ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Thus the very essence of ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ is the idea of ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of

‘ontologically-uncompromised—referentialism deprocrypticism emancipated
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’ as it
 induces prospective transcendence-and-sublimity as of ‘ecstatic releasement of existence to
 human-subpotency’; going beyond the successive prior institutionalisation reference-of-
 thought intemporal reifying mathesis/motif/thrownness-disposition—as-of-ontologically-
 compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-
 thought—categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, as well as
 their correspondingly associated uninstitutionalised-threshold dereifying ‘wooden-
 language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-
 dementing-narratives as of temporal/shortness-of-register-of-meaningfulness-and-teleology
 denaturing ontological-performance. Thus what is particular about the deprocrypticism
 registry-worldview/dimension as of preempting-of-disjointedness-as-of-reference-of-thought
 with its consequent transcendence-and-sublimity implications beyond notional-
 deprocrypticism logocentric implications, is what can be construed in Foucauldian terms of
 parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation reference-of-
 thought intemporal reifying mathesis/motif/thrownness-disposition—as-of-ontologically-
 compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-
 thought—categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, as well as
 their correspondingly associated uninstitutionalised-threshold dereifying ‘wooden-
 language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-
 dementing-narratives as of temporal/shortness-of-register-of-meaningfulness-and-teleology
 denaturing ontological-performance, ultimately as of ontological-faith-notion-or-ontological-
 fideism potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-

determinism construed as of ‘ontologically-uncompromised—referentialism deprocrypticism emancipated apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’ ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ as so-implied’, and so-facilitated with grander universal-transparency. Insightfully, we can contemplate that the specific logocentric practices of the successive registry-worldviews/dimensions as institutional-cumulations/institutional-recomposures of the institutionalisation process are effectively the successive shortfall-outcomes-of-human-subpotency-ontological-performance-correspondence-with-the-full-potency-of-existence from intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism deprocrypticism emancipated apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’ ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that go on to induce second-natured institutionalisations as of the successive prospective institutionalisation reference-of-thought intemporal reifying mathesis/motif/thrownness-disposition—as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as reasoning-from-results/afterthought, as well as their correspondingly associated uninstitutionalised-threshold dereifying ‘wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives as of

temporal/shortness-of-register-of-meaningfulness-and-teleology denaturing ontological-performance; and it is rather the intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity

‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism deprocrypticism emancipated apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’

‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ that holds the possibility for ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ to arise and be perpetuated in the very first place as it invigorates-and-reinvigorates the institutionalisation process for potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism. The successive transcendence-and-sublimity as ‘ecstatic releasement of existence to human-subpotency’ induced as from intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity

‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism deprocrypticism emancipated apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’ ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, highlights the ontological-veracity as of existence as

the absolute a priori, of singularisation/epistemic-immanence/veridical-epistemic-determinism which is ever always sought-and-resought by ontological-faith-notion-or-ontological-fideism (that is, as of the teleological wholeness/nested-congruence from non-rules of recurrent-utter-ininstitutionalisation towards prospectively pre-emption-of-disjointedness-as-of-reference-of-thought of deprocrypticism); with ontologically-veridical-singularisation/epistemic-immanence/veridical-epistemic-determinism further implying, as of its potentiative-attainment of ontological-performance-including-virtue-as-ontology correspondence with existence/intrinsic-reality/ontological-veridicality, that existence as the absolute a priori is as of ‘ecstatic singularity’. This ‘ecstatic singularity’ about existence as the absolute a priori can be delineated as of singularisation/epistemic-immanence/veridical-epistemic-determinism, and so-construed as of human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence différance/internal-dialectics/difference-deferral for transcendence-and-sublimity in ‘phenomenological ecstatic releasement’. Thus our logocentric sense of certainty as marked by our ‘pervasively enframed logocentric constructs of meaningfulness-and-teleology’, as with all the prior logocentrisms of prior successive registry-worldviews/dimensions, as of their relatively ontologically-flawed dissingularisation/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 ontological-dementation/dialectical-dementation stranding dialectics for the deprocrypticism/pre-emption-of-disjointedness-as-of-reference-of-thought registry-worldview/dimension. Thus the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reality of human meaningfulness-and-teleology as ever always subjected to its successive registry-worlds/dimensions relatively ontologically-flawed dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism distortion, come with the ontologically-veridical implication that human-

subpotency ontological-performance correspondence with the full-potency of existence has ever always been as of an ‘reifying-totalising-metaphoricity-conception of existential-contextualising-contiguity’ construed as ontological-aesthetic-tracing, and so-reflected from the supposed ontological-normalcy/post-convergence perspective of ontological-completeness-of-reference-of-thought as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ construal of meaningfulness-and-teleology; with the implication here that hitherto identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought as implied with historical accounts and representations are incomplete, as ontologically-veridical meaningfulness-and-teleology is as of the aforementioned ‘reifying-totalising-metaphoricity-conception of existential-contextualising-contiguity’ elaborateness of meaningfulness-and-teleology as dynamic differentiated transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing of the ontological-performance-including-virtue-as-ontology of intemporality over temporality. The articulation of human historicity/ontological-aesthetic-tracing accounts of meaningfulness-and-teleology failing to highlight this process of human-subpotency ontological-performance differentiation are rather incomplete and misrepresenting of human nature in the ‘dynamic human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of both solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity mental-

dispositions and second-natured institutionalisation mental-dispositions’ as the complete operant framework of human-subpotency, and so-construed from an ontological-normalcy/post-convergent ontological-completeness-of-reference-of-thought perspective (in difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’). This is ontologically critical to understand because the wrong mental-reflex conception of uninstitutionalised-threshold as mainly being as of ‘human intemporal second-natured institutionalisation mental-disposition’ will wrongly imply a human nature that is only intemporal and so as of the second-natured intemporality of the prior institutionalisation. This fails to factor in that all uninstitutionalised-thresholds are rather a framework of ‘recurring solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity temporal-to-intemporal ’ requiring prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought, and so without any intemporal second-natured institutionalisation induced universal-transparency, deferential-formalisation-transference and habituation as of positive-opportunism; and thus fully reflecting the ontological-veridicality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. It is this ‘recurring solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity temporal-to-intemporal ’ reality at all the successive uninstitutionalised-thresholds that fundamentally reflect ‘the same fundamental human potentiation as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’ across all the registry-worldviews/dimensions

notwithstanding the institutionalisation-level but for the fact that this same ‘recurring solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity temporal-to-intemporal ’ rather operates on different registry-worldviews/dimensions institutionalisations second-natured categorical-imperatives/axioms/registry-teleology at their uninstitutionalised-thresholds; whereby the successive prior registry-worldviews/dimensions institutionalisations fall short, as of their apriorising/intelligibilitysetup/measuringinstrument/axiomatising ontological-performance correspondence with the full-potency of existence, in construing existential-contextualising-contiguity knowledge-reification as of successive prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought. This insight fundamentally explains ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ as involving successive reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as of limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination; geared towards more and more robust second-natured institutionalisation categorical-imperatives/axioms/registry-teleology even though in the face of the very same ‘recurring solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity temporal-to-intemporal ’. Insightfully, ontologically-veridical ‘reifying-totalising-metaphoricity-conception of existential-contextualising-contiguity’ as ontological-aesthetic-tracing by its elaborateness of meaningfulness-and-teleology as a differentiated transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing selectivity of the ontological-performance-including-virtue-as-ontology of intemporality over temporality can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology’. This ‘partialisation of meaningfulness-and-teleology’ operant technique of ‘reifying-totalising-metaphoricity-conception of existential-contextualising-contiguity’ as ontological-aesthetic-tracing is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology as of singularisation/epistemic-immanence/veridical-epistemic-determinism as it wrongly implies and operates in its totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as if it is in ontological-normalcy/post-convergence as of ontological-completeness-of-reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology’ operant technique for construing dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of defective representation of singularisation/epistemic-immanence/veridical-epistemic-determinism brings to a registry-worldview’s/dimension’s reference-of-thought self-consciousness its structural/paradigmatic/systemic dialectical-dementing state at its uninstitutionalised-threshold as so registered/reflected from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought self-consciousness rather in dialectical-thinking state given its prospective relative-ontological-completeness-of-reference-of-thought. ‘Partialisation of meaningfulness-and-teleology’ as such simply involves representing the structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short in construing existential-contextualising-contiguity knowledge-reification as of prospective institutionalisation prospective relative-ontological-completeness-of-reference-of-thought in its apriorising/intelligibilitysetup/measuringinstrument/axiomatising ontological-performance

correspondence with the full-potency of existence, and so due to denaturing at the uninstitutionalised-threshold of prospective institutionalisation existential-contextualising-contiguity knowledge-reification by wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the prior institutionalisation categorical-imperatives/axioms/registry-teleology in usurpation as of the dynamism of temporal mental-dispositions of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’, thus implying that the aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology is dialectically-dementing. Such structural/paradigmatic/systemic prior incongruence of apriorising/intelligibilitysetup/measuringinstrument/axiomatising ontological-performance at uninstitutionalised-thresholds/uninstitutionalised-thresholds are reflected as of: recurrent-utter-uninstitutionalisation ‘non-rules-as-impulsive-or-accidental-or-random-mental-disposition’

apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology falling-short-as-needing-rules in construing existential-contextualising-contiguity knowledge-reification as of the prospective base-institutionalisation institutionalisation prospective relative-ontological-completeness-of-reference-of-thought, and thereof construed as dialectically-dementing; base-institutionalisation—ununiversalisation ‘rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-imperatives/axioms/registry-teleology falling-short-as-needing-universalising-rules in

construing existential-contextualising-contiguity knowledge-reification as of the prospective
 universalisation institutionalisation prospective relative-ontological-completeness-of-
 reference-of-thought, and thereof construed as dialectically-dementing; universalisation–non-
 positivism/medievalism ‘universalisation-directed-rulemaking-over-non-rules’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology falling-short-as-needing-positivistic-universal-rules in
 construing existential-contextualising-contiguity knowledge-reification as of the prospective
 positivism institutionalisation prospective relative-ontological-completeness-of-reference-of-
 thought, and thereof construed as dialectically-dementing; and prospectively positivism–
 procrypticism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology falling-short-as-needing-preempting-of-disjointedness-
 as-of-reference-of-thought in construing existential-contextualising-contiguity knowledge-
 reification by futural Being-development/ontological-framework-expansion as of prospective
 deprocrypticism institutionalisation prospective relative-ontological-completeness-of-
 reference-of-thought, and thereof construed as dialectically-dementing. From an
 singularisation/epistemic-immanence/veridical-epistemic-determinism insight as it reflects
 ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness,
 we can garner that the implications of ‘notional-discontiguity/epistemic-discontiguity-
 with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-
 reification’ as of singularisation/epistemic-immanence/veridical-epistemic-determinism is
 what actually generates the various registry-worldviews/dimensions institutionalisations as of
 their relative identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-
 flawed-epistemic-determinism as-cloistered-within-the-same-reference-of-thought; such that
 their respective uninstitutionalised-thresholds/uninstitutionalised-thresholds are actually in

totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
 incrementalism-in-relative-ontological-incompleteness denaturing of the prior registry-
 worldviews/dimensions institutionalisations
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology meant to uphold existential-contextualising-contiguity
 knowledge-reification as of meaningfulness-and-teleology. This insight further highlights the
 pertinence of the registry-worldview/dimension reference-of-thought as of second-natured
 institutionalisation as rather decisive with regards to human-subpotency ontological-
 performance-including-virtue-as-ontology correspondence with the full-potency of existence.
 It equally points out that ‘intemporal ontological-faith-notion-or-ontological-fideism
 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-
 reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—
 implications’ is ever always an exercise for the ‘outlier human recurring solipsistic—first-
 naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity intemporal/longness-of-register-of-meaningfulness-and-
 teleology individuation’ to dominate/supersede/overcome ‘human recurring solipsistic—
 first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity temporal/shortness-of-register-of-meaningfulness-and-
 teleology individuations as of the temporal dynamics of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’’; in
 order to bring about the transcendence-and-sublimity enabling of the ‘superior party’ that is

existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-
 framework induced positive-opportunism for ontologically-veridical meaningfulness-and-
 teleology. It is further critical to understand that while universal-transparency with associated
 nested-congruence and harmony is brought about as of prior institutional second-naturing,
 this should not be naively expected at uninstitutionalised-thresholds as we very much know
 that all uninstitutionalised-thresholds are conflicted as of their framework of ‘recurring
 solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity temporal-to-intemporal ’ for prospective institutionalisation
 prospective relative-ontological-completeness-of-reference-of-thought. Thus
 uninstitutionalised-thresholds, are necessarily imbued with varied temporal-to-intemporal
 transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-
 reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-
 thinking-and-dementing narratives as of the ‘lack of intemporal second-natured
 institutionalisation induced universal-transparency, deferential-formalisation-transference and
 habituation in positive-opportunism’; since any uninstitutionalised-threshold ever always
 brings about human ‘recurring solipsistic—first-naturedness/anamnestic-residuality-as-
 ratiocinative-integrity-(not-mythical-recollection)/transepistemicity temporal-to-intemporal ’
 but with this recurring as of human solipsistic—first-naturedness/anamnestic-residuality-as-
 ratiocinative-integrity-(not-mythical-recollection)/transepistemicity temporal operating
 rather in denaturing the prior institutionalisation’s
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology as wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives for
 aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology. The
 implication here is that solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-

integrity-(not-mythical-recollection)/transepistemicity intemporal individuation prospective
 transcendental meaningfulness-and-teleology is not directly intelligible in the narrow
 framework of temporal-to-intemporal social-stake-contention-or-confliction at
 uninstitutionalised-thresholds, but rather as a dispensing-with-immediacy-for-relative-
 ontological-completeness-by-reification/contemplative-distension constraining of the
 existential-contextualising-contiguity knowledge-reification framework as of ontological-
 primemovers-totalitative-framework. The constraining implications of existential-
 contextualising-contiguity knowledge-reification as of human totalising—thrownness-in-
 existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-
 subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance means that it is
 wrong to construe the institutionalisation process as of a human temporal solipsistic—first-
 naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity transformation, and so fundamentally because of human
 limited-mentation-capacity and the correspondingly constraining consequences on its
 ontological-performance-including-virtue-as-ontology. Rather it is more candid to relate to
 the institutionalisation process as of human limited-mentation-capacity-deepening—in-
 recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination, and so as of prospective intemporal second-natured
 institutionalisation induced universal-transparency, deferential-formalisation-transference and
 habituation in positive-opportunism. Central to any such prospective institutionalisation
 transcendental-enabling/existence-potency meaningfulness-and-teleology is the fact that the
 human mind is not necessarily geared to come to terms with prospective relative-ontological-
 completeness-of-reference-of-thought without the necessary psychoanalytic-
 unshackling/prospective-grounding/prospective-reification as of the developed disposition to
 register such implications as of their intemporal/longness-of-register-of-meaningfulness-and-

teleology pertinence; as the notion of cross-generational ontological-dementation/dialectical-dementation stranding dialectics herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendently implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework for prospective universal positive-opportunism; 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 but rather as of a generative dynamics as of critical drift/gravitating effect in reflection of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’. Furthermore, the implications of ‘notional-discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification’ as of singularisation/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the construal of meaningfulness-and-teleology as teleologically-elevated or teleologically-degraded, is that the conception of ontological-veracity of meaningfulness-and-teleology varies as of underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought; for instance with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-

potency/intrinsic-reality/ontological-veridicality, the meaningfulness-and-teleology 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-of-reference-of-thought despite the existential-contextualising-contiguity knowledge-reification ontological-veracity that the possibility of curing ailments in the animistic social-setup lies with the positivistic mindset prospective relative-ontological-completeness-of-reference-of-thought. The fundamental implication here is that transcendental meaningfulness-and-teleology is hardly construed in any presence registry-worldview/dimension reference-of-thought as of its rather prospective relative-ontological-completeness-of-reference-of-thought, and thus elicits the presence prior relative-ontological-incompleteness-of-reference-of-thought totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; with the possibility of transcendence arising as of cross-generational induced metaphoricity. In a further analysis of ‘notional-discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification’ as of singularisation/epistemic-immanence/veridical-epistemic-determinism as the latter reflects ontological-completeness-of-reference-of-thought, with regards to the dialectical-thinking and dialectical-dementing ‘ontologically-veridical representations of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of respectively living-development, institutional-development and Being-development/ontological-framework-expansion underdevelopment issues’; human meaningfulness-and-teleology is ever always caught up in a confusion of its dialectical-thinking or dialectical-dementing as of the ontologically-veridicality of its underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought reflection of existential-contextualising-contiguity. Hence ‘ontologically-veridical representations of dispensing-with-immediacy-for-

relative-ontological-completeness-by-reification/contemplative-distension as of the underdevelopment issues of respectively living-development, institutional-development and Being-development/ontological-framework-expansion', are ever always dialectically-dementing as of living underdevelopment, institutional underdevelopment and Being underdevelopment when construed as of the successive uninstitutionalised-thresholds/uninstitutionalised-thresholds in prospective prior relative-ontological-incompleteness-of-reference-of-thought as of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications', while these are ever always dialectically-thinking as of living-development, institutional-development and Being-development/ontological-framework-expansion when construed as of the successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness-of-reference-of-thought as of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications'; thus highlighting the fundamental recurrent ontological-veracity of reference-of-thought-devolving-level of human temporal individuations solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity dynamics as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' at uninstitutionalised-thresholds/uninstitutionalised-thresholds of 'notional-

discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification' thus inducing vices-and-impediments as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process- 'notional—singularisation/epistemic-immanence/veridical-epistemic-determinism'. Further, this 'uninstitutionalised-threshold—by—institutionalisation recurrence paradox' of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications' as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination is what effectively renders the ontologically-veridical determination of 'apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme' the critical first step for construing ontologically-veridical meaningfulness-and-teleology whether as of the dialectically-dementing or dialectically-thinking representation; as in reality existence as of existential-contextualising-contiguity knowledge-reification never changes, and what is critical is grasping the ontological-performance-including-virtue-as-ontology of human limited-mentation-capacity in conceptualising existence/intrinsic-reality/ontological-veridicality as of existential-contextualising-contiguity knowledge-reification and so-construed as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process- 'notional—singularisation/epistemic-immanence/veridical-epistemic-determinism' over identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-

determinism as-cloistered-within-the-same-reference-of-thought. The very possibility of human transcendence-and-sublimity behind the institutionalisation process arises out of human intemporal individuation solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity reification. Reification as such is teleologically reflected as of singularisation/epistemic-immanence/veridical-epistemic-determinism as it reflects ontologically-veridical meaningfulness-and-teleology; as reification arises as of the structural/paradigmatic projective-totalitative—implications of the ontological-faith-notion-or-ontological-fideism potentiative-aspiration for prospective relative-ontological-completeness-of-reference-of-thought from within a prior relative-ontological-incompleteness-of-reference-of-thought. Reification here as from this singularisation/epistemic-immanence/veridical-epistemic-determinism insight, with regards to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality implies the structural/paradigmatic projective-totalitative—implications of meaningfulness-and-teleology as of the prospective relative-ontological-completeness-of-reference-thought construed as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating over the prior relative-ontological-incompleteness-of-reference-of-thought construed as incrementalism-in-relative-ontological-incompleteness; wherein the prospective relative-ontological-completeness-of-reference-thought is in a reified overlooking/superseding of the prior relative-ontological-incompleteness-of-reference-of-thought. In other words, reification is about apriorising-teleological resetting of totalising/circumscribing/delineating meaningfulness-and-teleology to the prospective relative-ontological-completeness-of-reference-of-thought. Lacking such an insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-in-ontological-contiguity of the prior relative-ontological-incompleteness-of-reference-of-thought which is in dereification and the corresponding ontologically-flawed apriorising-

teleological-degradation-in-notional-discontiguity/epistemic-discontiguity of the prospective relative-ontological-completeness-of-reference-of-thought which is as of reification; wherein dereification involves teleological embrangling/muddling/underdetermining meaningfulness-and-teleology to the prior relative-ontological-incompleteness-of-reference-of-thought. This is because the lack of reification wrongly implies that the averaging-of-thought reference-of-thought framework of registry-worldviews/dimensions are the absolute determinants of intemporal value reference, such that the averaging-of-thought reference-of-thought framework of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism and deprocrypticism, are paradoxically-and-falsely equally the absolute determinants of intemporal value reference; whereas reification highlights that all the successive institutionalisations are as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, but of varying ontological-performance-including-virtue-as-ontology as of their prospective relative-ontological-completeness-of-reference-of-thought, as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Behind this possibility of ontologically-flawed dereification of human meaningfulness-and-teleology is the fact that given the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, ‘the human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications’ is a second-naturing process as of elicited and second-natured positive-opportunism of instigated ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-

recollection)/transepistemicity intemporal individuations dispositions as of ontological-faith-
notion-or-ontological-fideism elucidation/reification of existential-contextualising-contiguity’
as of ontological-primemovers-totalitative-framework articulation of meaningfulness-and-
teleology in skewing for universal-transparency and social deferential-formalisation-
transference. This fact about ‘intemporal ontological-faith-notion-or-ontological-fideism
instigated human institutionalisation process as of difference-conflatedness-as-totalitative-
reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-
implications’ implies that ‘solipsistic—first-naturedness/anamnestic-residuality-as-
ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal individuation
disposition as of ontological-faith-notion-or-ontological-fideism elucidation/reification of
existential-contextualising-contiguity’ is not the sufficient reason for prospective human
institutionalisation, but warrants a second-naturing process as of elicited and second-natured
positive-opportunism as of ontological-primemovers-totalitative-framework articulation of
meaningfulness-and-teleology in skewing for universal-transparency 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/uninstitutionalised-threshold; wherein respectively there is
positive-opportunism for prior institutionalisation and no positive-opportunism 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 as of prior-institutionalisation-reification and uninstitutionalised-threshold-
dereification’, that points out that hitherto the institutionalisation process has not been about
‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-
mythical-recollection)/transepistemicity temporal individuations dispositions’ transformation

into ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal individuation disposition as of ontological-faith-notion-or-ontological-fideism elucidation/reification of existential-contextualising-contiguity’, but rather a constraining positive-opportunism second-naturing to emancipating reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology; and so, despite the fact that ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal individuation disposition as of ontological-faith-notion-or-ontological-fideism elucidation/reification of existential-contextualising-contiguity’ 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-including-virtue-as-ontology has not hitherto been structurally/paradigmatically defining of human institutionalisation process even as it has rather been instigative as of an outlier human intemporal-disposition. The basis for this ‘human psychology of positive-opportunism as of prior-institutionalisation-reification and uninstitutionalised-threshold-dereification’, is the fact that humankind is caught up in intemporal-reification and temporal-dereification as of existential-constraint of ontological-performance-including-virtue-as-ontology given its limited-mentation-capacity; wherein the ‘social-construct uninstitutionalised-threshold/uninstitutionalised-threshold’ as of ‘no positive-opportunism for prospective institutionalisation’ is a threshold at which there is a structural/paradigmatic lack of constraining institutionalisation to pre-empt ‘human temporal social-stake-contention-or-confliction dynamics’ assuming of ‘uninstitutionalised-threshold dereification madeupness mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity knowledge-reification projective-totalitative—implications’. In other words, as of existential-constraint of

ontological-performance-including-virtue-as-ontology given human limited-mentation-capacity:

– at recurrent-utter-uninstitutionalisation, there is ‘no constraining prospective reification institutionalisation for rulemaking-over-non-rules’, thus allowing for ‘non-rules-as-impulsive-or-accident-ed-or-random-mental-disposition dereification behaviour’ at its prospective recurrent-utter-uninstitutionalisation uninstitutionalisation;

– at base-institutionalisation–ununiversalisation, there is ‘no constraining prospective reification institutionalisation for universalisation-directed-rulemaking-over-non-rules’, thus allowing for rulemaking-over-non-rules-that-is-not-universalisation-directed dereification behaviour’ at its prospective ununiversalisation uninstitutionalisation;

– at universalisation–non-positivism/medievalism, there is ‘no constraining prospective reification institutionalisation for positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’, thus allowing for universalisation-directed-rulemaking-over-non-rules-that-is-not-positivising/rational-empiricism-based dereification behaviour’ at its prospective non-positivism/medievalism uninstitutionalisation;

– at our positivism–procrypticism, there is ‘no constraining prospective reification institutionalisation for pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’, thus allowing for as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-that-is-not-pre-empting-disjointedness-as-of-reference-of-thought dereification behaviour’ at its prospective procrypticism uninstitutionalisation.

in this regard as a further elucidation, a paradigmatic/structural ‘temporal dereification madeupness mental-disposition as of ontologically-flawed relation with prospective institutionalisation existential-contextualising-contiguity knowledge-reification projective-totalitative–implications’ say on the basis of notions-and-accusations-of-sorcery is easily

elicited-as-of-dereification in a non-positivistic social-setup under existential-constraint as there is not reifying positivism/rational-empiricism institutionalisation universal-transparency. Insightfully, the possibility for deprocrypticism/pre-emption-of-disjointeness-as-of-reference-of-thought registry-worldview/dimension is necessarily one that supersedes reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’: as of the elicitation/cultivation of human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of singularisation/epistemic-immanence/veridical-epistemic-determinism construed as of ‘ontologically-uncompromised—referentialism deprocrypticism emancipated apriorising/intelligibilitysetup/measuringinstrument/axiomatising self-consciousness’. This is validated by the fact that as of its instigation of prospective relative-ontological-completeness-as-of-reference-of-thought behind the successive institutional-cumulations/institutional-recomposures of the institutionalisation process, the ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal individuation disposition as of ontological-faith-notion-or-ontological-fideism elucidation of prospective institutionalisation existential-contextualising-contiguity-in-reification’ had-and-has ‘no reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ to go by, but for its underlying “‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning” thereof validated by prospective ontological-primemovers-totalitative-framework as of prospective institutionalisation existential-contextualising-contiguity knowledge-

reification projective-totalitative-implications; such that in lieu of positive-opportunism of second-naturing categorical-imperatives/axioms/registry-teleology, deprocrypticism in its preempting-of-disjointedness-as-of-reference-of-thought rather all about arriving-short with no positive-opportunism categorical-imperatives/axioms/registry-teleology by ‘failing to elicit any associated positive-opportunism to deprocrypticism’ as well as ‘eliciting ironic nihilism to deprocrypticism’, in order not to cultivate a mechanic-knowledge appreciation of meaningfulness-and-teleology, and rather elicit a sense of ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ ‘as cultivating an organic-knowledge appreciation of meaningfulness-and-teleology as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’; and so implied for living-development, institutional-development and Being-development/ontological-framework-expansion, as the very fact of ‘mathesis/motif/throwness-disposition-as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology underlies ontological-incompleteness as of human living underdevelopment, institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that meaningfulness-and-teleology is always incomplete when conceived simplistically as being all about ‘mechanical-constraints of rules without spirit’, construed as of mathesis/motif/throwness-disposition-as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. The full implications here is that a deprocrypticism ontologically-uncompromised—referentialism singularisation/epistemic-immanence/veridical-epistemic-determinism construal of

meaningfulness-and-teleology is more critically about eliciting the ‘subject intemporal sense of knowledge-and-virtue as of its ontological-dementation/dialectical-dementation stranding 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 parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ is actually associated with all the transcendences of all the successive registry-worldviews/dimensions, but that what is particular with deprocrypticism summoning of ‘reinvigoration as of furthered ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied by its ontologically-uncompromised—referentialism singularisation/epistemic-immanence/veridical-epistemic-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism as a ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’; and so, as of ‘human ontological-normalcy/post-convergence referentialism ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’’ that supplants the notion of reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. 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 to existential constraining’; as implied by ontologically-uncompromised—referentialism singularisation/epistemic-immanence/veridical-epistemic-determinism mirroring ontological-completeness-of-reference-of-thought of inherent existence as ‘ecstatic

singularity', very much unlike mathesis/motif/throwness-disposition—as-of-ontologically-
 compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied
 dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of their given
 prior relative-ontological-incompleteness-of-reference-of-thought that fail to mirror inherent
 existence as 'ecstatic singularity'. Such implied transcendental ontological-construal is rather
 originarily/as-of-event as of prospective relative-ontological-completeness-of-reference-of-
 thought reasoning-through/messianic-reasoning beyond prior reasoning-from-
 results/afterthought endemising/enculturating totalising—self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag. We can appreciate that as of the
 ordinariness/averaging-of-thought of say a non-positivistic registry-worldview/dimension,
 whether animistic or medieval, notions-and-accusations-of-sorcery as of the
 uninstitutionalised-threshold dereification of meaningfulness-and-teleology will rather as of
 'no positivism/rational-empiricism constraining prospective reification institutionalisation'
 rather elicit spurious palliative adaptive dereification dispositions as of human limited-
 mentation-capacity, however, when positivism/rational-empiricism originarily/as-of-event
 reification avails as of the potential for prospective human limited-mentation-capacity-
 deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-
 thought,-by-ratio-contiguity/ratiocination then it is more about the metaphoricity that
 portends to prospective relative-ontological-completeness-of-reference-of-thought. Such
 originarily/as-of-event reification construed futural Being-development/ontological-
 framework-expansion as of prospective deprocrypticism/pre-emption-of-procrypticism-as-of-
 reference-of-thought equally do apply with regards to our positivism—procrypticism
 dereification beyond our positivism—procrypticism ordinariness/averaging-of-thought
 spurious palliative adaptive dereification disjointedness-of-reference-of-thought mental-
 dispositions as of human limited-mentation-capacity, so-implied as of prospective human

ontological-performance-including-virtue-as-ontology potentiative-aspiration for
 singularisation/epistemic-immanence/veridical-epistemic-determinism thus enabling the
 aetiologisation/ontological-escalation behind the entire human institutionalisation process and
 specifically for futural Being-development/ontological-framework-expansion as of
 prospective deprocrypticism. Further besides this elucidated contrast articulated as of
 prospective relative-ontological-completeness-of-reference-of-thought reification and prior
 relative-ontological-incompleteness-of-reference-of-thought dereification; the concepts of
 reification and dereification equally extend within a given registry-worldview/dimension
 reference-of-thought, especially as associated with postlogism-slantedness and the dynamic
 conjugated-postlogism temporal denaturing of meaningfulness-and-teleology implications, to
 critically construe ‘uninstitutionalised-threshold dereification’ as the uninstitutionalised-
 threshold temporal-and-flawed ontological-performance as of wooden-language—of
 temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-
 narratives of the prospective relative-ontological-completeness-of-reference-of-thought
 reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology,
 undermining the ontological-performance of the prospective relative-ontological-
 completeness-of-reference-of-thought reference-of-thought—categorical-
 imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
 meaningfulness-and-teleology. This conception of reification as of institutionalisation in
 prospective relative-ontological-completeness-of-reference-of-thought reflects ontologically-
 veridical meaningfulness-and-teleology as of ontological-normalcy/post-convergence
 singularisation/epistemic-immanence/veridical-epistemic-determinism in relative apriorising-
 teleological-elevation-in-ontological-contiguity as of deeper limited-mentation-capacity
 structural/paradigmatic projective-totalitative—implications, while the conception of

dereification as of uninstitutionalised-threshold in prior relative-ontological-incompleteness-of-reference-of-thought reflects ontologically-flawed meaningfulness-and-teleology dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism in relative apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity as of shallow limited-mentation-capacity structural/paradigmatic implication; wherein from a perspective of reification-dereification notionalisation, singularisation/epistemic-immanence/veridical-epistemic-determinism contemplated as of 'existentially-potentiative absolute reification' so-implied as of theoretical existentially-potentiative no-human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of deprocrypticism without passing through the prior institutional-cumulations/institutional-recomposures of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications', while dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism existentially-implied as of 'relative notional reification-dereification' as of human shallow to deepening limited-mentation-capacity effectively reflects the institutionalisation process as of prior successive institutional-cumulations/institutional-recomposures towards the attainment of deprocrypticism. Thus reification aetiologisation/ontological-escalation is implied as of human ontological-performance-including-virtue-as-ontology potentiative-aspiration for singularisation/epistemic-immanence/veridical-epistemic-determinism. Ultimately, it is the reification of meaningfulness-and-teleology as of the prospective relative-ontological-completeness-of-reference-of-thought that reflects intemporal value reference, and not the averaging-of-thought as of the prior relative-ontological-incompleteness-of-reference-of-thought as of temporal-to-intemporal ontological-performance which is rather in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Reification as such

points out intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-examining/mutual-contending of the prospective relative-ontological-completeness-of-reference-of-thought and the prior relative-ontological-incompleteness-of-reference-of-thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation existential-contextualising-contiguity-in-reification’ and so, successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to then contend with base-institutionalisation, falling-short-as-needing-universalising-rules with base-institutionalisation–ununiversalisation to then contend with universalisation, and falling-short-as-needing-positivistic-universal-rules with universalisation–non-positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting-of-disjointedness-as-of-reference-of-thought with our positivism–procrypticism to then contend with futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as they reify meaningfulness-and-teleology by their peregrinations to construe of the paradigmatic/structural underdevelopment/unenlightenment of their society as in need of prospective positivistic notional-discontiguity/epistemic-discontiguity with non-positivism/medievalism as of their ontological-faith-notion-or-ontological-fideism singularisation/epistemic-immanence/veridical-epistemic-determinism reified insight. The insight here about reification is that all their intemporal value references are rather as subsumed in their ‘positivistic reification of meaningfulness-and-teleology’ as of their prospective relative-ontological-completeness-of-reference-of-thought with the corresponding implications of human ‘prospective positivistic transcendence-and-sublimity

ontological-performance-including-virtue-as-ontology' as aetiologicalisation/ontological-escalation, and so over non-positivism/medievalism vices-and-impediments. 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 averaging-of-thought mental-dispositions of persons like 'honourable aristocrats' simply reified to the universalisation–non-positivism/medievalism registry-worldview/dimension with its prior relative-ontological-incompleteness-of-reference-of-thought vices-and-impediments, while favourably looked upon as of non-positivism/medievalism society totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag from a prospective singularisation/epistemic-immanence/veridical-epistemic-determinism insight points to such a prior registry-worldview/dimension denaturing meaningfulness-and-teleology, and implying effectively that they are of lesser intellectual-and-moral/dialogical-equivalency. This further explains why vague classification schemes of value like good-naturedness, kindness, honesty, etc. have no inherent meaning as of themselves, as all the meaningfulness-and-teleology that there is and can exist is ontological as of prospective relative-ontological-completeness, such that any such implied meaning is only ontologically intelligible with its reification as of prospective relative-ontological-completeness-of-reference-of-thought, as so implied from singularisation/epistemic-immanence/veridical-epistemic-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness-of-reference-of-thought reification of meaningfulness-and-teleology, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procrysticism as from

futural Being-development/ontological-framework-expansion as of prospective
 deprocrypticism/pre-emption-of-disjointedness-as-of-reference-of-thought prospective
 relative-ontological-completeness perspective. The fact is no registry-worldview/dimension
 as of its temporal/shortness-of-register-of-meaningfulness-and-teleology averaging-of-
 thought instigated prospective transcendence, is construed as ‘putting-into-question its
 existentially invested conception of meaningfulness-and-teleology’, which is rather a
 contradiction of sorts given human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions–existentialism-form-factor. Rather besides cultural-diffusion pressures, all
 human transcendence as of internal processes are rather as of outlier intemporal/longness-of-
 register-of-meaningfulness-and-teleology individuations dynamic metaphoricity instigation in
 prospective relative-ontological-completeness-of-reference-of-thought reifying gestures as of
 ontological-faith-notion-or-ontological-fideism, which by this token is rather concerned with
 the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought denaturing of the prior institutionalisation categorical-
 imperatives/axioms/registry-teleology at its uninstitutionalised-threshold in ‘notional-
 discontiguity/epistemic-discontiguity-with/falling-short-of prospective institutionalisation
 existential-contextualising-contiguity-in-reification’. However, this ‘ontologically-veridical
 reification of value reference as of prospective relative-ontological-completeness’ and the
 ‘ontologically-flawed dereification of value reference as of prior relative-ontological-
 incompleteness’ is associated with a fundamental paradox/confusion with regards to sound
 human intellection at uninstitutionalised-thresholds/uninstitutionalised-thresholds. As this
 reification/dereification of meaningfulness-and-teleology paradox/confusion has always
 provided the room for intellectual-and-moral charlatanism throughout human history as of
 lack of universal-transparency. With such charlatanism certainly knowing better but opting

for denaturing conceptions of value reference as of averaging-of-thought advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of intellectual-bad-faith 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, with the possibility of denaturing as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework reflection of existential-contextualising-contiguity. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity inducing institutional second-naturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness-of-reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and—episteme conception of knowledge’ that superseded and didn’t recognise-and-submit to scholastic pedantry for its validation, as it construed that the latter

wasn't meant/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness-of-reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it cross-generationally overrode scholastic pedantry. This author contends 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 unenframed potential for prospective intellectual emancipation, and so rather as of structural institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of 'understanding' of prior relative-ontological-incompleteness-of-reference-of-thought with the latter's totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity constraint as of ontological-primemovers-totalitative-framework for the possibility of prospective transcendence 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-of-reference-of-thought naïve non-transcendental totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, it may be thought/reasoned that a transcendentially projecting intemporal mental-disposition is rather uncanny about the 'existential-extirpation-as-of-existential-unthought malignity reality of existence' construed as pragmatic living, but this rather confirms the 'dereifying irresponsibility' of such temporal thought/reasoning mental-dispositions 'caught up mainly in their 60-to-100 years of existence reality of meaningfulness-and-teleology'. The intemporal 'reifying choice-and-adherence' to the 'reified assumed-responsibility' of

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-thresholds transcending has ever always been conflicted as to the necessary reality of imposing the 'superior party' that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing mortals that we are for our prospective emancipation. Without an insight about reification and dereification, the notion of singularisation/epistemic-immanence/veridical-epistemic-determinism as it reflects ontological-completeness-of-reference-of-thought for ontologically-veridical meaningfulness-and-teleology is easily misconstrued since denaturing of meaning in dereification will be teleologically-elevated and meaning produced as of reification will be teleologically-degraded; as so blatantly obvious particularly with the dereification manifestation of childhood psychopathy postlogism-slantedness but then takes on a wholly covert nature as of adulthood psychopathy and social psychopathy dynamics. In this regard, divergent as of temporal-to-intemporal dynamics of human ontological-performance-including-virtue-as-ontology of aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology reflecting dereified and reified construals of existential-contextualising-contiguity is to be expected, and assessable on the basis of a commonly expected apriorising/intelligibilitysetup, which then speaks of a dialogical-equivalency of both temporal mental-dispositions and the intemporal mental-disposition with no dereification and reification contrast. However, compounding this situation making relevant the need to contrast reification and dereification and imply moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal mental-dispositions and intemporal mental-disposition, is specifically the flawed ontological-performance-including-virtue-as-ontology manifestation of psychopathy and social

psychopathy which is ‘structurally/paradigmatically associated with the denaturing of the totalising-devolved apriorising/intelligibilitysetup’, and arises so fundamentally with regards to the apriorising/intelligibilitysetup/measuringinstrument/axiomatising which is the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag backdrop for existential-instantiations aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology; with the fundamental implication that there are thus divergent apriorising/intelligibilitysetups as of psychopathic induced postlogism-slantedness, and its social cognisance and integration as conjugated-postlogism so-conjugating as of 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 and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification-dissemination-and-dereification-dissemination-implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology’ as-of-prospective-relative-ontological-completeness-dialectically-thinking and as-of-prior-relative-ontological-incompleteness-dialectically-dementing respectively; it is only ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism from the projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ of the intemporal mental-disposition as-of-prospective-relative-ontological-completeness-dialectically-thinking recognising this ‘dialectically-dementing and dialectically-thinking variance/discrepancy of meaningfulness-and-teleology’ that induces an ontologically-veridical disambiguation of dereified and reified construals of existential-contextualising-contiguity as implied by the

apriorising/intelligibilitysetup as of reifying intemporal/valid/dialectically-thinking
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-
 ontological-completeness apriorising-teleological-elevation-in-ontological-contiguity and as
 of dereifying temporal-as-psychopathic-and-social-psychopathic/invalid/dialectically-
 dementing apriorising/intelligibilitysetup in prior relative-ontological-incompleteness-
 apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity
 (psychopathic and social psychopathic), and so before
 aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology can even be
 then articulated as ontologically-veridical exclusively as of the intemporal/valid/dialectically-
 thinking apriorising/intelligibilitysetup/measuringinstrument/axiomatising perspective or
 attitude/mental-disposition/care—and–episteme. Such a difference-conflatedness-as-of-totality
 is equally what reflects in the bigger scheme of things, at the reference-of-thought-level, the
 reality of humankind as of the successive registry-worldviews/dimensions humans
 psychological dispositions as per their corresponding apriorising/intelligibilitysetup. In this
 regard, the entire human institutionalisation process can be construed as human limited-
 mentation-capacity apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 reification as ‘apriorising-teleological resetting of totalising/circumscribing/delineating
 meaningfulness-and-teleology as of futural Being-development/ontological-framework-
 expansion as of prospective deprocrypticism-as-ontological-completeness-of-reference-of-
 thought’, construed as of difference-conflatedness-as-totalitative-reification-in-
 singularisation-as-veridical-epistemic-determinism protracted-teleological-wholeness/nested-
 congruence-as-of-the-institutionalisation-process-‘notional—singularisation/epistemic-
 immanence/veridical-epistemic-determinism’; with the various prior registry-
 worldviews/dimensions institutional-cumulations/institutional-recomposures rather
 successively as lesser and lesser dereification-levels towards the deprocrypticism reification.

Consider in that with regards to ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, its reification as ‘apriorising-teleological resetting of totalising/circumscribing/delineating meaningfulness-and-teleology to the prospective relative-ontological-completeness-of-physics-axiomatic-construct’ implies that structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness to ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ which is rather reified as of its prospective relative-ontological-completeness; 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 knowledge-reification as implied by the reifying ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ in articulating ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism from this projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ as of ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ perspective or attitude/mental-disposition/care—and—episteme over ‘traditional classical mechanics axiomatic-construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification-dissemination-and-dereification-dissemination-implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology’ as of prospective relative-ontological-completeness and as of prior relative-ontological-incompleteness. Note that on the imaginary supposition that no such prospectively projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology’, mental-dispositions in prior relative-ontological-incompleteness will falsely go on

reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as providing ontological-veridicality as of this now dereifying construal of existential-contextualising-contiguity of ‘the very same physics 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-construct’ as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism is in reality dialectically-dementing as of its threshold-of-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism–procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism/disjointedness-as-of-reference-of-thought that speaks of our prospective dialectical-dementing at our prospective positivism–procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought registry-worldview/dimension prospective relative-ontological-completeness. Interestingly, it should be noted here that with such phenomenon as psychopathy and social psychopathy that is ‘structurally/paradigmatically associated with the denaturing of the totalising-devolved apriorising/intelligibilitysetup’ as of our positivism–procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalised-threshold (just as notions-and-accusations-of-sorcery in a universalisation–non-positivism/medievalism social-setup is ‘structurally/paradigmatically associated with the denaturing of the totalising-devolved apriorising/intelligibilitysetup’ as of their universalisation–non-positivism/medievalism

uninstitutionalised-threshold), ontological-veridicality is rather assumed/departs from an understanding of existential-contextualising-contiguity knowledge-reification as implied with futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought registry-worldview/dimension and not our positivism–procrypticism, in articulating ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism from this projected ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’ as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought perspective or attitude/mental-disposition/care—and–episteme over our positivism–procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-discontiguity—contrastive-reification-dissemination-and-dereification-dissemination-implications. But then just as the reflex mental state and attitude/mental-disposition/care—and–episteme in a universalisation–non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care—and–episteme 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/averaging-of-thought reflex mental state and attitude/mental-disposition/care—and–episteme in our positivism–procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care—and–episteme of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical-dementation of our positivism–procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe existential-contextualising-contiguity-in-dereification by adopting the positivism–

procrypticism dereifying perspective or attitude/mental-disposition/care-and-episteme in its
 prior relative-ontological-incompleteness in an exercise of ontologically-flawed identitive-
 constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-
 determinism. Further and insightfully again, with the manifestation of childhood psychopathy
 where the postlogism-slantedness is universally transparent there is no occurrence of
 interlocutors cognisant-and-integrative
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-
 contextualising-contiguity-in-dereification as of the childhood slantedness, but with respect to
 adult psychopathy with the attendant
 maturation/indirectness/spatialisation/credulity/craftiness, such interlocutors cognisant-and-
 integrative apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of
 existential-contextualising-contiguity-in-dereification arise as of their temporal madeupness-
 threshold, which implies an invested social commitment as of thought and association that is
 then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’
 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-slantedness across all the registry-worldviews/dimensions are rather revelatory of
 the fundamental prior relative-ontological-incompleteness-of-reference-of-thought, with
 transcendental implications that goes well beyond the ad-hoc conception of manifestations of

postlogism-slantedness but more broadly conceive as of the
 destructuring/aetiologisation/ontological-escalation implications arising from underlying
 relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-
 thought with regards to human living-development, institutional-development and Being-
 development/ontological-framework-expansion underdevelopment issues. This underlying
 relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-
 thought projective-totalitative-implications of analysis, as of difference-conflatedness-as-
 totalitative-reification-in-singularisation-as-veridical-epistemic-determinism protracted-
 teleological-wholeness/nested-congruence-as-of-the-institutionalisation-process-‘notional—
 singularisation/epistemic-immanence/veridical-epistemic-determinism’, highlights that
 human mental-disposition as of human-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor operates in its totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag on the ‘ontologically-flawed basis of a
 rather totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
 absolutised/unchanging/given reference-of-thought—categorical-imperatives/axioms/registry-
 teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-
 teleology’; thus underlying a ‘human psychology of passivity to the underlying metaphoricity
 of human limited-mentation-capacity as of human-aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor’. The question can then be asked with regards to the
 capacity of such a positivism-procrypticism self-consciousness psychology to attend to
 living-development, institutional-development, Being-development/ontological-framework-
 expansion underdevelopment issues/problems directly related to the lack of ‘futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism self-

consciousness psychology that recognises-and-registers the prospective metaphoricity need as of human limited-mentation-capacity due to human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor’. This insight is in effect the futural rejoinder to the Foucauldian hermeneutics of the subject with respect to human prospective reference-of-thought transcendence-and-sublimity capacity; in the sense that ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications’ has always called upon a certain apriorising/intelligibilitysetup/measuringinstrument/axiomatising development of the human subject itself as enabling-and-making-available the capacity for that human subject to tackle the prospective issues of its world. In this regard, the question could be asked: what is the capacity of the universalisation–non-positivism/medievalism mindset to tackle prospective issues warranting a positivism self-consciousness psychology, and by extension what is the capacity of our positivism–procrypticism/disjointedness-as-of-reference-of-thought mindset to tackle prospective issues warranting a deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought self-consciousness psychology? The ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care–and–episteme’ involves prospective reference-of-thought dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as spurring Being-development/ontological-framework-expansion metaphoricity as of protensive-consciousness that is prospectively-grounded-or-psychoanalytically-unshackling, and implying prospective existence’s non-presencing which is here construed as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as implied by

postmodern human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. Overall ‘exteriorisation attitude/mental-disposition/care-and-episteme’ is ontologically validated as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought Being-development/ontological-framework-expansion metaphoricity behind the successive transcendence of registry-worldviews/dimensions in the institutionalisation process so-associated with human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. Hence the ‘postmodern exteriorisation attitude/mental-disposition/care-and-episteme’ superseding of the ‘modern take interiorisation attitude/mental-disposition/care-and-episteme’ is what renders possible postmodern transcendence-and-sublimity as of its very own ‘postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme’ spur of prospective Being-development/ontological-framework-expansion metaphoricity. Overall, ‘exteriorisation attitude/mental-disposition/care-and-episteme’ speaks of prospective relative-ontological-completeness-of-reference-of-thought as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, while ‘interiorisation attitude/mental-disposition/care-and-episteme’ speaks of prior relative-ontological-incompleteness-of-reference-of-thought as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. Thus the former is a reflection as of its dialectical-thinking of the Being underdevelopment of the latter as of the latter’s dialectical-dementing. Ultimately, human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination speaks to the ontological-veridicality that human meaningfulness-

and-teleology ‘is ever always about successive reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology or apriorising/intelligibilitysetup-reconceptualisation-about-existence-as-the-absolute-a-priori-for-prospective-relative-ontological-completeness inducing existential-instantiations devolved meaningfulness’, so-construed as human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence différance/internal-dialectics/difference-deferral as of totalising/circumscribing/delineating reference-of-thought-devolving; with such apriorising/intelligibilitysetup-reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care–and–episteme’ for prospective institutionalisation superseding/overriding successive ‘interiorisation attitude/mental-disposition/care–and–episteme’ at uninstitutionalised-threshold as successive Being-development/ontological-framework-expansion metaphoricity impetus in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of existence’s non-presencing, with base-institutionalisation from recurrent-utter-uninstitutionalisation, universalisation from base-institutionalisation–ununiversalisation, positivism from universalisation–non-positivism/medievalism and prospectively deprocrypticism from positivism–procrypticism as reflecting the overall notional-conflatedness of notional-deprocrypticism protensive-consciousness as the ‘ontologically-veridical point-of-focus-as-consciousness prospective exteriorisation attitude/mental-disposition/care–and–episteme’. Insightfully, this author further addresses the common criticism of postmodern-thought with regards to virtue, as of postmodern implied human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. Structurally/paradigmatically a registry-worldview’s/dimension’s reference-of-thought points fundamentally to its ‘underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-

meaningfulness-and-teleology' with regards to the latter's 'temporality-as-shortness-of-register-of-meaningfulness-and-teleology to intemporality-as-longness-of-register-of-meaningfulness-and-teleology ontological-performances' as of notional-contiguity/epistemic-contiguity. Such that it is fundamentally the prior relative-ontological-incompleteness-of-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-of-reference-of-thought to address the myriad totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag existential possibilities of the registry-worldview's/dimension's vices-and-impediments as fundamentally bound to its prior relative-ontological-incompleteness-of-reference-of-thought 'underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology'; and so beyond just totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance as of say a postlogism-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/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity-in-dereification that is 'mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought' with notions-and-accusations-of-witchcraft itself as of their 'underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' presents a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag issue that

endemises notions-and-accusations-of-witchcraft in the vices-and-impediments of that given social-setup. It is the notional-discontiguity/epistemic-discontiguity as of prospective positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising as setting up the positivism 'underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology', 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 paradigmatically/structurally undermines temporal-to-intemporal cognisance and integrativeness of notions-and-accusations-of-sorcery as of the positivism 'underlying reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology', construed as 'transcendental human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation that reflects 'modern suprastructuralism'; just as a 'postmodern suprastructuralism' reflects deprocrypticism as of its pre-emption-of-disjointedness-as-of-reference-of-thought over our positivism–procrypticism disjointedness-as-of-reference-of-thought. This insight about the prospective need for notional-discontiguity/epistemic-discontiguity underlies a postmodern understanding, as this author contends, that it is by the exercise of prospective relative-ontological-completeness-of-reference-of-thought as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of the need for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought, and so over our positivism–procrypticism temporal-to-intemporal mental-dispositions 'mutual cognisance and integrativeness of procrypticism/disjointedness-as-of-reference-of-thought beyond-the-consciousness-awareness-teleology-in-existential-

extirpation-as-of-existential-unthought', that we provide the ontologically-veridical aetiologisation or ontological-escalation resolving the vices-and-impediments of our 'so-prospectively deprocrypticism-construed' procrypticism/disjointedness-as-of-reference-of-thought as of its underlying totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and so beyond just our ad-hoc palliative construals of virtue. Basically when post-structuralists speak of 'the other' this translates into aetiologisation/ontological-escalation as of 'universal projection implications attitude/mental-disposition/care-and-episteme event-or-operant implications to all and sundry' as implied in the above analysis, as postmodern-thought portends to be non-ideology-driven, non-speculative, non-imaginary, theoretical, conceptual and operant. This insight is also very much conscious of the ontologically-flawed misconstrual of 'the other' that pervades human averaging-of-thought mental-dispositions as of 'mutual temporal/shortness-of-register-of-meaningfulness-and-teleology eliciting' construed as 'intemporal temporality'. Such tendencies are hardly of aetiologisation/ontological-escalation as their emphasis lies in existential-extirpation-as-of-existential-unthought, rather than nonextirpationary-existential-preempting-of-existential-unthought in enabling Being-development/ontological-framework-expansion as of 'universal projection implications attitude/mental-disposition/care-and-episteme event-or-operant implications to all and sundry'; such that fundamentally, such averaging-of-thought tendencies do not address structurally/paradigmatically defining issues of a registry-worldview/dimension as of its vices-and-impediments like the comprehensive implications of disjointedness-as-of-reference-of-thought/procrypticism with regards to our positivism-procrypticism or say the comprehensive implications of non-positivism in a medieval or animistic social-setup. Notional-discontiguity/epistemic-discontiguity thus effectively implies deneuterising 'exteriorisation attitude/mental-disposition/care-and-episteme' of meaningfulness-and-teleology superseding/overriding the prior reference-of-

thought temporally neuterising ‘interiorisation attitude/mental-disposition/care—and-episteme’ of meaningfulness-and-teleology. This fundamentally speaks of a paradigmatic/structural conception of virtue-as-ontology transcendence as of prospective relative-ontological-completeness-of-reference-of-thought. This very much differs from totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ontological-contiguity palliative virtue constructs as of variance of the very same reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, and thus implies temporally neuterising ‘interiorisation attitude/mental-disposition/care—and-episteme’ of meaningfulness-and-teleology. 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 of the institutionalisation process. Such a ontological-contiguity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology enframing frameworks and temporal mandarinism/pedantry frameworks as of the given reference-of-thought, with these elements in need for prospective transcendence as of prospective relative-ontological-completeness-of-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, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus conceptualising virtue by totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag while

circumventing as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought the vices-and-impediments 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 paradigmatic/structural ontological implications about our 'modern take attitude/mental-disposition/care-and-episteme' reflected by the 'postmodern—deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme' with regards to social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology enframing frameworks and temporal mandarinism/pedantry frameworks, are no different to say 'non-positivism/medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care-and-episteme' overlooking its own social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology enframing frameworks and temporal mandarinism/pedantry frameworks as reflected from 'positivism/rational-empiricism attitude/mental-disposition/care-and-episteme'. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events driving virtue transcendence as of prospective relative-ontological-completeness-of-reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus

we can't ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications' as of Being-development/ontological-framework-expansion, reflecting the fact that pure-ontology that as of its second-naturing 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 human institutionalisation process as of its ontological reflection in Being-development/ontological-framework-expansion that virtue transcendence comes about, whether or not beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. In this regard, any registry-worldview/dimension reference-of-thought is a closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications as of the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, such that prospective relative-ontological-completeness-of-reference-of-thought as required for virtue transcendence necessarily implies disrupting and superseding any such closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications vices-and-impediments, as of the prospective/new superseding reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. 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. 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 totalising-self-

referencing-syncretising/circularity/interiorising/akrasiatic-drag, as its implications as of Being-development/ontological-framework-expansion 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 implications of existence's non-presencing: will question such reasoning-from-results/afterthought basis of palliative virtue constructs especially as of their totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and lack of dispensing-with-immediacy-for-relative-ontological-completeness-of-reference-of-thought-by-reification/contemplative-distension implications; ask whether by definition a registry-worldview/dimension reference-of-thought is structured/paradigmed to sponsor/promote/endorse its very own prospective transcendence as of the need for the subversion of its reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology that endemise-and-enculturate its vices-and-impediments by prospective reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology for prospective transcendence-and-sublimity, more like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-positivism/medievalism in need for prospective positivism transcendence to underwrite the subversion of its entrenched non-positivism/medievalism internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology enframing frameworks and temporal mandarinism/pedantry frameworks; and, hence the ontologically-veridical paradox of the very structuring/paradigming implications of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination renders any registry-worldview/dimension reference-of-thought ever

deficient as of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon’ constitutedness construal of categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’ as of our occlusive-consciousness neutering, as we fail to grasp the implication of an implied apriorising/intelligibilitysetup/measuringinstrument/axiomatising that is naively superseding the true apriorising/intelligibilitysetup/measuringinstrument/axiomatising nature of existential reality as the absolute a priori’; such that the meaningfulness-and-teleology that arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is conflatedness that ensures that our apriorising/intelligibilitysetup/measuringinstrument/axiomatising syncs with the true apriorising/intelligibilitysetup/measuringinstrument/axiomatising nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/post-convergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination 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 of notional-deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation. Such

a postmodern/suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care-and-episteme with respect to human social-stake-contention-or-confliction; with the adherence to the reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of such organic-knowledge construed as of intemporality-as-conviction, whereas mechanical-knowledge is rather predispose to adhere as of temporal-as-token-or-madeupness to the such mere reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. The latter points to an inappropriate attitude/mental-disposition/care-and-episteme which is not beholden to the prospective institutionalisation but rather is of existential-extirpation-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 and organic-knowledge attitude/mental-disposition/care-and-episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care-and-episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms-as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care-and-episteme as of its prior relative-ontological-incompleteness-of-

reference-of-thought, and thus justify their nefarious practices; speaking of mechanical-knowledge in positivism/rational-empiricism. Whereas progressive organic-knowledge tenants construed positivism/rational-empiricism as an openness to the potential of all societies and peoples to rather arrive at the higher possibility of positivism/rational-empiricism virtue, and so as of a human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation posture that allows for universal human emancipation as expressed by the Quakers movement, Rousseaux, Diderots, etc. Incidentally, the positivism/rational-empiricism mechanical-knowledge tenants as of the economic-opportunism-and-then-enculturation of their nefarious practices, were very much countervailing the practice and trend within their own societies of origin undergoing-positivism/rational-empiricism-transformation and the underlying dual-language/split-mentality unscrupulousness was given away as of the ‘out-of-sight demeanour’ in their main societies, rather than being fully assumed as marking positivism/rational-empiricism progress. The occasional development of enlightenment and positivism/rational-empiricism by its technical and social organisation transformation implications wasn’t the opportunity for such societies to turn around and then dehumanise other societies and humanities that haven’t done likewise, but rather as of organic-knowledge called for a double-gesture reification in recognising that such positivism/rational-empiricism implications are about all of humanity, just as implied in preceding human cultural emancipations. Suprastructuralism or postmodernism double-gesturing of virtue doesn’t function on the naïve basis of ‘merely construing relative implied levels of virtue development and making relative conclusions’ but rather orientate meaningfulness-and-teleology to the more profound perspective of all of humanity’s potential as of prospective relative-ontological-completeness-of-reference-of-thought/ontological-normalcy/post-convergence 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 meaningfulness-and-teleology as of any specific human society ontological-incompleteness-of-reference-of-thought as fundamentally denaturing, and likely to induce transversal dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency. Ultimately, such a double-gesturing hold out the possibility of the institutionalisation process as of Being-development/ontological-framework-expansion as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care-and-episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care-and-episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalency with universal-transparency. Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation that will necessarily

subscribe to recognising ‘the other’ that we are to them; as insightfully, grander
 aetiologisation/ontological-escalation come with relative-ontologically-veridical
 attitude/mental-disposition/care-and-episteme. Claims of such grander
 aetiologisation/ontological-escalation as implying dehumanising interpretations are
 ontologically-flawed as such claims are rather surreptitiously based on prior registry-
 worldview/dimension uninstitutionalised-threshold reference-of-thought–categorical-
 imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
 meaningfulness-and-teleology as teleological-degradations-in-notional-
 discontiguity/epistemic-discontiguity. In other words, the organic-knowledge in its true
 appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal
 projection implications attitude/mental-disposition/care-and-episteme event-or-operant to all
 and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism
 arguments is to think that these are always about fair and objective intellectual
 disagreements; but then the history of many such criticisms has revealed its underlying
 perfidy. 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 instigated human
 institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-
 singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’
 shows that there has always been beyond-the-consciousness-awareness-teleology-in-
 existential-extirpation-as-of-existential-unthought ‘institutional investment’ that is not always
 just of eruditic ideal, inclined to undermined prospective knowledge as of its prospective
 relative-ontological-completeness-of-axiomatic-constructs-and-reference-of-thought, and that
 true knowledge especially as it portends to transcendence 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 intellectual-bad-faith undermining of Being-development/ontological-framework-expansion due to ‘lack of social universal-transparency’. In other words, medieval charlatanic eliciting of old ways, conventioning and existence as of non-positivism/medievalism despite its prior relative-ontological-incompleteness-of-reference-of-thought as underscoring medieval vices-and-impediments with respect to prospective positivism was psychically and surreptitiously undermining of a sense of Being-development/ontological-framework-expansion; and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of-reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of-meaningfulness-and-teleology stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion as of its cross-generational transcendental implications and as reflected from the insight of the institutionalisation process. Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ had no prior basis to adopt their subsequently transcendental and sublimity orientation but for their ontological-faith-notion-or-ontological-fideism as of their ‘re-projection/re-anticipation’ about ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’

which was then validated as of ontological-primemovers-totalitative-framework, and so divulged by existence's non-presencing; as prior human presencing 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-construct' construed as presencing enabling the obtention of any such conclusions from the given 'classical-mechanics axiomatic-construct' constitutedness, but rather it is by conflatedness with regards to 'the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' that the prospective 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' was construed as of non-presencing. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of-meaningfulness-and-teleology individuation mental-disposition in 'a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework tendential validation as of existence's non-presencing'. Such a construal of human transcendence-and-sublimity 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-construct' by Einstein and Bohr. Such an ontological basis for construing sublimity overrides our neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of 'intemporal-as-ontological individuation' as the basis of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination analysis; and insightfully, as reflected in the underlying conflatedness of accreting-substitutive-subsumption-as-futural-différance-freeplay, sublimity is achieved

rather out of the notional obviating of human temporal-as-non-ontological neutering as of deneutering—referentialism and with correspondent intemporal-as-ontological rearticulation/reconstrual of meaningfulness-and-teleology as of dynamics of insight of shallow-to-deeper human limited-mentation-capacity implications, and so as of protensive-consciousness of notional-deprocrpticism perspective/framing/reference/horizon. Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity is necessarily construed ontologically as of a rearticulated protractedness as futural différence that coincides-and-is-contiguous with a prior Derridean différence as of quasi-transcendence and evasiveness of sublimity. 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 is as of an ‘overall différence tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination process. Thus sublimity 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 subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différence as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freeplay différence, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différence 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-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination 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's non-presencing-or-withdrawal-or-metaphysics-of-absence-or-transcendental-reasoning-of-event-as-prospective-ontology-origination so-implied as of ontology's-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanic-knowledge as-knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a conviction deference to the prescience of existence's non-presencing-or-withdrawal-or-metaphysics-of-absence-or-transcendental-reasoning-of-event-as-prospective-ontology-origination over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the paradigm of sublimity for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the 'subsumptive inventing' of the prospective ontological possibilities of prospective relative-ontological-completeness-of-reference-of-thought over human normativity/conventioning as of the latter's prior relative-ontological-incompleteness-of-reference-of-thought, and so by maximalising-recomposuring totalising-renewing-realisation/re-perception/re-thought as of organic-knowledge. A nonextirpatory existential paradigm of sublimity implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation-ununiversalisation, universalisation-non-positivism/medievalism, and positivism-procrypticism, are successively-wanting of prospective defining-transcendence and defining-sublimity going by their successively-given mechanical-knowledge in

temporality-as-of-neuterisation/difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising/relative-ontological-incompleteness/existential-extirpation-as-of-existential-unthought. In other words, an intemporal-as-ontological mental-disposition projecting of the organic-knowledge as of prospective registry-worldview/dimension reference-of-thought in prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought can't sidestep such implied prospective defining-transcendence and defining-sublimity, and undertake existence as of the prior registry-worldview/dimension reference-of-thought in prior relative-ontological-incompleteness, even if it such a mental-disposition could lead to such an outcome as in H.G. Wells's country of the blind or Galileo say with the medieval Establishment; despite the fact that the possibilities of such outcomes arise out of establishment Charlatanism, which knows better, but exploits lack of 'social universal-transparency'. But then it is actually a sign of 'propounded theoretical health and pertinence' when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true 'intellectual blankness' grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of 'solo media exploits of intellectual popularity'. Thus by its prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought as futural *différance*, accreting-substitutive-subsumption-as-futural-*différance*-freeplay comes into terms with both presencing and non-presencing on the basis of the prospective relative-ontological-completeness/ontological-contiguity of the latter over the prior relative-ontological-incompleteness/notional-discontiguity/epistemic-discontiguity of the former as of the-very-same-totalising-purview-

of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. Thus what is being correctly implied is not ‘difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising but rather difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising between presencing and non-presencing. 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/notional-contiguity’ construed as its apriorising/intelligibilitysetup/measuringinstrument/axiomatising to then be able at an operative level to articulate sound-or-authentic meaningfulness-and-teleology 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/intelligibilitysetup/measuringinstrument/axiomatising’ to grasp base-institutionalisation meaningfulness-and-teleology without first developing a ‘base-institutionalisation mindset perspective/framing/reference/horizon as of warped-consciousness apriorising/intelligibilitysetup/measuringinstrument/axiomatising’; for a ‘base-institutionalisation–ununiversalisation mindset perspective/framing/reference/horizon’ to grasp universalisation meaningfulness-and-teleology without first developing a ‘universalisation mindset perspective/framing/reference/horizon as of preclusive-consciousness apriorising/intelligibilitysetup/measuringinstrument/axiomatising’; for a ‘universalisation–non-positivism/medievalism mindset perspective/framing/reference/horizon’ to grasp positivistic meaningfulness-and-teleology

without first developing a ‘positivistic mindset perspective/framing/reference/horizon as of occlusive-consciousness apriorising/intelligibilitysetup/measuringinstrument/axiomatising’; and prospectively for a ‘positivism–procrypticism mindset perspective/framing/reference/horizon’ to grasp deprocrypticism meaningfulness-and-meaningfulness without first developing a ‘deprocrypticism mindset perspective/framing/reference/horizon as of protensive-consciousness apriorising/intelligibilitysetup/measuringinstrument/axiomatising’. 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/intelligibilitysetup/measuringinstrument/axiomatising’ 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-of-reference-of-thought is enabling to surreptitious Establishment charlatanism, however with increasing ‘social universal-transparency’ 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 ontological-dementation/dialectical-dementation stranding dialectics which by pointing out an epistemic-

break as of ‘difference-in-nature’/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of the consciousness in ontological-contiguity/relative-ontological-completeness-of-reference-of-thought and as unaffirmation/deprojection/de-assertion/undueeness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of the consciousness in notional-discontiguity/epistemic-discontiguity/relative-ontological-incompleteness-of-reference-of-thought as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, and not incrementalism-in-relative-ontological-incompleteness, as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality’. As futural *différance* is enabled, unlike the case with the ‘Derridean quasi-transcendental-freeplay *différance*’, as of ontological-faith-notion-or-ontological-fideism involving human mental-disposition successive apriorising/axiomatising reprojection-or-reanticipation capacity inducing human limited-mentation-capacity-deepening; overriding the idea that the perspective/framing/reference/horizon of contemplation is absolutely given-and-determined as of the implication that all meaningfulness-and-teleology should be as of ‘difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising, but rather reconceptualising the possibility of difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising as of prospective relative-ontological-completeness-of-reference-of-thought bringing about transcendence-and-sublimity as of non-presencing. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-*différance*-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay *différance*’, the full possibility of human sublimity. 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-construct’; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness and prospective relative-ontological-completeness, with regards to ‘traditional classical mechanics axiomatic-construct’ and the ‘theory-of-relativity-together-with-quantum-mechanics axiomatic-construct’ as of ‘the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising but rather a difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human sublimity as of the physics science implications today. It is interesting to note that the difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising 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/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising of the new physics as the new presencing; brought about from the transcendence of non-presencing. In other words, human consciousness tends to be constraint to its presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness, and thus assumes a ‘difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising mental-disposition as of presencing. But existence/ontology’s-directedness-as-Being as of non-presencing is beyond and not constraint by human consciousness as of its presencing—or-totalising-self-referencing-syncretising-forward-facing-self-consciousness, and thus hints-at the ontological-faith-notion-or-ontological-fideism possibilities of transcendence-and-

sublimity as of ontological-primemovers-totalitative-framework validation that is at the very center of the ‘promise of correspondence between human-subpotency as of Being-and-consciousness development and existence as of ontological-veridicality’, and so despite the complexifying/inhibiting metaphysics-of-presence of any given presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness from a ‘difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising posture; such that humankind then overlooks presencing and re-projects/re-anticipates non-presencing enabling human transcendence-and-sublimity. Therefore, metaphoricity as highlighted herein is actually construed as of ‘its natural ontology implications’, and this natural ontological notion of metaphoricity is construed herein as superseding-and-englobing all other differentiated adjunctive significations including conventional figures-of-speech. Metaphoricity as such simply refers to signification adjunctiveness to ‘underlying totalising/circumscribing/delineating signifying-construct of language’ as of both the meaningfulness-and-teleology implications to the so-renewed ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and the specific adjunctive-metaphoricity-signification within such renewed ‘underlying totalising/circumscribing/delineating signifying-construct of language’. Metaphoricity is very much a mirroring of existential ‘syncretising-effecting’ going by the latter’s existential implications on ‘human underlying self-referencing meaningfulness-and-teleology as a totalising/circular construal’. This ‘totalisation/circularity epistemic-breaking’ of self-referencing associated existentially with syncretising-effecting as mirrored in metaphoricity 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 non-presencing by human re-projection/re-anticipation ultimately validated by existence/ontology’s-directedness-as-Being ontological-primemovers-totalitative-framework.

Further, metaphoricity as such speaks of the evasiveness of all human meaningfulness-and-teleology at uninstitutionalised-thresholds as recurrently pointed out herein as of token-as-madeupness/non-conviction or derived-token-as-madeupness/derived-non-conviction or conviction possibilities relation to reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology as of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by presencing and non-presencing, 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 presencing. Consider in this regard Galileo’s implying positivistic episteme metaphoricity over a medieval Establishment scholasticism-and-mysticism episteme as of Being-development/ontological-framework-expansion as 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 constitutedness with respect to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism psychoanalytic-unshackling organic-knowledge, as of the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for presencing–or–totalising–self-referencing-syncretising-forward-facing-self-consciousness. Galileo could well had possibly recasted his implied positivism meaningfulness-and-

teleology 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 non-presencing-or-withdrawal-or-metaphysics-of-absence-or-transcendental-reasoning-of-event-as-prospective-ontology-origination perspective/framing/reference/horizon of positivism meaningfulness-and-teleology we entertain today. Likewise, as of such metaphoricity episteme, the meaningfulness-and-teleology herein implied as of its essence cannot do without this hermeneutic circle phenomenological ontology elucidation as of its psychoanalytic-unshackling conflatedness; 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. This author conceives that at the very core to such genuine understanding of postmodern-thought is a double-gesture reification that consists of perspective/framing/reference/horizon 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 reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/throwness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc.,

and this together with the transversal 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 authenticity. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such transversal cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to open up new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the intellectual-bad-faith critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification as of its transcendental-enabling/existence-potency implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon before contention/argumentation as of any given perspective/framing/reference/horizon, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an un insightful literal and flatminded/banal/flimsy reading; and with the ultimate outcome that all such naïve un insightful literal and flatminded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on a apparently

implied flawed logic that the discretion allowed for criticism doesn't engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such 'flatmindedness'/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of averaging-of-thought, such that as of the history of such critiques it will be naïve not to factor in the reality of intellectual-bad-faith 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 intellectual-bad-faith critiques, as structurally/paradigmatically that which attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-ontological-completeness-of-reference-of-thought-dialectical-thinking and not that which is ignorant-as-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-dialectical-dementing. Such that there is no dialogical-equivalency that then arises by the fact that the former is a nonextirpatory/intemporal/ontological relationship with meaningfulness-and-teleology while the latter is an existential-extirpation/temporal/non-ontological relationship with meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological individuation mental-disposition that is responsible for bringing about human Being-development/ontological-framework-expansion as of the institutionalisation process retrospectively and prospectively while the latter as of its false 'temporal-intemporality' is rather existentially extirpatory and oblivious to Being-development/ontological-framework-expansion as of the institutionalisation process. As ultimately, it is the prospective relative-ontological-completeness-of-reference-of-thought pursued by the former that supersedes and dissolves human vices-and-impediments as of prospective registry-worldview/dimension

transcendence reference-of-thought. The overall insight here of such intellectual-bad-faith can be construed analogically as say in a non-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon of appreciation for judging medicine as optimally an over-a-time-period-bodily-reparation construed as the basis of a positivist physician practice; a notion being spread and advocated by the positivist physician in the social-setup. Now consider a competing healer very much aware of such a non-positivist social-setup ‘lack of social universal-transparency’ 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 as of the possibility of the positivistic disease theory conception subverting their own non-positivistic healing practice notwithstanding ontological-veracity. The manifest acts of many such intellectual-bad-faith critiques with respect to postmodern-thought: whether when pretending to misunderstand postmodern double-gesture reification of meaningfulness, blatantly caricaturing in the most inane terms postmodern-thought, avoiding genuine intellectual-level disputation, and so

rather opting for subversive averaging-of-thought ‘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 intellectual-bad-faith 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—as-to-lack-of-anamnestic-residuality 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 intellectual-bad-faith shouldn’t take the bait of overlooking and thus falsely elevating teleologically as intellectually pertinent intellectual-bad-faith rather than relating to it at its teleologically-degraded level for what it truly is, and so as part and parcel of a complete conception of knowledge. Ultimately, intellectual statuses are as pertinent as veridically enabling to human emancipation as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm, and intellectuals’ choice of intellectual-bad-faith is nothing less than self-inflicting irreverence and cannot thus turn around to intimate irreverence when surreptitiously undermining knowledge of universal consequential implications. This author as of metaphysics-of-absence will summate that prior

postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought over a presencing-or-totalising-self-referencing-syncretising-forward-facing-self-consciousness as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought 'as of the prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought of a better knowledge perspective/reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding 'flatmindedness'/banality/flimsiness. The underlying current of postmodern-thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of non-presencing for their sublimity and transcendence into more profound and more complete meaningfulness-and-teleology. For instance the 'postmodern take' about science is rather a more profound and complete notion of science than the 'modern take', such that a 'modern approach' to the conception of science naively fails to factor in unlike the 'postmodern approach' the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the 'modern take' might naively consider medicine as simply providing medications and remedies, the 'postmodern take' by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations

issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocripticism/preempting-of-disjointedness-as-of-reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-text, all construed by this author as of existential-contextualising-contiguity; is the enabling approach for human ontological-reconstituting as of aetiologisation/ontological-escalation. Basically thus, the overall postmodern project implication is that we deepen our limited-mentation-capacity first to ensure that we go about deriving ontologically-veridical meaningfulness-and-teleology. 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 paradigm with Heidegger's criticism of Hegelian dialectics, construed by this author as 'not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-primemovers-totalitative-framework', but rather imagination and speculation. Anecdotally, the flatmindedness of a 'modern take' in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as 'postmodern madness' without factoring in the underlying double-gesture reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiologisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the institutionalisation process as of

Being-development/ontological-framework-expansion 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 is behind the respective registry-worldviews/dimensions as of their given reference-of-thought specific neutering as well as the ultimate deneutering—referentialism of deprocrypticism. But then intellectual-bad-faith is equally elicited by ‘lack of social universal-transparency’ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension reference-of-thought ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the ontological-primemovers-totalitative-framework transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-structure-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/intelligibilitysetup/measuringinstrument/axiomatising, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ was structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness-of-reference-of-thought. Such conflatedness imbued in postmodern-thought address more than just constitutedness implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and

practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance, with a resultant sense of socioeconomic and socio-political impotence as such a blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and structural paradigm of academic institutional setups are not dissociated from the effective possibility for transcendental-enabling/existence-potency, especially as such breakthroughs require the spontaneity of Dionysian arrangements. This author’s construes of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism—procrypticism disjointedness-as-of-reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework 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 of knowledge-construct possibilities and vices-and-impediments
 imbued in our positivism—procrypticism disjointedness-as-of-reference-of-thought ‘reference-
 of-thought—devolving-teleological-structure-of-meaningfulness’. Such a paradox of human
 ontological-performance is effectively construed as arising out of human totalising—
 thrownness-in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-
 potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance
 implying a premeaningfulness-as-psyche-of-existential-stake idiosyncrasy that underlies
 presence institutionalisation reference-of-thought consciousness as it develops presence
 meaningfulness-and-teleology-as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus
 human meaningfulness-and-teleology is always at the crossroads of its prospective relative-
 ontological-completeness-of-reference-of-thought and its ontologically undermining
 metaphysics-of-presence construal as of prior relative-ontological-incompleteness-of-
 reference-of-thought and in conjugation with perversion-and-derived-perversion-of-
 reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-
 intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology implications as of
 postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’ and
 both as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought; ensuing out of human totalising—thrownness-in-existence/I-exist-
 therefore-existence-is-transcendental-enabling/existence-potency-to-my-
 subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance limited-
 mentation-capacity implications of premeaningfulness-as-psyche-of-existential-stake

idiosyncrasy. Human premeaningfulness-as-psyche-of-existential-stake idiosyncrasy as of the
 cumulation of all prior registry-worldviews/dimensions reference-of-thought ontological-
 aesthetic-tracing as of the notional-conflatedness of notional-deprocrypticism is marked by a
 mental-disposition of temporal-concatenation-to-intemporality or intemporal-
 projection/longness-of-register-of-meaningfulness-and-teleology to temporal-
 projection/shortness-of-register-of-meaningfulness-and-teleology with respect to human
 ontological-performance-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 rather a unified construct but superficially
 differing with respect to social ontological-performance high emotional-involvement and
 non-social ontological-performance low emotional-involvement. Underlying human
 totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-
 enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-
 ontological-performance as of metaphysics-of-presence is the idea that the underlying
 idiosyncratic, intricate, compounded and pervasive ‘notional-conflatedness/constitutedness-
 to-conflatedness premeaningfulness-as-psyche-of-existential-stake construct’ reflecting
 human shallow to deepening limited-mentation-capacity as of the institutionalisation process,
 as such, is concomitant with a ‘dynamic cumulative remnant-and-co-opting
 premeaningfulness-as-psyche-of-existential-stake construct covert-shallow-limited-
 mentation-capacity-as-uninstitutionalised-threshold-denaturing-as-of-circular-complexification
 as an uninstitutionalised-threshold corollary to the institutionalisation process’ likely to
 induce the ‘denaturing of any given presence institutionalisation consciousness reference-of-
 thought conflatedness of meaningfulness-and-teleology at its uninstitutionalised-threshold’ as
 of the dynamic elicitation of constitutedness as of shallow limited-mentation-capacity, for
 instance, as can be elicited as of the given postlogisms and conjugated-postlogisms associated

with the successive registry-worldviews/dimensions in shallow limited-mentation-capacity denaturing of categorical-imperatives/axioms/registry-teleology as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives undermining the ontological-faith-notion-or-ontological-fideism behind the categorical-imperatives/axioms/registry-teleology as for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Such a dynamic cumulative remnant-and-co-opting premeaningfulness-as-psyche-of-existential-stake construct arises, as of the cumulative succession of prior ontologically-compromised-mediating consciousnesses covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification with respect to the specific presence institutionalisation consciousness reference-of-thought at its uninstitutionalised-threshold. That is, as of ⟨impulsive—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification of base-institutionalisation warped-consciousness reference-of-thought at its uninstitutionalised-threshold; or ⟨impulsive/tendentious—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification of universalisation preclusive-consciousness reference-of-thought at its uninstitutionalised-threshold; or ⟨impulsive/tendentious/qualifying—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification of positivism/rational-empiricism occlusive-consciousness reference-of-thought at its uninstitutionalised-threshold; or prospectively, ⟨impulsive/tendentious/qualifying/categorising—ontologically-compromised-mediating⟩-covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification of deprocripticism protensive-consciousness reference-of-thought at its uninstitutionalised-threshold. This covert-shallow-limited-

mentation-capacity-as-uninstitutionalized-threshold-denaturing-as-of-circular-complexification
 of presence institutionalisation totalising/circumscribing/delineating reference-of-thought-
 devolving-as-of-instantiative-context arises because the institutionalisation process is
 inherently a second-natured construct that is cross-generationally constrained by percolation-
 channelling as of ontological-primemovers-totalitative-framework on the social-construct and
 internalised as of its overall middle to long term social positive-opportunism arising from
 social universal-transparency but doesn't necessarily speak of human absolute solipsistic—
 first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity adherence as of full 'prelogism-as-of-conviction commitment
 of reference-of-thought' when it comes to social-stake-contention-or-confliction where there
 is lack of social universal-transparency, giving room for human shallow-limited-mentation-
 capacity as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-
 of-existential-unthought at uninstitutionalised-thresholds; such that at the uninstitutionalised-
 threshold of presence institutionalisation reference-of-thought of meaningfulness-and-
 teleology, the disposition to 'madeupness/bottomline of reference-of-thought' is elicited as of
 covert-shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing-as-of-
 circular-complexification undermining ontological-performance. In other words, the
 institutionalisation process as of transcendence is achieved by undermining-and-overcoming
 the 'madeupness/bottomline of reference-of-thought beyond-the-consciousness-awareness-
 teleology-in-existential-extirpation-as-of-existential-unthought disposition for covert-
 shallow-limited-mentation-capacity-as-uninstitutionalized-threshold-denaturing-as-of-circular-
 complexification' of the prior registry-worldview's/dimension's
 totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-
 context at its uninstitutionalised-threshold as of cross-generational psychoanalytic-
 unshackling for the prospective registry-worldview's/dimension's

totalising/circumscribing/delineating reference-of-thought-devolving. However, ‘madeupness/bottomline of reference-of-thought beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought disposition in covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification’ is bound to arise anew at the prospective institutionalisation reference-of-thought uninstitutionalised-threshold as of prior relative-ontological-incompleteness-of-reference-of-thought, thus requiring again prospective institutionalisation as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating conflatedness inducing social universal-transparency as of a new prospective institutionalisation reference-of-thought to further undermine-and-overcome the ‘madeupness/bottomline of reference-of-thought beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought disposition for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing-as-of-circular-complexification’ with respect social-stake-contention-or-confliction. The reason why social universal-transparency has the ‘power’ for prospective institutionalisation in superseding uninstitutionalised-threshold lies in the fact that the ‘succession of premeaningfulness-as-psyche-of-existential-stake constructs’ idiosyncrasy as of human thrownness in existence that allowed for prior institutionalisations are inherently predicated on their successive social universal-transparency such that even at presence uninstitutionalised-threshold/uninstitutionalised-threshold, involving denaturing of categorical-imperatives/axioms/registry-teleology as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives thus failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, the supposedly implied assumption though false is one of social universal-transparency as all uninstitutionalised-thresholds-or-uninstitutionalised-thresholds-are-

overtly-unassuming-and-rather-parasitic-or-coopting-of-institutionalisation-in-false-representation-as-institutionalisation such that prospective social universal-transparency elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold in its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms-as-of-axiomatic-construct of ‘neuterising as of totalising/circumscribing/delineating reference-of-thought-devolving’ whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, and so elucidated from the ontological-normalcy/ontological-completeness-of-reference-of-thought perspective of deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of meaningfulness-and-teleology as of notional-deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising—referentialism, in lieu of 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 consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of neuterising, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of conflatedness or ontological-destructuring-constitutedness. Basically, the construal/conceptualisation of human totalising–thrownness-in-existence/I-exist-therefore-existence-is-transcendental-

enabling/existence-potency-to-my-subpotency/hyperbole-of-temporal-to-intemporal-
 ontological-performance has always involved a disparateness-of-ontologically-construed-
 social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-
 enabling/existence-potency abstraction of prospective Being and meaningfulness-and-
 teleology 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 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/ontological-completeness-of-reference-of-thought perspective, the
 overall social Being and meaningfulness-and-teleology transcendently-enabled-
 institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-
 objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism 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 implications as well as perversion-and-derived-perversion-
 of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-
 intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology of temporal
 projections as of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’, all

occurring as of the conjoined dynamism of conflatedness and distractive-alignment-to-reference-of-thought. This overall disparateness-of-ontologically-construed-social-reality dynamism is reflected in ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ as of their neuterising: wherein recurrent-utter-uninstitutionalisation has the deepest reference-of-thought/structural/paradigmatic as ‘impulsive—ontologically-compromised-mediating,-as-of-its-specific-constitutedness consciousness flawed conceptualisation perspective’ neuterising by its trepidatious-consciousness, while on the other extreme in contrast deprocrypticism rather has a reference-of-thought/structural/paradigmatic deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’ that by its ‘reference-of-thought-devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of totalising/circumscribing/delineating reference-of-thought-devolving, and so without being subject to any neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed as of ontological-aesthetic-tracing, deprocrypticism enables a complete ontology-driven ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’, and so superseding a naïve metaphysics-of-presence affect-driven mented or stigmatic psychology rather as of a shallow perspective and vaguely articulated as of universal import. The idea here with regards to human transcendental-enabling/existence-potency/transcendence-and-sublimity, is that from a creative perspective: the notion of a given neuterising is equinominal/equivalent with a given presencing, and as this speaks of human limited-mentation-capacity prospectively-construed ontologically-flawed implications as of ontological-normalcy/post-

convergence. It is over this neuterising that human transcendental-enabling/existence-potency/transcendence-and-sublimity is achieved from the prospective notional-conflatedness of notional-deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to non-presencing. In other words the historial implications of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology towards ontological-normalcy/post-convergence, ‘it projectively/anticipatorily brought about the successive registry-worldviews/dimensions totalising/circumscribing/delineating reference-of-thought-devolving’ as of their given neuterisation, construed as equinominal/equivalent with their successively given neuterising. From the above insight, transcendental-enabling/existence-potency/transcendence-and-sublimity, is attainable as of deneuterising, construed as equinominal/equivalent with deneuterising—referentialism as the notional-conflatedness of notional-deprocrypticism that produces the ontologically-veridical ontological-aesthetic-tracing. Ultimately, this sociohistorial disparateness-of-ontologically-construed-social-reality dynamism comes down to the limited/incomplete association of human ‘invention’ of organic-knowledge with the reflection of ‘this organic-knowledge underlying mental-disposition as of Being-development/ontological-framework-expansion rather defectively as of mechanic-knowledge construal in existential instantiations’, inducing prospective neuterising. This disparateness is increasingly closed-down along the institutionalisation process from recurrent-utter-uninstitutionalisation to positivism–procrypticism, with the underlying tenet for achieving futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as preempting-of-disjointedness-as-of-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 in existential instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional conflatedness reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence wherein across the successive registry-worldviews/dimensions a notional-deprocrypticism insight makes obvious that it is increasing ontological-normalcy/post-convergence by increasing prospective relative-ontological-completeness-of-reference-of-thought that underlies reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology as a wholly internal process of conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-meaningfulness-and-teleology and the latter in relative shortness-of-register-of-meaningfulness-and-teleology/distractiveness’ that occurs at the individuation-level and is reflected in the registry-worldview/dimension-level by the concatenation of institutionalisation inextricably with uninstitutionalised-threshold as the former is in longness and the latter in shortness/distractiveness to the former. This conceptualisation of candidity/candour-capacity associated with deprocrypticism with regards to ‘ontological-dementation/dialectical-dementation stranding dialectics implications for reference-of-thought transcendence’ is in effect a ‘more profound-and-comprehensive notion of différance construed rather with respect to the defining reference-of-thought of meaningfulness-and-teleology as of prospective relative-ontological-completeness-of-reference-of-thought’ and can be qualified as ‘futural différance’ as of its suprastructural nature, and goes beyond the limits of a Derridean perspective of différance as ‘historial différance’ rather articulated from ‘presencing-as-prospective-relative-ontological-completeness-of-reference-of-thought

construing of past-as-prior-relative-ontological-incompleteness-of-reference-of-thought in ad-
 hoc reassessing of meaningfulness-and-teleology of presencing-as-prospective as from its
 very own reference-of-thought in grasping alterations of meaningfulness-and-teleology going
 back from the past but not to the point of putting into question the presencing-as-prospective
 overall reference-of-thought in prospective transcendence'; such that the transcendence
 implications of 'historial différance' is rather obscure as beyond-the-consciousness-
 awareness-teleology-in-existential-extirpation-as-of-existential-unthought though ancillary as
 to the possibility of eventual cumulating of 'historial différance' realterations of
 meaningfulness-and-teleology enabling the beyond-the-consciousness-awareness possibility
 of subsequent presencing-as-prospective reference-of-thought transcendence. Whereas such
 candidity/candour-capacity conceptualisation associated with deprocrypticism future
 perspective 'futural différance construed suprastructurally as being fully aware of reference-
 of-thought-of-meaningfulness-and-teleology prospective transcendental implications as of the
 affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of prospective relative-ontological-completeness-
 of-reference-of-thought is articulated as from our presencing-as-prior-relative-ontological-
 incompleteness-of-reference-of-thought but now rather contemplating of its defined
 reference-of-thought as construed from the future-as-prospective-relative-ontological-
 completeness-of-reference-of-thought placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology' thus undermining presencing-
 as-prior defined reference-of-thought at its uninstitutionalised-threshold and highlighting as
 of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context that
 the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-
 denatured-and-dementing-narratives of presencing-as-prior defined categorical-

imperatives/axioms/registry-teleology imply it is not-upholding/failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, and hence is construed prospectively as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, as of the trace of ‘institutionalised-as-dialectically-thinking—and—uninstitutionalised-as-dementing meaningfulness-and-teleology’ of presencing-as-prior defined reference-of-thought; and so as the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure backdrop for presencing-as-prior defined reference-of-thought transcendence into future-as-prospective defined reference-of-thought as of ontological-dementation/dialectical-dementation stranding dialectics. In other words, such a ‘futural différance’ is predicated on what is implied by conflatedness as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm that structurally/paradigmatically makes the future-as-prospective-relative-ontological-completeness-of-reference-of-thought the whole grounding for meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-construct-of-meaningfulness-and-teleology the closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought incrementalism-in-relative-ontological-incompleteness dispositions of presencing-as-prior perversion-and-derived-perversion-of-reference-of-thought. A candidity/candour-capacity deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of ‘futural différance’ is one that structurally/paradigmatically factors in the defining human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-

dispositions—existentialism-form-factor with respect to meaningfulness-and-teleology, and thus grasp as of knowledge notionalisation that any implied meaningfulness-and-teleology should be construed by conflatedness projective-totalitative—implications as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-meaningfulness-and-teleology and the latter in relative shortness-of-register-of-meaningfulness-and-teleology/distractiveness’ in order to better skew for intemporality as ontology. So a futural *différance* necessarily projects structurally/paradigmatically conflatedness projective-totalitative—implications as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection with the former in relative longness-of-register-of-meaningfulness-and-teleology and the latter in relative shortness-of-register-of-meaningfulness-and-teleology/distractiveness’ as to imply the ontologically-veridical construal of human relations meaningfulness-and-teleology is as of prospective second-natured institutionalisation ensuring relative longness; implied as of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity 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 averaging-of-thought in social-aggregation-enabling rather than the transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency thus undermining the more decisive element of futural *différance*

as based on ontological-faith-notion-or-ontological-fideism driven organic-knowledge as setting up the successive registry-worldviews/dimensions institutionalisations reference-of-thought in their respective all-pervasiveness of transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism axiomatic-construct of meaningfulness-and-teleology ‘superseding successive defining human finitudes as uninstitutionalised-thresholds/uninstitutionalised-thresholds towards attaining successive prospective relative-ontological-completeness-of-reference-of-thought as institutionalisations’. Such a construal of futural *différance* structurally/paradigmatically answers the Heideggerian *techne* concern as construed by this author of humankind thrown in the midst of the technical as utility while without ‘matching notional philosophically developed mindset/reference-of-thought for a coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-or-ontological-fideism enabling that technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first place and prospectively’. But rather related to as of transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic marked by incoherence of contemplative mindset/reference-of-thought development in the midst of the technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-Being-as-of-unexpanded-ontological-framework; and so as reflected by conflatedness projective-totalitative—implications as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection’. Consider a metaphysics-of-absence elucidation with regards to say a remote/isolated non-positivistic animist/base-institutionalisation society for instance which by some token has sustainable-and-learned access to basic but greatly enhancing productive techniques from travellers of a positivistic culture but without a substantial corresponding

organisational and institutional diffusion associated with such greatly enhancing productive techniques due to the very brief nature of the encounter or disconnected/incoherent/perfunctory/chaotic nature of their relations, this will 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 are inextricable and critical across the institutionalisation process including our positivism–procrysticism registry-worldview/dimension. Inevitably the disparity of being thrown in the midst of technical development associated with 'the underdevelopment of Being construed herein as of individuation-level and registry-worldview/dimension-level disjointedness-as-of-reference-of-thought with respect to our positivism–procrysticism registry-worldview/dimension' is by itself a structural/paradigmatic basis for human vices-and-impediments whether at a micro-level interactional or macro-level social and political paradigm basis, notwithstanding our inclination for totalising–self-referencing-syncretising/circularity/interiorising/akrasitic-drag 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 extirpation paradigm as of constitutedness, rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm as of conflatedness as enabling and upholding the institutionalisation process. Without the development of Being à la Heideggerian imagination the institutionalisation process itself

comes to a halt as of failing of Being transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as implied by ontological-faith-notion-or-ontological-fideism driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires the transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism of Being’ as of rulemaking-over-non-rules to attain base-institutionalisation–ununiversalisation, which requires the same as of universalisation-directed-rulemaking-over-non-rules to attain universalisation–non-positivism/medievalism, which requires the same as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules to attain positivism–procrypticism, and which prospectively requires the same as of pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules to attain deprocrypticism! The notion of reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology as being a wholly internal process of conflatedness, highlighting ‘the concatenation of intemporal-projection inextricably with derived-denaturing-deprojections-in-distractiveness-of-intemporal-projection, with the former in relative longness-of-register-of-meaningfulness-and-teleology and the latter in relative shortness-of-register-of-meaningfulness-and-teleology/distractiveness’, implied with regards to Being underdevelopment across the successive registry-worldviews/dimensions also speaks to how intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency behind the institutionalisation process can and is often usurped by erudite establishments by a nombrilistic elicitation of temporal mental-dispositions as to the commonsense/social-aggregation-enabling of a given registry-worldview/dimension as a denaturing 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/existence-potency of the institutionalisation process. The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency is only the panache of the technical as of the sciences and that there is no need for Being-development/ontological-framework-expansion 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications’ rather than moving ahead of human blithe and their platitudes, and construing the real possibility of human emancipation as of a prospective opened-construct-of-meaningfulness-and-teleology; as the masses-defined-as-non-specialists can effectively be ‘tolerated’ to be ignorant as of the focussing possibility of human limited-mentation-capacity but that which is duty bound to a human Being-development/ontological-framework-expansion domain/specialism beyond-just-an-institutional-construct-but-existentially is morally-and-intellectually bound to spearhead the effective development of that Being domain/specialism and not be involved in dithering, and so as of an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm.) Hence prelogism at worst implies an ad hoc problem of defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, while

postlogism implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion-of-reference-of-thought, that is inherently in circularity/recurrence/repetition/repeatability thus requires ontological-reconstituting. Postlogism is thus an expansive construct developing into conjugated-postlogism associated with endemising/enculturationg social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought perversion-and-derived-perversion-of-reference-of-thought as mental-dispositions finalities/determinations inducing disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness associated with procrypticism.

Prelogism can be compared to the defect arising using a ‘correct measuring-instrument/apriorising/intelligibilitysetup’ (appropriateness-of-reference-of-thought-as-of-conflatedness) to ‘measure/aposteriorise/intelligise/logicise’ (to derive meaningfulness-and-teleology) but ‘using the apriorising/intelligibilitysetup/measuringinstrument/axiomatising wrongly’ (wrong logical-processing-or-logical-implication) which specifically speaks of the possibility of reusing the ‘same correct measuring-instrument/apriorising/intelligibilitysetup’ (same appropriateness-of-reference-of-thought-as-of-conflatedness) despite the specific measuring/aposteriorising/intelligising/measuring/logicising defect (specific wrong logical-processing-or-logical-implication), to ‘measure/aposteriorise/intelligise/logicise’ (to derive meaningfulness-and-teleology). While postlogism is akin to the ‘defect of the apriorising/intelligibilitysetup/measuringinstrument/axiomatising itself’ (perversion-of-reference-of-thought) besides the ‘specific act of measuring’ (logical-processing-or-logical-implication) in deriving ‘purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose’ (meaningfulness-and-teleology) that speaks to a fundamental flaw that is bound to circularly/repetitively/recurrently give ‘erroneous purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-

purpose’ (defective-meaningfulness-and-teleology), thus speaking of a ‘fundamental apriorising/intelligibilitysetup/measuringinstrument/axiomatising defect in deriving purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose’ [as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect in deriving-meaningfulness-and-teleology, thus divulging a ‘reference-of-thought existentialism construct defect’ that is comprehensively rearticulated all across the ‘reference-of-thought existentialism construct’ i.e., construed variously as of the registry-worldview/dimension (meaningfulness ‘implied specific teleological differentiation/scission/variance/disambiguation’ based on ontological-completeness-of-reference-of-thought), 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-duedness/profile/presumptuousness/assumptions/value-reference/teleology).] This elucidation of postlogism in comparison with the implications of a defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising provides a comprehensive insight about the underlying perversion-of-reference-of-thought associated with postlogism-as-of-non-conviction and its social derivation as conjugated-postlogism/dementing-integration as of ontological-incompleteness-of-reference-of-thought. That apparently minor twitch in the ‘defective measuring-instrument/apriorising/intelligibilitysetup’ (perversion-of-reference-of-thought) is ‘a covert negative vista’ that wrongly undermines/dismantles ‘inherent/preceding intrinsic-reality/ontological-veridicality

‘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 imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-
 reference-of-thought as depth-of-thought’), and so because the perversion-of-reference-of-
 thought is existentially being related to as if it is of appropriateness-of-reference-of-thought-
 as-of-conflatedness with all the derived corresponding implications with respect to perverted
 representation of meaningfulness as well as degraded/dementing-teleological-differentiation
 implications, given that all the ‘apriorising–reference-of-thought-elements/apriorising–
 registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context)’ which are implied—logical-dueness-or-scape/profile-or-
 stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology
 falsely/deceptively induced by the perversion-of-reference-of-thought (defect of the
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising itself) lead to a first-order
 faulty-mentation-procedure-deception-or-urge as perversion-and-derived-perversion-of-
 reference-of-thought (inappropriateness of the defective
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising and the derived uses) and
 which subsequent implications then go on to induce a second-order level wrongly implied
 deception of logical-processing-or-logical-implication of infinite deception possibilities
 with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication’
 on the false basis of the perversion-and-derived-perversion-of-reference-of-thought (infinite
 possibilities of errors arising measuring/aposteriorising/intelligising/measuring/logicising
 with a defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising and the
 derived uses) for producing ‘meaningfulness-and-teleology’ (purposeful measurements-as-of-

aposteriorising/intelligising/measuring/logicising-purpose) based on the perversion-and-derived-perversion-of-reference-of-thought (defect of the apriorising/intelligibilitysetup/measuringinstrument/axiomatising itself and its derived uses). Just as fundamentally not resolving the defect of a apriorising/intelligibilitysetup/measuringinstrument/axiomatising induces systematically a circularity/recurrence/repetition/repeatability of ‘erroneous purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose’ in the overall enterprise that the measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose are put to (say architectural for instance) and so ‘reflected as dementing/unsoundness-or-inauthenticity-of-reference-of-thought’ in relation to ‘appropriate purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose’ reflected as dialectically-thinking/soundness-or-authenticity-of-reference-of-thought, likewise perversion-of-reference-of-thought related to as being of appropriateness-of-reference-of-thought-as-of-conflatedness wrongly undermines/dismantles the ‘existential meaningfulness-and-teleology’ implied by ‘inherent/preceding intrinsic-reality/ontological-veridicality ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’), and such perversion-of-reference-of-thought is ‘reflected as dementing/unsoundness-or-inauthenticity-of-reference-of-thought’ in relation to veridical ‘existential meaningfulness-and-teleology’ reflected as dialectically-thinking/soundness-or-authenticity-of-reference-of-thought. The critical importance of highlighting ‘inherent/preceding intrinsic-reality/ontological-veridicality’ here as ‘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 imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality' (from the perspective of the 'dialectically-thinking-
 reference-of-thought as depth-of-thought') has to do with the fact that the language (say
 technical terminology for architecture) for construing meaningfulness-and-teleology
 (purposeful architectural measurements-as-of-
 aposteriorising/intelligising/measuring/logicising-purpose) is equally available to both the
 appropriateness-of-reference-of-thought-as-of-conflatedness (correct measuring-
 instrument/apriorising/intelligibilitysetup) and the perversion-of-reference-of-thought
 (defective measuring-instrument/apriorising/intelligibilitysetup) for expression as logical-
 processing-or-logical-implication (measuring) due to the 'covert negative vista' of the
 perversion-of-reference-of-thought as well as derived-perversion-of-reference-of-thought
 (derived relation to the defective
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as correct measuring-
 instrument/apriorising/intelligibilitysetup). Thus technically speaking all elocution associated
 with the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose (perversion-
 and-derived-perversion-of-reference-of-thought), as meaningfulness-and-teleology is
 structurally dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-
 caricaturing, from a ontological-normalcy/post-convergence perspective. The implication
 being that structurally reference-of-thought (as axiomatic-construct) in effect protracts into
 meaningfulness-and-teleology with appropriateness-of-reference-of-thought-as-of-
 conflatedness structurally/paradigmatically implying 'appropriate meaningfulness-and-
 teleology of reference', perversion-of-reference-of-thought structurally/paradigmatically
 implying 'perverted meaningfulness-and-teleology of reference' and derived-perversion-of-

reference-of-thought structurally/paradigmatically implying ‘derived-perverted meaningfulness-and-teleology of reference’. (Hence the circular-pervasiveness reflex by which a registry-worldview always resets its meaningfulness-and-teleology as neuter/conviction/dialectically-thinking and so even at the point of its underlying demonstrated incompleteness-of-reference-of-thought behind its perversion-and-derived-perversion-of-reference-of-thought is nothing but ‘a flawed totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag exercise’, and revealed so by the prospective/transcending/superseding registry-worldview.) This technically highlights two issues, the inherent perversion-of-reference-of-thought and the registry-worldview/dimension ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, that induces a derived-perversion-of-reference-of-thought; in the sense that while an ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as the non-positivistic/medieval mindset/reference-of-thought will certainly be enabling for a non-positivistic/medieval type of perversion-of-reference-of-thought like notions-and-accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability (as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’) in a non-positivistic/medieval social-setup, a positivistic mindset/reference-of-thought prospective relative-ontological-completeness-of-reference-of-thought makes it impossible by its ‘rational-empiricism/positivising totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) reference-of-thought’, likewise a mindset/reference-of-thought of procrypticism/disjointedness-as-of-reference-of-

thought is all too ready to endemise/enculturate the possibility of psychopathy and social psychopathy arising in circularity/recurrence/repetition/repeatability (as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’) given its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought such that it is a mindset/reference-of-thought of deprocrypticism-or-pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-⟨as conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩ (also referred to as deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising), in pre-emption of procrypticism, so construed by ‘deprocrypticism ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality’, by its totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) of reference-of-thought’ that is effectively the structural/paradigmatic ontological resolution given its ontological-completeness-of-reference-of-thought. This notion of human growing/developing prospective relative-ontological-completeness-of-reference-of-thought as of reducing-epistemic-abnormalcy from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as successive 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–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, can effectively be construed as a maximalising-recomposuring-for-

relative-ontological-completeness/transvaluating ‘successive shifting in the curve-of-prospective-relative-ontological-completeness-of-reference-of-thought of human meaningfulness-and-teleology’ (rather than a naïve construal based on incrementalism-in-relative-ontological-incompleteness as successive additions which will wrongly imply an improvement along the same ‘curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought of human meaningfulness-and-teleology’) wherein going by the apriorising/intelligibilitysetup/measuringinstrument/axiomatising as reference-of-thought comparison, the implication is one of successive ‘transformative measuring-instruments/apriorising/intelligibilitysetup’ (successive transformative references-of-thought) undertaking respectively the measuring/aposteriorising/intelligising/measuring/logicising (as logical-processing-or-logical-implication) of the same inherent existential-reality but with ‘respective dramatic changes in the measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose’ (as dramatic changes in meaningfulness-and-teleology from the successive registry-worldviews/dimensions references-of-thought), together with an underlying recurrent postlogism-as-of-non-conviction issue with the successive registry-worldviews/dimensions references-of-thought as of their prospective relative-ontological-completeness-of-reference-of-thought (due to ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’); highlighting the notion of defectiveness in successive transformative measuring-instruments/apriorising/intelligibilitysetup/measuringinstrument/axiomatising as corresponding to perversion-and-derived-perversion-of-reference-of-thought /postlogism-and-conjugated-postlogism as of prospective relative-ontological-completeness-of-reference-of-thought. Consider for instance (with regards to human growing/developing prospective relative-ontological-completeness-reference-of-thought), the transformation of

meaningfulness-and-teleology associated with astronomical instruments, as objects for religious calculations such as astrolabes to the development of telescopes today rather for advanced astronomical science mirroring a corresponding human totalising–renewing–realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as of the successive institutionalisations. [This explains the peculiar mimetised-dementing placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology we’ll construe for instance of a non-positivistic/medieval mindset/reference-of-thought that doesn’t register positivistic meaningfulness reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of priorly unsoundness-or-inauthenticity-of-reference-of-thought/dementing by its positivism–procrypticism reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-(as of relative constitutedness towards relative conflation) construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-(as of relative constitutedness towards relative conflation) virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-reference-of-thought with respect to a non-positivistic/medieval worldview, we can garner an insight of dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing of the postlogism-and-conjugated-postlogism in a non-positivistic/medieval setup, wherein faced with arguments of the sort who is the sorcerer, how are they using their sorcery, etc.,

speaking of the non-positivistic/medieval ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (given that sorcery doesn't exist, going by the insight of positivistic prospective relative-ontological-completeness-of-reference-of-thought whereas the non-positivistic/medieval registry-worldview/dimension is ridden with a whole complexity of dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing construct of notions-and-accusations-of-sorcery meaningfulness-and-teleology as its paradigm of circularity/recurrence/repetition/repeatability (perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality). This insight can equally be drawn prospectively in our positivism–procrysticism registry-worldview/dimension faced with its postlogism-as-of-non-conviction like psychopathy and social psychopathy. This speaks of the very nature of all hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing with regards to the limits of an institutionalisation (whether base-institutionalisation, universalisation and positivism eliciting respectively the uninstitutionalised-thresholds of ununiversalisation, non-positivism/medievalism and procrysticism) across all the institutionalisation process wherein the prior/transcended/superseded registry-worldview's/dimension's reference-of-thought in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (as metaphysics-of-presence: illusion-of-the-present/present-consciousness/mirage) is representing itself as 'dialectically-thinking and dialectically/contendingly in-phase' whereas from the prospective institutionalisation registry-worldview's/dimension's reference-of-thought, as of the ontological-normalcy/post-convergence perspective, it is 'dialectically-dementing and dialectically/contendingly out-of-phase'. The reason for the ontologically defective totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is

that all registry-worldviews/dimensions reference-of-thought ‘tend to convention’ and in so doing close the ‘existential frame-of-ontology/meaningfulness (which is the transcendental-enabler/existence-potency)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been 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—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination expansion of ontological-depth as increasing ontological-completeness-of-reference-of-thought (or reducing ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought). Existential closure of meaningfulness as conventioning induces psychically a registry-worldview/dimension ‘exclusive representing’ of itself as as ‘candored and straight’ with respect to meaningfulness-and-teleology whereas its transcending/superseding by the prospective registry-worldview/dimension exposes psychically that it is rather ‘decandored and oblongated’ with respect to more profound prospective/transcending/superseding meaningfulness-and-teleology. A further example will be say ‘the God of plane’ type of articulation wherein such a base-institutionalisation as of animistic social-setup which is not positivistic (not the case of non-positivistic as medieval) is psychically ‘candored and straight’ with itself in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (its metaphysics-of-presence) and goes on articulating meaningfulness-and-teleology even in the new existential

transcendental/superseding contextualisation in terms-as-of-axiomatic-construct of the doubly-prior/transcended/superseded base-institutionalisation/animistic registry-worldview/dimension. Given such a state of totalising–self-referencing-syncretising, the notion of generating meaningfulness-and-teleology from the ontological-normalcy/post-convergence perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposure, and so by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. While excluding any exercise of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity since the latter is only appropriate in the instance of prospective relative-ontological-completeness-of-reference-of-thought; as the base-institutionalisation (animistic) prior relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought puts into question the very first and absolute apriorising/intelligibilitysetup/measuringinstrument/axiomatising of meaningfulness-and-teleology (‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality construed as of increasing human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in the apriorising/axiomatising of ontological/meaningfulness-and-teleology construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s implied as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect. Equally we can imagine that making a positivistic argument in the midst of a non-positivistic/medieval

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 dialectically-dementing decenter) to the positivistic world (as dialectically-thinking center). Likewise such a suprastructural articulation of our positivism–procrysticism relationship to its postlogism that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing, though our mental-reflex will be a traditional sense of meaning and living as perfect, as well. However, to the extent that it is ‘not such totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal/shortness-of-register-of-meaningfulness-and-teleology inclinations’ that drove human institutionalisations and resolved uninstitutionalised-thresholds from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrysticism (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of-meaningfulness-and-teleology) extirpation 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 ‘transversal confliction’ resolved intemporally by prospective ontological-primemovers-totalitative-framework and second-naturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a prior/transcended/superseded reference-of-thought and a prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is

no temporal-intemporality' and pretences of inevitability of human progress without need for intemporal projection are falsehoods 'arising as temporal/shortness-of-register-of-meaningfulness-and-teleology distraction' with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of-meaningfulness-and-teleology projections.). Critically, the notion of transcendence and transcendental-enabler/existence-potency associated with intemporality and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework 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 is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied) but is a central heuristic drive in defining and structuring meaningfulness-and-teleology in all prior registry-worldviews as well however relatively inefficient; given that with corresponding shallow to limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, as institutionalising ontological-primemovers-totalitative-framework successively induce more and more profound 'mimetic-echoness to ontological-normalcy/post-convergence' as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency. (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 of meaningfulness-and-teleology going by their limited-mentation-capacity-(as of relative

constitutedness towards relative conflation)). Transcendence and transcendental-enabling/existence-potency 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–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination implies more and more profound reconstruals/reconceptualisations (totalising–renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence. As knowledge conception as contrasted to sovereign conception, ‘transcendence and transcendental-enabling/existence-potency 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-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency. 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/existence-potency), with respect to transcendental-enabling/existence-potency construals/conceptualisations only as of existence-in-its-mimetic-echoiness as inclusive of the human condition, i.e., human existential sovereign choices of meaningfulness-and-teleology as ontological construals ‘not in terms of the inherent intrinsic-reality/ontological-veridicality of the meaningfulness-and-teleology itself’ but ‘rather as of the veracity/ontological-pertinence of the reality of the human sovereign choices as of themselves as humans value

them independent of their inherent intrinsic-reality/ontological-veridicality as ontologically
 construing the reality of human condition', and so with respect to historicity, 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 equivalency, and further because the transcendental-
 enabler/existence-potency 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-in-existential-extirpation-as-of-existential-unthought to
 stifle the possibility of intrinsic-reality/ontology of the social, construed as
 ontology/ontological-veridicality transcendental-enabling/existence-potency 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/existence-potency 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)
 to prospective transcendence 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/existence-potency as second-naturing institutionalisation percolation to elicit the
 necessary positive-opportunism for prospective institutionalisation as skewing

('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) 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/existence-potency) necessarily carries a 'cynicism-of-grandeur-as-of-effective-intemporal-solipsistic-commitment' to deal with the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (and so as of 'circular-complexification'/perpetual-reinstitutionalisation as a result of the same human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions across all the successive institutionalisation process registry-worldviews/dimensions). In the bigger scheme of things, as of the 'deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocrypticism deneuterising—referentialism' reflected by metaphysics-of-absence in the conception of meaningfulness-and-teleology ontological-performance as of the transcendental implications of the institutionalisation process 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 the institutionalisation process in the first place; with the 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its conventioning limits as being the absolute ontological determinant of meaningfulness-and-teleology ontological-performance, and that meaningfulness-and-teleology as of relative pure ontology superseding it is paradoxically construed as ontologically-impertinent. This is relevant with regards to the ‘intellectual projection’ choices made as of their transformative implications on society; wherein such highly unconventional thinkers like Diderot of more dramatic social transformation implications are actually less appreciated as of the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of their epochal society conventioning limits naively construed by mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology ontological-performance, over similar thinkers whose thought are more forthcoming towards such societal conventioning limits. As of relevance to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought with regards to our positivism–procrypticism, such a phenomenological transcendental-point-of-departure handle reflected by metaphysics-of-absence for the conception of meaningfulness-and-teleology

ontological-performance is necessarily ‘suspicious’ of our presence society ‘conventioning-limits’ in its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought naively construed totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex as the absolute ontological determinant of meaningfulness-and-teleology ontological-performance, with regards to its capacity of appreciating prospective relatively profound pure-ontology as herein implied that paradigmatically/structurally supposedly supersedes our positivism–procrypticism registry-worldview’s/dimension’s institutionalisation reference-of-thought. This explains why fundamentally most human transcendental ideas of progress have been outlier ideas which ‘proponents ultimate purpose (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought)’ weren’t fundamentally a ‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework with subsequent corresponding formalisation and second-naturing. 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–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor that ‘human knowledge is necessarily a second-naturing construction’ and not an ‘intemporal disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of-meaningfulness-and-teleology, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the 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 hollow-staging-and-performance or apriorising/intelligibilitysetup-caricaturing. Thus human knowledge is a dynamic second-natured construct in upholding-and-vouching for the intemporal while pre-empting of the temporal, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. [The notion of ‘beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’ as used herein goes beyond the notions of ‘consciously’ or ‘unconsciously’ as we normally understand them, in the sense that ‘beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’ speaks of the mental state as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing by its ontological-incompleteness-of-reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (also referred to as ‘uninstitutionalised-threshold’) where the mental-disposition/mindset/reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought implies ‘conscious’ and/or ‘unconscious’ as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a

conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn't enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, then they are effectively relatively conscious with respect to their action as a dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. Of course, where supposed someone from a positivistic social-setup found themselves in such a non-positivistic social-setup and equally proffered such an accusation of sorcery, then their conscious immorality is fully engaged as being in full-conscious-capacity with respect to their deception going by their positivistic prospective relative-ontological-completeness-of-reference-of-thought that supersedes superstitions including notions-and-accusations-of-sorcery. By extension, psychopathic/postlogical induced deception can only be construed as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as when eliciting ignorance (as of 'lack of constraining social universal-transparency of the psychopath's mental-disposition of postlogism-(perverted-outcome-sought-precedes-existentially-veridical-logical-dueness)), and while construed as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought 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 ontological-incompleteness-of-reference-of-thought, as it leads to 'lack of constraining social universal-transparency, associated with the

successive uninstitutionalised-threshold states, the notion of ‘human beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments as of ‘defect of logical-processing-or-logical-implication’ or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance is mostly able to arise incidentally ‘within the scope’ of underlying ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of the registry-worldview/dimension uninstitutionalised-threshold; as social universal-transparency is a strong inherent deterrent of human temporality and enabler of human intemporality (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold of such knowledge-as-virtue arises the temporal-dispositions denaturing its categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This nature of ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ as induced beyond-the-consciousness-awareness-teleology-in-

existential-extirpation-as-of-existential-unthought as of registry-worldview/dimension
 uninstitutionalised-threshold explains why fundamentally issues of reference-of-thought
 defect or perversion-of-reference-of-thought point more decisively/fundamentally as to their
 resolution as aetiologisation/ontological-escalation towards the need for ontological-
 completeness-of-reference-of-thought as of the successive registry-worldviews/dimensions
 institutionalisations-over-corresponding-uninstitutionalisation as of base-institutionalisation-
 over-recurrent-utter-uninstitutionalisation, universalisation-over-ununiversalisation,
 positivism-over-non-positivism/medievalism and prospectively deprocrypticism-over-
 procrypticism. Thus structurally/paradigmatically, this is the supratransversality associated
 with intemporality and construed as ‘intemporality-asymmetric-subsumption-of-temporality’
 since it is ‘not equable’ with the narrowness as temporal/shortness-of-register-of-
 meaningfulness-and-teleology in intradimensional construal of meaningfulness-and-teleology
 but projects directly in grasping fundamentally the issue of ontological-incompleteness-of-
 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/structurally/paradigmatically as of aetiologisation/ontological-escalation
 a question of their ontological-incompleteness-of-reference-of-thought as it
 endemises/enculturates such notions as its vices-and-impediments and the same approach
 applies to our state of positivism–procrypticism involving disjointedness-as-of-reference-of-
 thought-as-misappropriated-meaningfulness-and-teleology as it endemises/enculturates
 perversion-of-reference-of-thought of positivistic meaningfulness as vices-and-impediments
 requiring its pre-emption by futural Being-development/ontological-framework-expansion as
 of prospective deprocrypticism institutionalisation.] This effective realism is the requisite
 insight in understanding how supposedly outlier transcendental notions of intemporality in
 successive epochs become dominant notions of human knowledge and institutionalisation by

giving man access to relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency. Further along this rational-realism line of thinking, the fact is paradoxically that as more cuttngly demonstrated with ‘cultural diffusion driven transcendence’, the mechanism of transcendence is not a simplistic transference from a more ontologically-completeness-of-reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence, and 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 syncretising-denial towards the path of its transcendence; as notions and ideas of the prospective reference-of-thought gradually creep over those of the prior reference-of-thought. (This should be distinguish from the case of the transference of ideas where there is a common reference-of-thought, for instance, the-theory-of-relativity and quantum-mechanics are spectacular developments from Newtonian physics but they still share the same common reference-of-thought of positivism/rational-empiricism enabling the new theories to be quickly adopted within the mechanism of the common reference-of-thought in terms-as-of-axiomatic-construct of psychical and institutional orientation). Consider in this regard the case in an animistic social-setup wherein failure to be cured from the traditional healer tempts individuals in that setup as a matter of life and death to approach the newcomers of a positivistic registry-worldview/dimension, and with a successful cure sowing doubts about animistic tradition relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency, and with various other such positivistic outcomes inducing in the middle to long run further syncretising-denial of thought; as explanations for the cure will still be advanced in terms-as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such

explanations of their credible substance until there is critical transference into the new registry-worldview's/dimension's reference-of-thought. Syncretising-denial is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlying the essential contiguity of human mental-disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulations/institutional-recomposures, which may wrongly imply being out of the scope of human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the syncretising-denial mechanism by which outlier transcendental ideas (transcendental in terms-as-of-axiomatic-construct of putting in question the prior totalising/circumscribing/delineating reference-of-thought-devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the 'moulting' intellectual/emancipator, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, 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 conviction before admitting to themselves the possible veracity/ontological-pertinence of the ideas, and so as their very own syncretising-denial which makes it unsurprising that even socially syncretising-denial is a necessary process for the ultimate acceptance of prospective ontological-primemovers-totalitative-framework as this subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-

contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) the prior ontological-primemovers-totalitative-framework. It is hardly the case of just a direct intemporal sense of meaningfulness-and-teleology transference of transcendental notions. The bigger point being that the construal/conceptualisation of transcendental ideas is not necessarily validated by their immediate recognition, a notion the would-be intellectuals/emancipators should be of a 'presencing consummated/forfeiting posture', but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to cross-generational import (prospective-institutionalisation totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposure). 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 cross-generational purposefulness (whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought). This equally explains why in all epochs, however different the nature, there is an inherent temporal mental-disposition abhorrence of transcendental ideas as putting into question the present and present interests (for instance, even the industrial revolution when considered as actually generating material wealth was poorly perceived by many trade guilds).] It is only the 'imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality' (from the perspective of the 'dialectically-thinking-

reference-of-thought as depth-of-thought') that allows for 'an absolute teleological-differentiation/scission/variance/disambiguation of references-of-thought' of what the appropriateness-of-reference-of-thought-as-of-conflatedness (correct measuring-instrument/apriorising/intelligibilitysetup) and the perversion-of-reference-of-thought (defective measuring-instrument/apriorising/intelligibilitysetup) truly are, and the implications thereof with regards to meaningfulness-and-teleology (purposeful architectural measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose). Without the notion 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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality' (from the perspective of the 'dialectically-thinking-reference-of-thought as depth-of-thought') [undertaken as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating], the new logical-processing-or-logical-implication as 'conviction/prelogical re-engaging reflex' (as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) will simply skip the notion of any perversion-of-reference-of-thought and 'prelogism-as-of-conviction re-engaging reflex' (undertaken as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity) inducing a 'wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-

that-remain of-existential-reality'), thus structurally upholding the perversion-of-reference-of-thought associated with postlogism and its derived implications as conjugated-postlogism 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 of the postlogism and conjugated mental-projections implied, involving temporality in denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’, and so to the point that it is upholding postlogism and conjugated-postlogism as socially-functional-and-accordant. On the other hand, intemporality-as-longness-of-register-of-meaningfulness-and-teleology aetiologisation/ontological-escalation, can supersede the above perversion-of-reference-of-thought phenomena as of its derived vices-and-impediments implications, as veridically validated by intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency so-divulged by the ‘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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the prospective ‘dialectically-thinking-reference-of-thought as depth-of-thought’) enabling social universal-transparency-or-understanding-of-ontological-primemovers-totalitative-framework-of-underlying-phenomena superseding grasp of social vices-and-impediments as of the given transcendence-unenabling-uninstitutionalised-threshold in alienation—as inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic, by its psychoanalytic-unshackling/memetic-reordering/institutional-

recomposure or social pivoting/decentering to reconstrue/reconceptualise meaningfulness-and-teleology as of prospective relative-ontological-completeness. The difference between postlogism and prelogism can further be developed as such. Supposed there is a given context where the solution to additions of the ‘purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose’ (meaningfulness-and-teleology) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising as perversion-of-reference-of-thought (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (meaningfulness-and-teleology), A appropriately uses a correct apriorising/intelligibilitysetup/measuringinstrument/axiomatising (appropriateness-of-reference-of-thought-as-of-conflatedness) and find out that the numbers measured and to be added are $5 + 2$ and is trying its best thereafter to resolve the sum but fails in its logical processing/implication-of-act-execution and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums of measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose undertaken (in logical processing/implication-of-act-execution) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted but its logical-processing-or-logical-implication has failed because of A’s incapacity is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose and the correspond sum it is to resolve (by its use of a defective

apriorising/intelligibilitysetup/measuringinstrument/axiomatising as its perversion-of-reference-of-thought) and its 'purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose' (meaningfulness-and-teleology) to be added erroneously imply $6 + 3$ (with respect to the same measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose correctly taken by A as $5 + 2$) then resolved to be 9 as well just as A, fundamentally the idea of re-engaging with B for solutions of additions (in logical processing/implication-of-act-execution) is flawed since B is not committed due to its 'perversion-of-reference-of-thought' to genuinely strive for correct answers (ontological-veridicality), and this speaks of the possibility of B denaturing an infinite number of sums (to the point that it is 'socially-functional-and-accordant', i.e. functionally possible in the social context). Unlike the case with A having to do with A's addition ability but whose reference-of-thought is not perverted, such that A's defect is a 'defect of logical-processing-or-logical-implication' or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance, on the other hand B's defect is an 'ontological/meaningfulness/being-construal/existential defect', i.e., the teleological disposition of B inherently carries the defect (to the point that B can be socially-functional-and-accordant while committing the defect, i.e. where the veridical notion/axiomatic-construct of the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising is not universally transparent as a 'negative covert vista'). Now supposed we are in a social context where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B, in the instance where C is ignorant of B's ontological/meaningfulness/being-construal/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 superseding the intrinsic-reality/ontological-veridicality

transcendental-enabler/existence-potency of normal additionality with such a social-aggregation-enabler situation) as of expediency or affordability (D), opportunism (E), exacerbation (F), social-chainism/social-discomfiture/negative-social-aggregation (B, C - where B's condition is not exposed to it, D, E, F) or temporal-endemisation/temporal-enculturation (B, C - where B's condition is not exposed to it, D, E, F) with B's condition. C - where B's condition is not exposed to it, D, E, F technically speaking have a 'derived-ontological/meaningfulness/being-construal/existential defect' as well, and so to the point that they consciously perceive can be socially-functional-and-accordant to them wherein lack of 'deductive social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena which protects the internal-coherence of meaning for virtue' enables their own 'covert negative vista' however ad hoc [conjugated-postlogism i.e. conjugated-ignorance (C - where B's condition is not exposed to it), conjugated-affordability (D), conjugated-opportunism (E), conjugated-exacerbation (F), and conjugated-social-chainism (B, C - where B's condition is not exposed to it, D, E, F) and conjugated-temporal-enculturation (B, C - where B's condition is not exposed to it, D, E, F)], and cannot therefore be re-engaged logically with (as 'prelogism-as-of-conviction re-engaging reflex') on the basis that they will relay in circularity/recurrence/repetition/repeatability the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising (perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality) defect elicited by B in terms-as-of-axiomatic-construct of B's postlogism-as-of-non-conviction and C, D, E and F ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought that is 'in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-

imperatives/axioms/registry-teleology to enable their conjugated-postlogism, where it is socially-functional-and-accordant to do so. It should be qualified that postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled, endemised and enculturated by the possibility of the phenomena being socially-functional-and-accordant without negative consequences to its agents so long as it is not socially universally transparent, and so eliciting the respective temporality over the intemporality of adhering to proper purposeful measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose (ontologically-veridical meaningfulness-and-teleology). Further more than postlogism and conjugated-postlogism being just passively socially-functional-and-accordant, a more active socially-functional-and-accordant framework is often induced by extrinsic-attribution on the token of eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’. This is highly specific and circumscribe for efficacy-sake from acquired experience (with regards to adult psychopathy or adult postlogism) wherein achieving the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance of postlogism/psychopathy and/or conjugated-postlogism/social-psychopathy involves an insight about how ‘lack of constraining social universal-transparency of perversion-and-derived-perversion-of-reference-of-thought determines how prelogism-as-of-conviction minds will act as of 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-as-of-non-conviction and its protraction into conjugated-postlogism/social-psychopathy, postlogism and conjugated-postlogism is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-

accordance thereafter (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism/psychopathy and conjugated-postlogism/social-psychopathy), and as the mere recurrence of such social conflictions associated with the postlogism/psychopathy and conjugated-postlogism/social-psychopathy characters might ultimately jeopardise the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance (even when other prelogism-as-of-conviction minds do lack a social universal-transparency of the veridical postlogism/psychopathy and conjugated-postlogism/social-psychopathy underlying phenomena of perversion-and-derived-perversion-of-reference-of-thought as perverted-outcome-sought-precedes-existentially-veridical-logical-duedness). In this regard, prelogism-as-of-conviction minds generally adopt a generalising approach for determining 'the overall registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance experiences and recounts with any specific individual' including psychopathic or conjugated-postlogism, and in so doing construe dichotomously the said individual's as adhering or not-adhering to the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance (and so specifically judged rather in various shades of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance), as entails with associating or not associating the said individual in given occasions or in specific given aspects of life depending on such experiences and recounts. With this in mind (based on its dormant childhood development experience), the adult psychopathy personality arising from its growth experience (and correspondingly the protraction into conjugated-postlogism behaviour in this regard), wherein its childhood psychopathy failing the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance induced a shift in behaviour such that in lieu of 'such preposterous acts-and/or-narratives of vicious postlogism-as-of-non-conviction' at childhood, the childhood psychopathy comes to

grasp that ‘acts-and/or-narratives of vicious postlogism-as-of-non-conviction’ as of ‘compensating directed pseudo-virtue acts-and/or-narratives’ will lead to relative social overlooking of the ‘postlogism-as-of-non-conviction vicious acts-and/or-narratives’; and so cultivating its deterministic ontological-primemovers-totalitative-framework faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’. For instance, as highlighted further below where John in a ‘dereifying act’ spills water on a chair, his ‘misconception of meaningfulness-and-virtue’ involving such a mental-disposition of ‘compensating directed pseudo-virtue acts-and/or-narratives’ may be to do some house chore but rather in ‘crude behaviour manner’ that reveals an ad-hoc quest to re-establish the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance with others. The adult psychopathy personality development arising from this fundamental faulty-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of its underlying postlogism-as-of-non-conviction often gets lost enabling its faulty-mentation-procedure-deception at adulthood. By derivation the subsequently induced conjugated-postlogism/social-psychopathy, as of human temporal-dispositions will exploit unconsciously (as ignorance), expediently (as affordability) or consciously (as opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) the lack of such social universal-transparency of the psychopathic/postlogism perversion-of-reference-of-thought, and thus its own derived-perversion-of-reference-of-thought; wherein even in the

case of occasional elucidation of specific postlogism-set-of-narratives-and-acts of the psychopath as being rather of non-conviction and dementing, this does not necessarily transform the mental-dispositions of temporal-dispositions in their conjugation to psychopathic postlogism as conjugated-postlogism since the induced-deception is fundamentally of reference-of-thought-elements/registry-elements (implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), with the conjugated-postlogism interlocutor as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, even when they recognised the specific postlogism-set-of-narratives-and-acts and are rather inclined to contend on the basis of the same flawed and deceptively-induced reference-of-thought-elements/registry-elements (whether unconsciously as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as conjugated-ignorance or by expediency as conjugated-affordability or consciously as conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation, given the ‘lack of constraining social universal-transparency) without reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology to the ontological implications of the appropriate existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reference-of-thought-elements/registry-elements and thus explaining derived-perversion-of-reference-of-thought arises, in addition to the more fundamental issue of ontological-incompleteness-of-reference-of-thought as of prospective procrypticism uninstitutionalisation. In other words, ‘psychopathic/postlogism and social-psychopathic/conjugated-postlogism vicious acts-and/or-narratives’ as of

perversion-and-derived-perversion-of-reference-of-thought take the form of mental ‘misconception of meaningfulness-and-virtue’ that such ‘postlogism-as-of-non-conviction vicious acts-and/or-narratives’ based on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-narratives’ directed to relevant significant others will enable the registry-worldview’s/dimension’s–reference-of-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-as-of-non-conviction vicious acts-and/or-narratives’ as of an association between the ‘postlogism-as-of-non-conviction 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 equivalency but rather involves ‘high-proportionality of overcompensating directed pseudo-virtue acts-and/or-narratives’ relative to ‘specific or given postlogism-as-of-non-conviction vicious acts-and/or-narratives’ in order to enable the postlogism/psychopathic manifestation achieve the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance (with such overcompensation involving sought after overall preceding and subsequent sense of social allegiance with relevant significant others and then corresponding ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ towards relevant significant others, whether relevant individuals and/or relevant social network, as overall ‘social investment’ that should allow its instigated ‘postlogism-as-of-non-conviction vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-deception mental-disposition at adulthood psychopathy is more profound than just an ad hoc trite association between committing a given vicious act and initiating a given limited ‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at childhood psychopathy, since the adult psychopath discovers at

that stage that such triteness of association is relatively inefficient for attaining the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance (but rather requires a more profound association of the 'postlogism-as-of-non-conviction vicious acts-and/or-narratives' and 'compensating directed pseudo-virtue acts-and/or-narratives'). As then during its childhood the 'compensating directed pseudo-virtue acts-and/or-narratives' are relatively universally transparent socially for what these truly are, as rather being associated with its faulty-mentation-procedure-deception mental-disposition of perversion-of-reference-of-thought, 'than just merely or confused with innocent virtue acts-and/or-narratives'; and as 'interlocutors in prelogism-as-of-conviction come to grasp the deliberativeness/consciousness of the artificial and fallacious systematic eliciting of 'compensating directed pseudo-virtue acts-and/or-narratives' as a crude-trite-compensating mechanism for its urge to commit 'postlogism-as-of-non-conviction vicious acts-and/or-narratives' and is thus socially-dysfunctional at childhood. Whereas at adulthood psychopathy the overcompensating involves a surreptitious upending/undermining/blurring of this underlying insight that the 'high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives' is rather as of a personality development derived-from and connected-with such fallacious crude-trite-compensating at childhood; such that it is then adopted and relayed as contending thus wrongly validating its apriorising-reference-of-thought-elements/apriorising-registry-elements of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology (which are actually outside existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) as first-level deception, and thus enabling the infinite possibilities of second-level deception from their logical-processing-or-logical-implication. This underlying postlogism/psychopathic faulty-mentation-procedure-deception mental-disposition and its

protraction in conjugated-postlogism/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing ‘postlogism-as-of-non-conviction vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology (failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence). Further, at the confluence of postlogism/psychopathy and conjugated-postlogism/social-psychopathy with respect to ontologically-veridical meaningfulness-and-teleology arises disjointedness-as-of-reference-of-thought; inherent in temporality and as of postlogism and conjugated-postlogism mental-dispositions (shallowness-of-thought construed as of temporal-extirpatory reasoning as well as incoherent and awkwardly implied universal projections, but which actually speaks of totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag explaining why its ‘universal projection lip-servicing nature or inductive limitation fails the test of a true principle’, basically highlighting a dynamic reference-of-thought relationship with meaningfulness-and-teleology as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality-as-temporality and speaks, more specifically with regards to psychopathic/postlogical meaningfulness-and-teleology, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising wooden-language—of-temporal—mere-

form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the
 registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology in 'toning-triggering/snappings-of-
 impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism
 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 with respect to ontologically-veridical meaningfulness-and-
 teleology 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-
 dementing'), over an intemporal/ontological profoundness-of-thought (as of the 'intemporal
 synopsis-ing-depth-of-meaningfulness-and-teleology/supratransversality as-of-social-context-
 holism-construed-conflatedness' of aetiologisation/ontological-escalation driven by
 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness emphasising categorical-
 imperatives/axioms/registry-teleology as rather about intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence); and
 interestingly such a contrastive insight (of temporal-to-intemporal contrastive-synopsis-ing-
 depths-of-meaningfulness-and-teleology) should be central to an elucidative storied-construct
 of temporal-to-intemporal-dispositions disambiguation. The very 'intemporal synopsis-ing-
 depth-of-meaningfulness-and-teleology' required for 'intemporal mental-projections' or
 'ontological construals' outside institutionalisation framework as enabled by deferential-
 formalisation-transference render them highly susceptible to denaturing in
 uninstitutionalised-threshold framework as with regards to the extended-informality-
 (susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
 meaningfulness-and-teleology) where these face in the same space of temporal-to-intemporal

the registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance thresholds 'temporal-distractively-aligned synopsis-ing-depth-of-meaningfulness-and-teleology'-as-shalldowness-of-thought/subtransversality and with the 'lack of constraining social universal-transparency as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context meaning that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated, and available to postlogical/psychopathic, temporal-dispositions in conjugated-postlogism as well as the intemporal-disposition in conviction. The relative transparency of childhood psychopathy perversion-of-reference-of-thought (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-as-of-non-conviction so long as it can be socially-functional-and-accordant in satisfying its faulty-mentation-procedure-deception-or-urge by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging) is highly revealing of the perverted nature of 'temporal psychopathic/postlogical synopsis-ing-depth-of-meaningfulness-and-teleology', and as it develops into adult psychopathy where social universal-transparency as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context gets lost and its perversion-of-reference-of-thought is related to as appropriateness-of-reference-of-thought-as-of-conflatedness in 'prelogism-as-of-conviction rather than as postlogism-as-of-non-conviction' as the adult psychopath undergoes maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction (further elucidated elsewhere) inducing the further protraction in conjugated-postlogism/social-psychopathy of derived-

perversion-of-reference-of-thought ‘temporal-synopsising-depth-of-meaningfulness-and-teleology’-as-shallowness-of-thought in derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought). This at the institutional-level, a framework as the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) without social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as so reflected by its ontological-incompleteness-of-reference-of-thought (disjointedness-as-of-reference-of-thought) is bound to induce defective/perverted ‘temporal-distractively-aligned synopsising-depth of meaningfulness-and-teleology’ relative to intemporal/ontological and virtue constructs. [Consider the instance of an archetype illustration with respect to say a Socrates or Rousseau individuation ‘intemporal synopsising-depth-of-meaningfulness-and-teleology/supratransversality as-of-social-context-holism-construed-conflatedness’, ‘temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology’-as-shallowness-of-thought/subtransversality in pseudointemporality lip-servicing will within the ontological-incompleteness-of-reference-of-thought of their respective epochs poorly grasp their respective ‘intemporal synopsising-depth-of-meaningfulness-and-teleology/supratransversality as-of-social-context-holism-construed-conflatedness’, 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 nonextirpatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal/longness-of-register-of-meaningfulness-and-teleology over the temporal/shortness-of-register-of-meaningfulness-

and-teleology status quo, and likewise with a Rousseau who isn't advancing a temporal/shortness-of-register-of-meaningfulness-and-teleology interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism; such that the averaging-of-thought in such setups will certainly be rife with distraction of such 'temporal-distractively-aligned synopsis-ing-depth-of-meaningfulness-and-teleology'-as-shallowness-of-thought/subtransversality; wherein a Socrates or Rousseau individuation 'intemporal synopsis-ing-depth-of-meaningfulness-and-teleology' as articulated above will face in the same space of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance thresholds with respect to meaningfulness-and-teleology such 'temporal-distractively-aligned synopsis-ing-depth-of-meaningfulness-and-teleology'-as-shallowness-of-thought/subtransversality as stated above, as the 'lack of constraining social universal-transparency as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context implies that same-terms-of-expressions/seemingly-same-implied-meaningfulness are undisambiguated/undelineated, and available to temporal postlogical/psychopathic synopsis-ing-depth-of-meaningfulness-and-teleology, temporal-dispositions in conjugated-postlogism synopsis-ing-depth-of-meaningfulness-and-teleology as well as intemporal synopsis-ing-depth-of-meaningfulness-and-teleology. Likewise, for instance, it won't be surprising that the 'intemporal synopsis-ing-depth-of-meaningfulness-and-teleology/supratransversality as-of-social-context-holism-construed-conflatedness' of aetiologisation/ontological-escalation as implied in this write-up, in principle, is rather alien as of its purposefulness/ontological-aspiration (notwithstanding the debatableness of veracity/ontological-pertinence as all knowledge constructs must necessarily be opened to) to

many ‘temporal-distractively-aligned synopsising-depth-of-meaningfulness-and-teleology’-as-shallowness-of-thought/subtransversality. This fundamentally arises due to the fact that prospective transcendence arises as ‘an exercise of outward-facing prospective institutionalisation metaphysics-of-absence value-referencing’ relative to a ‘totalising-self-referencing-syncretising inward facing uninstitutionalised-threshold value-referencing’.] Ultimately, loss of social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of ontological-incompleteness-of-reference-of-thought such that mental states with respect to postlogisms and conjugated-postlogisms as of specific registry-worldviews/dimensions reveal the reality of the registry-worldview/dimension ontological-incompleteness-of-reference-of-thought, and more specifically relevant to the phenomenon of psychopathy and social psychopathy it points to disjointedness-as-of-reference-of-thought associated with procrypticism ontological-incompleteness-of-reference-of-thought. It should be noted as well that the notion of overlooking and resetting (as the fact is the conscious manifestation of perversion-and-derived-perversion-of-reference-of-thought doesn’t truly qualify for such a notion of overlooking and resetting since it is of as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect and not defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, more like it can’t be pretended that overlooking the nefarious implications of notions-and-accusations-of-sorcery in a non-positivistic social-setup in some way implies a resetting of non-positivistic/medieval mindsets/reference-of-thought, and it will be more of an intellectual-and-moral dereliction from a positivistic insight) doesn’t cancel the fundamental

temporal mental-dispositions as portrayed above given that intrinsic-reality/ontological-veridicality is a contiguity (superseding–oneness-of-ontology), and the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as displayed by the individuations (speaking not of a defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance) above is of ‘existential perpetuation in circularity/recurrence/repetition/repeatability (as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’); and so as socially-functional-and-accordant, (wherein with respect to ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’, social meaningfulness-and-teleology is downgraded into ‘temporal averaging-of-thought mental-dispositions and projections disposition’ with corresponding degrading of the profoundness/sophistication of reference-of-thought of a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating disposition such that for veracity/ontological-pertinence there is need for teleological-differentiation/scission/variance/disambiguation in construing a ‘supratransversality reference-of-thought of meaningfulness-and-teleology’ as ontological and ‘subtransversality reference-of-thought of meaningfulness-and-teleology’, while with respect to ‘maximal-operating-modality-of-reference-of-thought-as-of-formalisation’ social meaningfulness-and-teleology is deferred to the profoundness/sophistication of reference-of-thought of a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating disposition by its ontological-primemovers-totalitative-framework induced prospective institutionalisation formalisations, percolation-channelling and second-naturing). Thus in

summary ‘existential perpetuation in circularity/recurrence/repetition/repeatability’ (of ‘maximal-as-intemporal-operating-modality-with-respect-to-categorical-imperatives/axioms/registry-teleology-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-inducing-the-prospective-institutionalisation’-and-‘least-and-derived-temporal-operating-modalities-with-respect-to-categorical-imperatives/axioms/registry-teleology-of-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-in-inducing-the-uninstitutionalised-threshold’) defines how and why any ‘institutionalisation-by-uninstitutionalised-threshold limits’ come to be attained and sustained (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism) as it is construed as arising due to the definite/unchangeable reality of ‘human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor intertwined with a given institutionalisation ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (with the latter not-definite/changeable by ‘transcendental institutionalisation/intemporalisation’ by a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating exercise). This is so reflected as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. This explains why the ‘recurrent-utter-uninstitutionalisation’ mindset/reference-of-thought is existentially perpetuating ‘failing/not-upholding-as-of-axiomatic-construct of rulemaking-over-non-rules’ in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-threshold (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-of-recurrent-utter-uninstitutionalisation), the

‘base-institutionalisation–ununiversalisation’ mindset/reference-of-thought is existentially perpetuating ‘failing/not-upholding-as-of-axiomatic-construct of universalisation-directed-rulemaking-over-non-rules’ in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-threshold (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-of-ununiversalisation), the ‘universalisation–non-positivism/medieval’ mindset/reference-of-thought is existentially perpetuating ‘failing/not-upholding-as-of-axiomatic-construct of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-threshold (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-of-non-positivism/medievalism), the ‘positivism–procrpticism’ mindset/reference-of-thought is existentially perpetuating ‘failing/not-upholding-as-of-axiomatic-construct in pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ in circularity/recurrence/repetition/repeatability as-inherently-implied-by-the-uninstitutionalised-threshold (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-of-procrpticism), and the ‘deprocrpticism’ mindset/reference-of-thought will be existentially perpetuating ‘pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ in circularity/recurrence/repetition/repeatability as-inherently-implied-by-its-preempting-of-any-uninstitutionalised-threshold. It should further be noted that the notion of in circularity/recurrence/repetition/repeatability is not about conceptualising in the simplistic sense of any specific effective factual acts of circularity/recurrence/repetition/repeatability-as-of-conflated-construal but rather about a defining defectiveness of registry-worldview reference-of-thought-(reflected-as-

unsoundness-or-inauthenticity-of-reference-of-thought-and-not-logically-contending) construed as ‘circularity/recurrence/repetition/repeatability-as-of-conflated-construal of perversion-and-derived-perversion-of-reference-of-thought’ inherently-implied (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-of-the-uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) given the registry-worldview/dimension-level of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought. So basically, circularity/recurrence/repetition/repeatability-as-of-conflated-construal is about the ‘circularity of recurrent-utter-uninstitutionalisation-⟨reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought-and-not-logically-contending⟩ in need for base-institutionalisation-⟨reflected-as-soundness-or-authenticity-of-reference-of-thought-and-logically-contending⟩’, the ‘circularity of ununiversalisation-⟨reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought-and-not-logically-contending⟩ in need for universalisation-⟨reflected-as-soundness-or-authenticity-of-reference-of-thought-and-logically-contending⟩’, the ‘circularity of non-positivism/medievalism-⟨reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought-and-not-logically-contending⟩ in need for positivism-⟨reflected-as-soundness-or-authenticity-of-reference-of-thought-and-logically-contending⟩’ and prospectively the ‘circularity of procrypticism-⟨reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought-and-not-logically-contending⟩ in need for deprocrypticism-⟨reflected-as-soundness-or-authenticity-of-reference-of-thought-and-logically-contending⟩’, successively as of their prospective relative-ontological-completeness-of-reference-of-thought. [For instance, resetting relations anew and overlooking non-positivistic/medieval postlogism issue of say notions-and-accusations-of-

sorcery does not mean that characters in such a non-positivistic/medieval setup are no longer susceptible to the same mental-dispositions ‘as of non-positivistic/medieval reference-of-thought’ on different or subsequent occasions/instances where the medieval postlogism-as-of-non-conviction issue of notions-and-accusations-of-sorcery will arise again, where it is socially-functional-and-accordant to do so passively or actively by eliciting social-aggregation-enablers over the intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’. The reason being that the perversion-of-reference-of-thought speaks to a fundamental ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as a non-positivistic/medieval mindset/reference-of-thought as susceptible to further instances (in circularity/recurrence/repetition/repeatability-as-of-conflated-construal) of endemising/enculturating notions-and-accusations-of-sorcery and hence this issue can only be structurally/paradigmatically resolved by a relative prospective ontological-completeness-of-reference-of-thought ushered in by ‘a positivistic mindset/reference-of-thought and social-setting construct prospective/transcending/superseding totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)’ involving psychoanalytic-unshackling/memetic-reordering/institutional-recomposure as of a cross-generational import. That is equally the fundamental and structural/paradigmatic problem associated with psychopathy and social psychopathy given the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of our procrypticism/disjointedness-as-of-reference-of-thought for a deprocrypticism reference-of-thought. Such naïve construal of

resetting relations anew and overlooking with regards to perversion-and-derived-perversion-of-reference-of-thought (utterly different from defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-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 perversion-of-reference-of-thought (where postlogism and conjugated-postlogism can be passively socially-functional-and-accordant or actively socially-functional-and-accordant by eliciting social-aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency'). Rather than the idea of resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead achieved by a prospective institutionalisation second-naturing process construing the inherent reality and derived-implications of perversion-of-reference-of-thought for its superseding, which effectiveness skews ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) to the veritable intemporal/longness-of-register-of-meaningfulness-and-teleology in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism can only be structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be structurally/paradigmatically resolved by universalisation reference-of-thought, non-

positivism/medievalism manifestation of postlogism can only be structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be structurally/paradigmatically resolved by deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality from temporality is rather naïve and actually as of ontologically-flawed totalising–self-referencing-syncretising. Totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag here implies that every registry-worldview/dimension is rather pre-inclined to represent its own apriorising/intelligibilitysetup-caricaturing-or-hollow-staging-and-performance at worst as an nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing, and so rather than as truly ‘decandored/oblongated and dialectically-dementing and dialectically/contendingly-out-of-phase or decentered’, and doing so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, to avoid its ‘ontologically-perspectival-degraded-as-decentered/dementing-teleological-differentiation-as-of-subtransversality-in-apriorising/intelligibilitysetup-caricaturing’ with respect to prospective notional-deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality’; 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 for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms-as-of-axiomatic-construct of non-

positivism/medieval ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendently totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness-of-reference-of-thought, and would rather imply ‘the decandored/oblongated and dialectically-dementing and dialectically/contendingly-out-of-phase nature’ of such non-positivistic/medieval reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism-and-conjugated-postlogism as psychopathy and social psychopathy pointing to our own ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as procrypticism, we will tend to advance an ‘nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing of our own ontological-misconstruing-of-meaningfulness/hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing, as we strive circularly-as-of-shortness-of-register-of-meaningfulness-and-teleology in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/dementing-teleological-differentiation-

as-of-subtransversality-in-apriorising/intelligibilitysetup-caricaturing'), ignoring the notion of prospective transcending with respect to perversion-of-reference-of-thought or derived-perversion-of-reference-of-thought going by ontological-normalcy/post-convergence totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as of notional-deprocrypticism (which is rather of 'ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality') in longness-of-register-of-meaningfulness-and-teleology in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset/reference-of-thought trying to process logic on the basis of its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of logical-processing-or-logical-implication issue but 'more fundamentally an appropriateness-of-reference-of-thought-as-of-conflatedness-or-perversion-of-reference-of-thought issue as of a paradigmatic and ontological meaningfulness-and-teleology implication with respect to eliciting the prospective relative-ontological-completeness-of-reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of prospective institutionalisation 'is not about ontological-primemovers-totalitative-framework 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 and inequivalence with the former. For instance the factual ontological-primemovers-totalitative-framework/effectiveness validations of say a chemistry mindset/reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivistic/medieval setup prone to alchemy and essences-driven explanations 'is not and cannot be construed as a logical-processing-or-logical-implication validation as of alchemic mindset/reference-of-thought' but rather 'a chemistry scientific mindset/reference-of-thought validation', critically because the issue is fundamentally not about the specific validations of chemistry principles but rather about the non-positivistic/medieval alchemy and essences-driven explanations defective mindset/reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising mental-disposition reflex with respect to metaphorically-as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects of that may arise from such non-positivistic/medieval mindset/reference-of-thought based on alchemy and essences-driven explanations given its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought. Thus wrongly implying that a contending engagement between the two is of logical-processing-or-logical-implication, 'wrongly elevates and validates the non-positivistic/medieval mindset/reference-of-thought' as the mindset/reference-of-thought of contention, as such a possibility of contending engagement from the chemistry mindset/reference-of-thought is about harkening rather to a paradigmatic and conflatedness (psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) of the alchemy and essences-driven explanations mindset/reference-of-thought reflex for the ascendency of a positivistic chemistry registry-worldview reflex as of its

prospective relative-ontological-completeness-of-reference-of-thought as it addresses the former defect of totalising–self-referencing-syncretising/metaphysics-of-presence and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-locals/aetiologisation/ontological-escalation of defects of that non-positivistic/medieval mindset/reference-of-thought based on alchemy and essences-driven explanations given its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought. 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 in say a base-institutionalisation/animistic social-setup or non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply that they are thereafter of positivistic mindset/reference-of-thought and to be engaged with as of logical-processing-or-logical-implication, 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 paradigmatic and conflatedness (psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) of the underlying base-institutionalisation/animistic ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought which is rather of cross-generational import (prospective-institutionalisation totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposure). Such an insight can be extended prospectively on the same measure with respect to our procrypticism prior relative-ontological-incompleteness-of-

reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought and futural Being-development/ontological-framework-expansion as of prospective deprocrypticism ontological-completeness-of-reference-of-thought; though as previously indicated we will wrongly tend to (just as any totalising–self-referencing-syncretising/metaphysics-of-presence registry-worldview/dimension) to represent by reflex our own procrypticism apriorising/intelligibilitysetup-caricaturing-or-hollow-staging-and-performance at worst as an nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing in our placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology rather than the true reality from an ontological-normalcy/post-convergence perspective as ‘decandored/oblongated and dialectically-dementing and dialectically/contendingly-out-of-phase’, and doing so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought to avoid its ‘ontologically-perspectival-degraded-as-decentered/dementing-teleological-differentiation-as-of-subtransversality-in-apriorising/intelligibilitysetup-caricaturing’ with respect to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism ‘ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality’. This reflex is what establishes the defining circularity/recurrence/repetition/repeatability of procrypticism as of its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought in

endemising/enculturating psychopathy and social psychopathy. The bigger picture here is that across the institutionalisation process and the institutional-cumulations/institutional-recomposures, and as reflected insightfully from cultural diffusion induced institutionalisations, ‘the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag apriorising/intelligibilitysetup-caricaturing-or-hollow-staging-and-performance’ need to be recognised, registered and represented from the prospective/transcending/superseding registry-worldview reference-of-thought for what it is, rather than an ‘nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing to then allowed for the necessary cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of the prospective institutionalisation by its prospective relative-ontological-completeness-of-reference-of-thought-.]

It should be noted as well that the idea of ‘totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)’ enabled by psychoanalytic-unshackling/memetic-reordering/institutional-recomposure is the deterministic phenomenon behind ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ and the specific institutional-cumulations/institutional-recomposures of the institutionalisation process as recurrent-utter-uninstitutionalisation, base-institutionalisation–

ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and deprocrypticism. It captures the true notion of transcendence as a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating involving utterly putting-into-question/reshuffling/remaking the human psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology in the very first instance, and on a second-level then imply eliciting the corresponding meaningfulness-and-teleology for such renewed psyche as reference-of-thought. Such ‘totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to the implied registry-worldview/dimension in their respective institutionalisation state (as candored/straight and dialectically-thinking/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold state (in hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as decandored/oblongated and dialectically-dementing/dialectically-or-contendingly out-of-phase). The notion of ‘totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)’ as being of true transcendence can be further elucidated with regards to two remarkable historical developments which while inherently exceptional, to say the least, aren’t truly transcendental. Consider for instance that transcendental is generally considered as the central notion of Kantian philosophy. The reality however is that the supposed transcendentalism is actually an elaboration in the terms of the actual and true rational-empiricism/positivism reference-of-thought transcendence 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 (Copernican revolution) is not eliciting a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' of 'totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)' (which is exactly what Descartes' thinking proposition and scepticism exercise does with respect to the non-positivistic/medieval psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). The Kantian construct is an elaboration well within the psychical framework established by the rationalism thinking proposition and scepticism exercise, and Kantian meaningfulness-and-teleology is utterly comprehensible and intelligible to that psyche, though in many ways it is a more profound elaboration of meaningfulness-and-teleology issues. So it is actually an apriorising/intelligibilitysetup/measuringinstrument/axiomatising within the extended-rationalism reference-of-thought that doesn't psychically and meaningfully supersede it but elaborates within it; and it doesn't reference an apriorising/intelligibilitysetup/measuringinstrument/axiomatising 'totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)' as implied by a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' from Recurrent-utter-uninstitutionalisation to Base-institutionalisation-ununiversalisation, to Universalisation-non-positivism/medievalism, to Positivism-procrypticism, and prospectively to Deprocripticism; as successively non-rules-as-impulsive-or-accident-or-random-mental-disposition-(as 'basic constitutedness of reference-of-thought' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) gives way to rulemaking-

over-non-rules-⟨as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩ which gives way to universalisation-directed-rulemaking-over-non-rules-⟨as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩ which gives way to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-⟨as ‘third-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩, and prospectively bringing about pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-⟨as conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩; and wherein the successive mindsets/references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of its limited-mentation-capacity-⟨as of relative constitutedness towards relative conflation⟩. It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish universal human mental apriorising/axiomatising principles with respect to a mental state that is perpetually in a transformative becoming state of shallow to deeper limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. (This latter condition inherently means that the certitude of such an enterprise itself can only be grounded on the human existential imbricated-becoming-transitioning 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 imbricated-becoming-transitioning existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising of it’, and thus rendering such an apriorising/axiomatising 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/post-convergence/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does has a name (transcendence). But then it is more the case that from a totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendence is rather a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought notion. Besides, Kant’s notion of transcendence (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/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights' transcendence implied by Descartes) rather than a construal of transcendence as implied herein as of deepening limited-mentation-capacity with respect to the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality as superseding-oneness-of-ontology as an all-encompassing totalising-renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for meaningfulness-and-teleology, even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-'trepidatious-consciousness' with recurrent-utter-uninstitutionalisation, nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-'warped-consciousness' with base-institutionalisation-ununiversalisation, ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness' with universalisation-non-positivism/medieval, intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness' with positivism-procrypticism, and ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness' with deprocrypticism. Basically, Kant lacked a notion of metaphysics-of-absence (to overcome 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 (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 along the full imbricated-becoming-transitioning of

existence as it redefines meaningfulness-and-teleology on the basis of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in its construal/conceptualisation of a superseding-oneness-of-ontology construed as transcendental-enabling/existence-potency. Insightfully, this author construes an existential-reference/existential-tautologisation basis of such human mental apriorising/axiomatising process for the transcendental-enabling/existence-potency of successive apriorising/intelligibilitysetup-as-transcendental registry-worldviews/dimensions rather as of an exercise of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating over conceptualisations of human mental apriorising/axiomatising process on a simple categorisation reflex basis as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with imbricated-becoming-transitioning of existential-reality and avoid virtualities, as wrongly operating on the basis of an absolute point of human thought apriorising/axiomatising that doesn't recognise that successive apriorising/intelligibilitysetup-as-transcendental registry-worldviews/dimensions are defining/transcendental-enabling/existence-potency for new prospective relative-ontological-completeness-of-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 deeper limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of its successively developed transcendental psychical and institutionalisation notions from apriorising/intelligibilitysetup/measuringinstrument/axiomatising non-rules-as-impulsive-or-accidentated-or-random-mental-disposition to successively profound

apriorising/intelligibilitysetup/measuringinstrument/axiomatising rules associated with human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psyche as ‘totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)’ of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework as transcendental-enabling/existence-potency 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/existence-potency ontological-primemovers-totalitative-framework 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-positivistic/medieval apriorising/intelligibilitysetup/measuringinstrument/axiomatising relationship to ontological-primemovers-totalitative-framework that is not ontological-veridicality/intrinsic-reality transcendental-enabling/existence-potency 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 structurally not ontological-veridicality/intrinsic-reality transcendental-enabling/existence-potency, 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/existence-potency. 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/existence-potency construction having to do with a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification wherein our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology is often wrongly construed as ontological as of ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’. 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 constitutedness 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 conflatedness as of ontological-veridicality/intrinsic-reality transcendental-enabling/existence-potency 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/existence-potency positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is structurally/paradigmatically transcendental-enabling/existence-potency contiguously as from the deeper apriorising/axiomatising of ‘transcendental-enabling/existence-potency positivism psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/existence-potency conceptualised/construed relations), and so as of its ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’. 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/existence-potency is hardly established but for bare ‘palliative constructs and naïve conceptual patterning’ that are more often than not totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag than truly ontological when examined closely such that the test of transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism when the implications of such notions are examined as of metaphysics-of-absence not only in terms of one registry-worldview’s/dimension’s meaningfulness-and-teleology but two or more, say our present positivism reference-of-thought and retrospective non-positivism reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous totalising–self-referencing-syncretising, 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-enabled-institutionalisation-process-level-of-

authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism' be given the label ontology, or rather is ontology exactly
 not about effective transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism? And what is fundamentally involved in developing that
 transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism for ontological-veridicality/intrinsic-reality transcendental-
 enabling/existence-potency is the increasing psychical-transformation/psychical-detachment
 with corresponding institutional-recomposures as from non-rules-as-impulsive-or-accidental-
 or-random-mental-disposition transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism as recurrent-utter-uninstitutionalisation, rulemaking-over-
 non-rules transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism as base-institutionalisation-universalisation,
 universalisation-directed-rulemaking-over-non-rules transcendently-enabled-
 institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-
 objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as
 universalisation-non-positivism/medievalism, positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules transcendently-enabled-
 institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-
 objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as positivism-
 procrysticism, and prospectively pre-empting-disjointedness-as-of-reference-of-thought,-as-
 if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-

rules transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as deprocrypticism; explaining the successive developments of the human psyche transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as ontologically-driven as of increasing prospective relative-ontological-completeness-of-reference-of-thought. It is this author's contention that the 'transcendental-enabling/existence-potency deprocrypticism psyche-and-thereof-philosophy' as so transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism provides the requisite ontologically-veridical background referencing as of its conflatedness (in the same vein as the prior positivism-procrypticism registry-worldview/dimension bigger 'transcendental-enabling/existence-potency positivism psyche-and-thereof-philosophy' with regards to non-positivism/medievalism) as of the prospective-and-more-profound deprocrypticism registry-worldview/dimension bigger 'transcendental-enabling/existence-potency deprocrypticism psyche-and-thereof-philosophy' as herein implied by this hermeneutic psychology suprastructuralism insight construed as of metaphysics-of-absence as 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics', not only with regards to the social sciences but also when it comes to the many instances of poor scientific studies thus enabling the decisive superseding of palliative construals and conceptual-patterning that can hardly be qualified as ontological. The underlying contention of both such a present 'transcendental-enabling/existence-potency positivism psyche-and-thereof-philosophy' and prospective 'transcendental-enabling/existence-potency deprocrypticism psyche-and-thereof-philosophy' as of their respective relative ontologically-veridical psychical background referencing as of

conflatedness for knowledge/meaningfulness-and-teleology has to do with the bigger ontological-normalcy/post-convergence reality (of ontologically valid knowledge/meaningfulness-and-teleology) as of its notional-conflatedness/constitutedness-to-conflatedness as the structural/paradigmatic basis by which ‘ontological-deficiency (conceptually represented as subsuming of virtue-defect or vices-and-impediments ‘with virtue not truly differentiated from ontology’ but rather such a conceptual-differentiation being represented as of our notional-totalising–self-referencing-syncretising animate-existential-referencing/subjectification emotional-involvement implications)’ is construed fundamentally going by a registry-worldview’s/dimension’s reference-of-thought relative deficiency as prior relative-ontological-incompleteness-of-reference-of-thought (as its uninstitutionalised-threshold/uninstitutionalised-threshold) thereby resolvable structurally/paradigmatically by the prospective registry-worldview’s/dimension’s reference-of-thought prospective relative-ontological-completeness-of-reference-of-thought; thus validating with regards to both reference-of-thought respectively as the ‘transcendental-enabling/existence-potency positivism psyche-and-thereof-philosophy’ and the ‘transcendental-enabling/existence-potency deprocrypticism psyche-and-thereof-philosophy’ their relative ontologically-veridical background referencing as of conflatedness as of ontological-normalcy/post-convergence. Since we can perfectly conceptualise with both reference-of-thought the articulation of coherent meaningfulness-and-teleology respectively in non-positivism terms-as-of-axiomatic-constructs and non-deprocrypticism/procrypticism terms-as-of-axiomatic-constructs, or rather in terms-as-of-axiomatic-construct that do not grasp structurally/paradigmatically the respective reference-of-thought organic grounding as of underlying ontological-normalcy/post-convergence implications, and so beyond just a question of vague ad-hoc mechanical patchwork of non-transcendental-enabling/existence-potency conceptualised/construed relations. This elucidation points out that transcendence

‘must truly’ involve an ontological-dementation/dialectical-dementation stranding-dialectics with the utter decentering of understanding itself by the prospective/transcending/superseding reference-of-thought over the hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing of the prior/transcended/superseded at its uninstitutionalised-threshold as a totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) eliciting a new apriorising/intelligibilitysetup/measuringinstrument/axiomatising of prospective/transcending/superseding reference-of-thought as candored/straight, dialectically-thinking and dialectically/contendingly-in-phase over the prior/transcended/superseded reference-of-thought as decandored/oblongated, dialectically-dementing and dialectically/contendingly out-of-phase. Basically, ontological-dementation/dialectical-dementation speaks of the contingent supersedingness of prospective relative-ontological-completeness-of-reference-of-thought of prospective/transcending/superseding reference-of-thought over prior relative-ontological-incompleteness-of-reference-of-thought of prior/transcended/superseded reference-of-thought, and so ‘with respect to the relative veracity/ontological-pertinence of their projected logical-processing-or-logical-implication of meaningfulness-and-teleology as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’, wherein the prior/transcended/superseded reference-of-thought is construed as dialectically-dementing and decentered/out-of-phase thus subsumed-as-supplanted while the prospective/transcending/superseding reference-of-thought is construed as dialectically-thinking and centered/in-phase thus subsuming-as-supplanting (by supratransversality as of ‘intemporality-asymmetric-subsumption-of-

temporality', rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus contingently and ontologically, recurrent-utter-uninstitutionalisation is dementing and decentered thus subsumed-as-supplanted (given its failing/not-upholding-as-of-axiomatic-construct of rulemaking-over-non-rules) relative to base-institutionalisation–ununiversalisation as dialectically-thinking and centered, with the latter dementing and decentered thus subsumed-as-supplanted (given its failing/not-upholding-as-of-axiomatic-construct of universalisation-directed-rulemaking-over-non-rules) relative to universalisation–non-positivism/medievalism as dialectically-thinking and centered, with the latter dementing and decentered thus subsumed-as-supplanted (given its failing/not-upholding-as-of-axiomatic-construct of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules) relative to our positivism–procrypticism as dialectically-thinking and centered, with the latter dementing and decentered thus subsumed-as-supplanted (given its failing/not-upholding-as-of-axiomatic-construct in pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules) relative to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as dialectically-thinking and centered; and so successively, 'with respect to relative ontological veridicality of logical-processing-or-logical-implication projected meaningfulness-and-teleology as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context'. Ontological-dementation/dialectical-dementation stranding-dialectics as of transcendental/interdimensional/transdimensional registry-worldview/dimension-level conceptualisation/construal as enabling prospective suprastructuration (suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the overall registry-worldview's/dimension's reconstrual of superseding–oneness-

of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ of meaningfulness-and-teleology of the prior/transcended/superseded registry-worldview reference-of-thought implied as of distractive-alignment-to-reference-of-thought in reflecting the prospective/transcending/superseding registry-worldview reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-reference-of-thought’ since there ‘cannot be two different becoming-or-present-of-reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness-of-reference-of-thought the becoming-or-present-of-reference-of-thought. However, in all the ontological-dementation/dialectical-dementation implied successive institutional-cumulations/institutional-recomposures, such a ‘confusion of relative ontologically-veridical becoming-or-present-of-reference-of-thought’ induces an underlying ‘paradox of transcendence’ involved in all such transcendences wherein mental-dispositions as of reference-of-thought are caught between the prospective/transcending/superseding registry-worldview prospective relative-ontological-completeness-of-reference-of-thought and the prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness-of-reference-of-thought, with respect to meaningfulness-and-teleology referencing. Consider in this case the human condition of transience of reference-of-thought as experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe’s *Things Fall Apart*. That is, basically and by reflex, mental-dispositions as of the formation of ‘recurrent-utter-uninstitutionalisation non-rules-as-impulsive-or-accidented-or-random-mental-disposition categorical-imperatives/axioms/registry-teleology will not necessarily construe transitorily at its uninstitutionalised-threshold that ‘base-institutionalisation–ununiversalisation rulemaking-over-non-rules categorical-imperatives/axioms/registry-teleology is the relative ontologically-

veridical reference-of-thought (as explained further below with respect to ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed-totalising–self-referencing-syncretising and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction’ associated with distractive-alignment-to-reference-of-thought, and ‘intemporality-asymmetric-subsumption-of-temporality’/ontological-asymmetrisation as of deconstruction/ontological-reconstituting in aetiologisation/ontological-escalation); such that on a logical basis the averaging-of-thought in recurrent-utter-uninstitutionalisation will be more inclined to turn towards the ‘prior conventional non-rules-as-impulsive-or-accidental-or-random-mental-disposition’ as categorical-imperatives/axioms/registry-teleology, and so over the ‘prospective relative pure-ontology conflatedness implying rulemaking-over-non-rules’. This is because a registry-worldview/dimension is a ‘circular-pervasiveness 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 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 ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought (as implied by ontological-faith-notion-or-ontological-fideism as heuristic but non-constraining compensation for human limited-mentation-capacity where constraining social universal-transparency doesn’t yet avail) even though, it is such relative pure-ontology conflatedness that is the ontological-faith-notion-or-ontological-fideism enabling (by ultimately making

available such prospective constraining social universal-transparency) the successive institutional-cumulations/institutional-recomposures. Even then and ultimately, it is mainly a cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that progressively rids the prior conventional constructs of their essence as of syncretising-denial that enables prospective registry-worldview/dimension suprastructuration/transcendence. This insight extends to all the successive registry-worldviews including ours as positivism–procrypticism as the relative pure-ontology conflatedness as of ontological-faith-notion-or-ontological-fideism implying such a construct as the deprocrypticism institutionalisation suprastructuration (pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising)) will certainly be a remote contemplation of such an averaging-of-thought mental-disposition of our registry-worldview/dimension, rather construing its circular-pervasiveness closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications as absolute by reflex beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought wherein achievement motives and temporal-stakes of the conventional constructs as of human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing 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 ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought and override any such sense of relative pure-ontology conflatedness notion as of prospective relative-ontological-completeness-of-reference-of-thought and implying rather a prospective

transcendental depth-of-thought/reference-of-thought. This equally explains why the implied supratransversality as of aetiologisation/ontological-escalation is necessarily a ‘presencing consummated/forfeiting posture’ of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation that needs to take into account this ‘paradox of transcendence’. And critically so, because beyond just ‘human conscious willing’, transcendence necessarily implies the ‘prospect of humans to appreciate/understand meaningfulness-and-teleology beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’; such that, structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s 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, the notion of intemporality-asymmetric-subsumption-of-temporality/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 categorical-imperatives/axioms/registry-teleology inclined beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought to uphold meaningfulness-and-teleology as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness-of-reference-of-thought will certainly grasp the pertinence of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting aetiologisation/ontological-escalation; so construed, as prospective relative-

ontological-completeness-of-reference-of-thought brings about deepening
 sense/apriorising/axiomatising—psychologism of transcendently-enabled-
 institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-
 objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism meaningfulness-
 and-teleology construal for a sounder and sounder relationship with intrinsic-
 reality/ontological-veridicality. [In this respect, it should be noted that in the example on the
 denaturing of Additionality as further articulated below with regards to the characters A, B,
 C, D, E, F and Z, it is naïve to think that the characters A, B, C, D, E, F will simply acquiesce
 to Z's supposedly ontologically-veridical posture, as by their prior relative-ontological-
 incompleteness-of-reference-of-thought as beyond-the-consciousness-awareness-teleology-
 in-existential-extirpation-as-of-existential-unthought they may operate on a logic that once
 such a situation as A induced additionality defect deception develops as of 'lack of
 constraining social universal-transparency, 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 wooden-
 language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-
 dementing-narratives of the prior/transcended/superseded categorical-
 imperatives/axioms/registry-teleology notwithstanding its failing/not-upholding-as-of-
 axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-
 preservation as of ontological-faith-notion-or-ontological-fideism; highlighting how across
 the successive registry-worldviews hollow-staging-and-performance or
 apriorising/intelligibilitysetup-caricaturing arise, however, different the perception from
 'very-crude' (with recurrent-utter-uninstitutionalisation) to 'seemingly polished' (with our
 positivism—procrypticism) depending on prospective relative-ontological-completeness-of-
 reference-of-thought. This is to point out that at uninstitutionalised-threshold temporal-
 dispositions as of ontological-incompleteness-of-reference-of-thought do not necessarily

acquiesce to intemporality-asymmetric-subsumption-of-temporality or asymmetrisation (as Z's ... looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived-perversion-of-reference-of-thought as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant due to lack of constraining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena which protects the internal-coherence of meaning for virtue'; not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of perversions-of-reference-of-thought-⟨reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought⟩.] Does the 'intellectual romanticism' of a Rousseau articulation of universal human rights necessarily register fully in the mindset/reference-of-thought of the averaging-of-thought of his epoch or is it rather more truly a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposure generations latter that brings this beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought notion to the fore of the averaging-of-thought, 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-in-existential-extirpation-as-of-existential-unthought notion for the averaging-of-thought 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 averaging-of-thought meaningfulness-and-teleology in such social-setup that is a question of a beyond-the-

consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as deprocrypticism institutionalisation implied suprastructuration over our positivism—procrypticism is rather not a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought notion as of the present averaging-of-thought mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate meaningfulness-and-teleology as of their ontological representation of reality within the limits of their categorical-imperatives/axioms/registry-teleology which provide them with their ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideism induced projective-insights/postdication/deconstruction), but then the further possibility of expanding the axiomatic-construal/axiomatic-conceptualisation of ontological representation of reality as prospective registry-worldview/dimension suprastructuration requires new projective-insights/postdication/deconstruction to establish more profound categorical-imperatives/axioms/registry-teleology as new/prospective ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/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/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology-in-

existential-extirpation-as-of-existential-unthought, failing to grasp that projective-
 insights/postdication/deconstruction (factoring in human limited-mentation-capacity-
 deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-
 thought,-by-ratio-contiguity/ratiocination) about prospectively more profound categorical-
 imperatives/axioms/registry-teleology will certainly imply an altogether new/prospective
 ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific
 referencing/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. Such that it is a cross-
 generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure as a
 beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-
 unthought notion that enables the fulfilment of the promise of projective-
 insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism
 effectively with deconstruction/engaged-destruktion/ontological-reconstituting; and so, with
 respect to transcending from recurrent-utter-uninstitutionalisation right up to our positivism—
 procrypticism institutionalisation suprastructuration, and prospectively the same human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor issues arise with
 respect to the possibility of our prospective transcendence to deprocrypticism, as we perceive
 our ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific
 referencing/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/intelligibilitysetup/measuringinstrument/axiomatising specific
 referencing/reference-of-thought/axiomatic-construct for predicative-insights’ (as pre-

empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising)). So the challenge as of this aetiologisation/ontological-escalation as implying futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, is one of making conscious beyond the nombrilism/closed-structuring-of-meaningfulness-and-teleology within all registry-worldviews/dimensions just as ours inducing transversality/logical-incongruence, that doesn't tend to consciously recognise that prospective ontological-completeness-of-reference-of-thought imply as of the institutionalisation process that new projective-insights/postdication/deconstruction necessarily induce new 'apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights' defining new/prospective registry-worldview/dimension. Particularly so, as averaging-of-thought mental-dispositions most profound relationship to meaningfulness-and-teleology tends to be geared rather towards the given 'apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/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 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-as-impulsive-or-accidented-or-random-mental-disposition categorical-imperatives/axioms/registry-teleology), ONLY base-institutionalisation-ununiversalisation (by its rulemaking-over-non-rules categorical-imperatives/axioms/registry-teleology), ONLY universalisation-non-positivism/medievalism

(by its universalisation-directed-rulemaking-over-non-rules categorical-imperatives/axioms/registry-teleology), or ONLY positivism–procrypticism (by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules categorical-imperatives/axioms/registry-teleology), and so ‘construed-as-of-contingent-circular-pervasiveness 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 ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought conflatedness), whilst the projective-insights/postdication/deconstruction discernment as of ontological-faith-notion-or-ontological-fideism (since the purpose of categorical-imperatives/axioms/registry-teleology is about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and not the mimicking of their wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives, whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought), about how and why the institutionalisation process as of such successive ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ is driven from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism/medievalism to positivism–procrypticism by projective-insights/postdication/deconstruction in establishing them in the first place as of prospective relative-ontological-completeness-of-reference-of-thought, and thus the utility of projective-insights/postdication/deconstruction in enabling futural Being-development/ontological-framework-expansion as of prospective deprocrypticism (pre-empting-disjointedness-as-of-

reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules categorical-imperatives/axioms/registry-teleology) by construing its grander ‘re-apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ as of full ontological-completeness-of-reference-of-thought, tends to be lost to temporal/shortness-of-register-of-meaningfulness-and-teleology 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 driven human eternalising and emancipating aspiration behind projective-insights/postdication/deconstruction for creating successive ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatisings specific referencing/reference-of-thought/axiomatic-construct for predicative-insights’ as of prospective relative-ontological-completeness-of-reference-of-thought. But rather an ad-hoc mental-orientation ‘construed-as-of-contingent-circular-pervasiveness 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 ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought conflatedness) not geared to uphold eternalising and emancipating possibilities implied by projective-insights/postdication/deconstruction notwithstanding the fact that its ‘construed-as-of-contingent-circular-pervasiveness 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 ontological-incompleteness-of-reference-of-thought and override any such sense of relative pure-ontology conflatedness as

of prospective relative-ontological-completeness-of-reference-of-thought) arose by projective-insights/postdication/deconstruction as of ontological-faith-notion-or-ontological-fideism. Further, even more decisively though by reflex we naively-and-erroneously tend to construe of human virtuous-dispositions or vices-and-impediments as arising mainly as of their conscious choices, paradigmatically/structurally a registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought as a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought notion is the more decisive/salient notion as to human ‘objectively construed/analysed virtuous-dispositions or vices-and-impediments’ even though individual ‘conscious choices’ will tend to ‘simply qualify the effective possibility of such virtuous-dispositions or vices-and-impediments arising’; such that a registry-worldview/dimension incompleteness-of-reference-of-thought is paradigmatically/structurally susceptibility as a state of ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology for the vices-and-impediments so implied to arise-and-be-endemised/enculturated beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. This explains why the institutionalisation process is basically about shifting apriorising/intelligibilitysetup/measuringinstrument/axiomatisings to supersede the state of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in handling the more and more profound/depth of intrinsic-reality/ontological-veridicality construing reference-of-thought/axiomatic-construct that avails as of ontological-normalcy/post-convergence or increasing ontological-completeness-of-reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-

present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence cross-generationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension 'apriorising/intelligibilitysetup/measuringinstrument/axiomatising specific referencing/reference-of-thought/axiomatic-construct for predicative-insights' to take hold. It equally explicates why hollow-staging-and-performance or apriorising/intelligibilitysetup-caricaturing (as 'vague staging and performing' and not truly dialectically-thinking meaningfulness-and-teleology) tend to arise in each registry-worldview/dimension at its uninstitutionalised-threshold. This has to do fundamentally with the antipodality of the mental-dispositions of postlogism-as-of-non-conviction as of effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology and prelogism-as-of-conviction as of effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It is important to grasp that such 'prelogism-as-of-conviction existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context dynamic' of the nature of 'postlogism-as-of-non-conviction/distractive-alignment-to-reference-of-thought dynamism' as knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-notion/articulation is a critical element for a postlogism/psychopathy storied-construct 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 undermining by 'distractive-alignment-to-reference-of-thought with distractive-alignment-to-reference-of-thought and corresponding ontological-normalcy upholding with conflatedness. (Thus disambiguating mental-dispositions as of 'prelogism-as-of-conviction reference-of-thought', 'postlogism-as-of-non-conviction/psychopathic mental madeupness/bottomline of reference-of-thought', and various 'derived-non-conviction/conjugated-postlogisms/social-psychopathy as madeupness/bottomline of reference-of-thought'; and as this 'aftereffect/dynamic-cumulative-aftereffect of upholding/failing ontologically-normalcy' reflects constitutedness, first-level-pseudo-conflation, second-level-pseudo-conflation, third-level-pseudo-conflation and conceptual-conflatedness – altogether construed as of notional-conflatedness/constitutedness-to-conflatedness reflecting uninstitutionalised-threshold/conventioning/closed-structure/non-transcendability/distractive-alignment-to-reference-of-thought/effecting-parsimony as of 'reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold' meaningfulness and corresponding prospective-institutionalisation/ontology/opened-structure/transcendability/conflatedness teleological-elevated-as-'prelogism-as-of-conviction commitment of reference-of-thought' of meaningfulness, and so as of conflatedness of social-stake-contention-or-confliction comprehensive-and-insightful itemisation for developing storied-construct. At both registry-worldview/dimension-level and individuation-level of analysis unlike 'prelogism-as-of-conviction commitment of reference-of-thought', 'madeupness/bottomline of reference-of-thought' is associated with relative 'temporal-mental-dispositions'-construed-as-surreptitiously-or-palpably-committing-as-of-extrinsic-attribution-or-its-perpetuating-with-other-mental-dispositions-as-supposedly-superseding-intrinsic-reality/ontological-veridicality as of mentally-invested with regards to perceived social-stake-contention-or-confliction' notwithstanding subsequent apprehension of ontologically-veridical meaningfulness-and-

teleology, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing as of ‘lack of constraining social universal-transparency at the uninstitutionalised-threshold beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. It is this dynamic-cumulative-aftereffect/aftereffect that underlies perversion-and-derived-perversion-of-reference-of-thought associated with uninstitutionalised-thresholds.) This thus conveys the individuation-level of analysis ontological-primemovers-totalitative-framework as well as differentiated intemporal-conflatedness-as-effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology-or-temporal-constitutedness-as-effecting-parsimony-of-meaningfulness-and-teleology (so implied by metaphysics-of-absence as of our procrypticism uninstitutionalised-threshold as disjointedness-as-of-reference-of-thought). By mental-reflex a postlogism-as-of-non-conviction 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-as-of-conviction stand is one that relates to meaning on the basis of its assumed existential validity, or at worst involves omissions or exaggerations relative to such fundamental existential validity, but doesn’t countenance by mental-reflex the projection of empty-form of meaningfulness which is ‘existentially invalid’ in the very first place. Consequently, where there is ‘lack of constraining social universal-transparency at the uninstitutionalised-threshold due to ontological-incompleteness-of-reference-of-thought, postlogism-as-of-non-conviction implied meaningfulness-and-teleology will tend to be incidentally conjugated with prelogism-as-of-conviction dispositions as of 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-as-of-non-

conviction character(s) and specific conjugated-postlogism character(s) but rather as of aftereffect/dynamic-cumulative-aftereffect, and thus defining together with the registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought at its ‘uninstitutionalised-threshold the hollow-staging-and-peformance-or-apriorising/intelligibilitysetup-caricaturing as a dementing enculturation’. This is characteristic of the successive uninstitutionalised-thresholds whether as recurrent-utter-uninstitutionalisation (non-rules-as-impulsive-or-accidented-or-random-mental-disposition hollow-staging-and-performance as random/impulsive mental-disposition), ununiversalisation (non-universalising hollow-staging-and-performance like animistic attributing of misfortune to someone else’s malevolent spirit), non-positivism/medievalism (non-positivising/non-rational-empirical hollow-staging-and-performance like notions-and-accusations-of-sorcery) or procrypticism (disjointed-misappropriating-of-meaning hollow-staging-and-performance like psychopathy and social psychopathy), thus construing of a registry-worldview as of its ontological-incompleteness-of-reference-of-thought as rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-and-impediments’ as of its uninstitutionalised-threshold. This consequently implies at the uninstitutionalised-threshold an ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed-totalising–self-referencing-syncretising and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ is socially induced in temporality requiring deconstruction/ontological-reconstituting as intemporal-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of prospective relative-ontological-completeness-of-reference-of-thought, which in the bigger picture speaks of ‘differentiated construal of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-

instantiative-context' wherein the temporal is 'dementing-and-decentered-to-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology and the intemporal-as-ontological dialectically-thinking-and-centered-to-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology, and further explains the 'paradox of transcendence' (confusion of relative ontologically-veridical becoming-or-present-of-reference-of-thought') wherein the temporal is hung (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) to the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology thus 'construed-as-of-contingent-circular-pervasiveness 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 ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought conflatedness) whereas the intemporal-as-ontological construes categorical-imperatives/axioms/registry-teleology as meant for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and up for remaking once perversion-and-derived-perversion-of-reference-of-thought undermines their intemporal-preservation-entropy-or-contiguity—or—ontological-preservation on the basis of the 'complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism' with regards to human limited-mentation-capacity and as of 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness. This conceptualisation as a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' is empirically more true of human

development which by a flawed metaphysics-of-presence overly construes in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous ‘totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology)’ in successions of human psyches arising with human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, with the further implication of a prospective ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as a deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology.

Now supposed Z was another character inclined for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as preserving the inherent intemporality 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/intelligibilitysetup/measuringinstrument/axiomatising and its derived-implications as perversion-and-derived-perversion-of-reference-of-thought to renew the construal/conceptualisation of what is considered as a relatively ontological-completeness-of-reference-of-thought for a prospective reference-of-thought that preserves intemporality, by factoring in the fact of this contextual ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as it enculturates/endemises the perversion-of-reference-of-thought, and thus will be predisposed to a reconstrual/reconceptualisation of arithmetic principles factoring in and superseding this specific-type (as exposed by B’s

postlogism and C, D, E, F conjugated-postlogism) of ‘imbricatedness/threadedness/recomposuring as existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ or ‘dialectically-thinking-reference-of-thought as depth-of-thought’, and will look down on B, C, D, E and F mental-dispositions perversion-and-derived-perversion-of-reference-of-thought as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability that ensue where socially-functional-and-accordant (lack of constraining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena which protects the internal-coherence of meaning for virtue’), not only as a specific/particular construal/conceptualisation but of universal import as having to do with endemisation/enculturation of perversions-of-reference-of-thought-(reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought) speaking fundamentally of the given prior relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (wherein Z’s disposition is an ordered-construct or second-naturing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold’). Though metaphorically in the mortal’s temporal/shortness-of-register-of-meaningfulness-and-teleology terms, that ‘low-life’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality/extirpation as the ‘fullness of meaningfulness-and-teleology’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-

for-relative-ontological-completeness/transvaluating paradigm, 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/extirpation cannot count on an overall principle of temporality/extirpation 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 extirpatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm enabling the institutionalisation process; and besides, it is because the intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency as prospective ontologising (as undertaken by Z) can supersede denaturing postlogical-backtracking towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ (referenced by B, C, D, E and F) that the further possibility (as transcendence) for prospective civilisation/institutionalised-being-and-craft setup as new conventioning arises. Hence the notion 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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’) exposes contextually the relative temporality-to-intemporality (shortness-to-longness-of-register-of-

meaningfulness-and-teleology) of human mental-dispositions implying an intellectual-and-moral-inequivalence/non-correspondence between of temporal-dispositions perversion-and-derived-perversion-of-reference-of-thought involved in postlogism and conjugated-postlogism as it discloses the temporal-dispositions individuations mental-dispositions displayed by B, C, D, E and F (as ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ in their relationship with additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity) in contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as ‘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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’) in its relationship with additionality (as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity) by way of Z’s ‘maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-(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 dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality or B, C, D, E and F). In other words, this situation highlights the universal issue across all registry-worldviews/dimensions underlying the notion of temporality and intemporality. Wherein categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for the intemporal mental-disposition individuation are meant to uphold intemporality incontrovertibly and where such is blurred or undermined given ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought going by human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) requiring a further accruing as deeper human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as 'an existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning' that 'retraces' the existential-reality for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new 'contextualising-contiguity of imbricated-becoming-transitioning as of-existential-reality' when the idea of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-

ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-
 prospective-reference-of-thought arises (as uninstitutionalised-threshold); i.e., from recurrent-
 utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–
 non-positivism/medievalism to positivism–procrysticism and prospectively to
 deprocrysticism. 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 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 dementing hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-thought-
 or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality’ is just as valid, hence a failure to abstractly recognise
 intemporality as of-existential-reality with the implication thereof as perversion-and-derived-
 perversion-of-reference-of-thought with respect to the registry-worldview’s/dimension’s
 vices-and-impediments implied by its implied ontological-incompleteness-of-reference-of-
 thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-
 performance-so-construed-by-prospective-reference-of-thought. Hence the reason why the
 vices-and-impediments inherent of a given registry-worldview/dimension cannot be
 structurally/paradigmatically/ontologically resolved within it as there is need for prospective
 ontological-completeness-of-reference-of-thought structured to inherently supersede such

vices-and-impediments, whether as base-institutionalisation in superseding recurrent-utter-uninstitutionalisation, universalisation superseding base-institutionalisation–ununiversalisation, positivism superseding universalisation–non-positivism/medievalism and deprocrypticism superseding positivism–procrypticism/disjointedness-as-of-reference-of-thought. The central idea here being that the most critically important notion in the situation of A, B, C, D, E, F and Z, is Z’s upholding of prospective transcendental-enabling/existence-potency over any temporal extirpatory paradigm, however, the enculturation and mass thinking behind temporal extirpatory paradigm. (* Noting that individuation as defined elsewhere speaks of temporal-to-intemporal trait characteristic, as anywhere between shortness-to-longness-of-register-of-meaningfulness-and-teleology, that can accrue at least incidentally/on-occasion in all individuals-as-receptacles-of-individuations but more recurrently as teleologically defining in a-life-phase-or-life-phases-of-given-individuals, thus critically enabling a dynamic-cumulative-aftereffect intradimensional and transcendental/transdimensional/interdimension/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating analysis as metaphysics-of-absence/postdication). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’-s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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 totalising-self-referencing-syncretising/illusion-of-the-present-
 present-consciousness/mirage as metaphysics-of-presence) thus overlooking their ‘wrongly-
 projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-
 or-ontologically-flawed-construal (which is rather dementing hollow-staging-and-
 performance-or-apriorising/intelligibilitysetup-caricaturing reference-of-thought in
 shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-
 contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-
 becoming-transitioning as-rules-that-remain of-existential-reality’. Such ‘an absolute
 teleological-differentiation/scission/variance/disambiguation of references-of-thought’ of Z’s
 intemporal-disposition reference-of-thought as supratransversality over B, C, D, E and F
 temporal-dispositions references-of-thought as subtransversality, 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 (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 dementing hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-thought-

or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-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 nonextirpatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn't advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more 'profound level of living in the realm of human thoughtfulness' based on eudaemonic-contemplation of 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness that then 'invents/creates' the structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn't any inherent intemporality needed for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating out of the ordinariness/averageness of any institutionalised-being-and-craft setup. Hence such intemporality as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating need its totalising–renewing-realisation/re-perception/re-thought as of given that the-succession-of-institutionalisations/the-institutionalisation-process is 'not a human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity transformation exercise as of temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology but rather is solely a second-naturing to

supersede the uninstitutionalised-threshold divulged by ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought'. The implication is that acting as-of-a-second-natured nature is not enough for articulating prospective institutionalisation requiring 'intemporal projection totalising-renewing-realisation/re-perception/re-thought' for the requisite prospective maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, and such conceptualisations from only a second-naturedness of thought as rather contextually temporal is not intemporal as of-universal-and-abstractive nature but is in 'totalising-self-referencing-syncretising'/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Thus an institutionalisation second-naturedness is challenged by its very own level of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation with recurrent-utter-uninstitutionalisation, ununiversalisation with base-institutionalisation, non-positivism-or-medievalism with universalisation and procrypticism with positivism, in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. This equally explain why the notion of human transcendental progress is relatively 'outlier driven' as it requires an intemporal-solipsism/ontological-faith-notion-or-ontological-fideism of thought more than just institutionalised second-naturing such that it has often been the erudition periphery of institutional-cumulations/institutional-recomposures that had tended to fundamentally put into question their present with new paradigm shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension's/registry worldview's postlogism without undermining the registry-worldview's/dimension's reference-of-thought itself as implied by

its state of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, for instance psychopathy in positivism–procrypticism or notions of sorcery in universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as deprocrypticism or positivism, it is in ontological-dementation/dialectical-dementation as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology), given that this fundamental ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of the given registry-worldview/dimension as reflected from a ontological-normalcy/post-convergence perspective, by its ‘contextualising-contiguity of imbricated-becoming-transitioning’ means it is structurally bound to enculturate/endemise its given postlogism. Obviously we can appreciate that without a positivistic outlook/reference-of-thought there is no chance that a non-positivistic/medieval registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing in non-positivism/medievalism where the mindset/reference-of-thought is not rationally-empirical/positivising. Likewise the procrypticism/disjointedness-as-of-reference-of-thought wherein the perversion-of-reference-of-thought from a psychopathic character is contextually likely to be engaged with (as ‘prelogism-as-of-conviction re-engaging reflex’) and even exploited (whether unconsciously, expediently or consciously), implies a comprehensive structural/paradigmatic undermining of the phenomena of psychopathy and social psychopathy is impossible without putting in question and undermining our uninstitutionalised-threshold as procrypticism for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism which is effectively the

structural/paradigmatic resolution of psychopathy and social psychopathy (besides palliative conceptualisations that can hardly make a dent on the comprehensively defined structural/paradigmatic phenomenon in terms-as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad hoc tempering with medieval postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) as instances of notions-and-accusations-of-sorcery doesn't grasp the underlying and comprehensive medieval social-construct structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively 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-enabler/existence-potency' to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology that can then perceive the prior registry-worldview/dimension as of its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought and accessorially its enculturating/endemising of its postlogism, and superseding both of these in the prospective registry-worldview/dimension institutionalisation. For instance, the intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework that undermined non-

positivistic/medieval ‘sanctified-conventioning-social-aggregation-enablers’ to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole degraded teleological 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 first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework can feed back as percolation-channelling to dimensionally (registry-worldview) to undermine the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of our procrypticism and accessorially its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) and as of the ontological-normalcy/post-convergence ontological-completeness-of-reference-of-thought perspective, ‘imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ implies a transversality/logical-incongruence as ‘an absolute teleological-differentiation/scission/variance/disambiguation of references-of-thought’ by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of prospective reference-of-thought as supratransversality (as of higher ontological-completeness-of-reference-of-thought reflected in operant individuation terms as ‘coherence in depth of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating/longness-of-register-of-meaningfulness-and-teleology construal of reference-of-thought’) over the dialectical-dementing and dialectically/contendingly-out-

of-phasing of the prior reference-of-thought as subtransversality (as of lesser ontological-completeness-of-reference-of-thought with respect to perversion-of-reference-of-thought reflected in operant individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-misappropriation/arrogation of meaningfulness-and-teleological-differentiation in shallowness as incremental/shortness-of-register-of-meaningfulness-and-teleology construal of perversion-of-reference-of-thought and derived-perversions-of-reference-of-thought’; construed as of defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose and derived-implications of the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose (perversion-of-reference-of-thought-and-derived-perversions-of-reference-of-thought ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleological-differentiation in arrogation). This absolute teleological-differentiation/scission/variance/disambiguation of references-of-thought [in terms-as-of-axiomatic-construct of ‘the prospective supratransversality reference-of-thought’ (as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency as it supersedes the prior 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 reference-of-thought’ (as denaturing postlogical-backtracking dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing towards the reference-of-thought ‘sanctified-conventioning-social-aggregation-enablers’ in undermining prospective intrinsic-reality/ontological-veridicality transcendental-enabler/existence-

potency)] is comprehensively rearticulated all across the ‘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 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). This suprastructural and ontological-normalcy/post-convergence insight from an ontological-completeness-of-reference-of-thought point-of-departure-of-construal underlines ontologically that, Deprocripticism (by its ‘non-disjointedness-as-of-reference-of-thought’ categorical-imperatives/axioms/registry-teleology i.e., deprocripticism-or-pre-empting-procripticism-or-object-recomposuring-ontologising) is object-ontologising-recomposuring by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) Positivism–procripticism which (by its ‘positivising/rational-empiricism’ categorical-imperatives/axioms/registry-teleology i.e., positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘third-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising)) is maximalising-recomposuring-for-relative-ontological-completeness/transvaluating by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) Universalisation–non-positivism/medievalism which (by its ‘universalising’ categorical-

imperatives/axioms/registry-teleology i.e. universalisation-directed-rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising)) is maximalising-recomposuring-for-relative-ontological-completeness/transvaluating by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) Base-institutionalisation–ununiversalisation which (by its ‘rule-making’ categorical-imperatives/axioms/registry-teleology i.e., rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising)) is maximalising-recomposuring-for-relative-ontological-completeness/transvaluating by subsuming-as-supplanting-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) Recurrent-utter-uninstitutionalisation (by its specific non-rules-as-impulsive-or-accidented-or-random-mental-disposition categorical-imperatives/axioms/registry-teleology i.e. non-rules-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘basic constitutedness of reference-of-thought’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising)). This implies a human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) undergoing a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating from shallowest limited-mentation-capacity-(as of relative constitutedness towards relative conflation) (as recurrent-utter-uninstitutionalisation) to deepest limited-mentation-capacity-(as of relative constitutedness towards relative conflation) (as deprocrypticism) towards a superseding–oneness-of-ontology. Such that the respective reference-of-thought registry-worldviews/dimensions in successive shallow to

deeper limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as recurrent-utter-
 uninstitutionalisation, base-institutionalisation-universalisation, universalisation-non-
 positivism/medievalism, positivism-procrypticism and deprocrypticism successively
 recomposure more and more profound existentialism a priori contextualising-contiguity of
 imbricated-becoming-transitioning-of-rules successively as from non-rules-as-impulsive-or-
 accidented-or-random-mental-disposition-(as ‘basic constitutedness of reference-of-thought’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising), rulemaking-over-non-
 rules-(as ‘first-level pseudo-conflation’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising), universalisation-directed-
 rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising), positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘third-level
 pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising), and
 deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising 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 in its
 construing/conceptualising of elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity as defining the given registry-worldview/dimension-level specific
 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural
 psychology-of-dynamics’, as well as developing institutionalisation capacity as
 meaningfulness-and-teleology differentiations; and so as human totalising-renewing-
 realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-

a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-
 prospective-meaningfulness-and-teleology) by psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposure. As explained, the reason for the successive
 institutional-cumulations/institutional-recomposures underlying the institutionalisation
 process has to do with human limited-mentation-capacity-(as of relative constitutedness
 towards relative conflation) inducing successive recomposuring from shallow-limited-
 mentation-capacity to deeper-limited-mentation-capacity construed as reducing-epistemic-
 abnormalcy towards ontological-normalcy/post-convergence or intemporal-preservation-
 entropy-or-contiguity-or–ontological-preservation. Hence notionally speaking if humans had
 completed-mentation-capacity there will only be deprocrypticism institutionalisation and not
 the subsuming-succession of recurrent-utter-uninstitutionalisation, base-institutionalisation–
 ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism,
 with all mutually implied as subsumed-as-supplanted in deprocrypticism as of achieved
 ontological-completeness-of-reference-of-thought; subsumed-as-supplanted successively as
 of non-rules-as-impulsive-or-accident-ed-or-random-mental-disposition-(as ‘basic
 constitutedness of reference-of-thought’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising), rulemaking-over-non-
 rules-(as ‘first-level pseudo-conflation’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising), universalisation-directed-
 rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising), ‘rational-
 empiricism/positivising-of-universalisation-of-rulemaking-over-non-rules’, and ultimately
 with deprocrypticism, ‘deprocrypticism-or-pre-empting-procrypticism-or-abject-
 recomposuring-ontologising. This existential-becoming-transitioning to 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. That is existence is existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency, such that it inherently implies the institutionalisation process which can be construed as deprocrypticism-as-of-its-mimetic-echoness/deprocrypticism-in-reverberation or ontological-normalcy-as-of-its-mimetic-echoness/ontological-normalcy-in-reverberation or post-convergence. [By extension such projective-insights from a ‘notional human completed-mentation-capacity’ perspective about deprocrypticism conceptually implies that procrypticism is the actually implied epistemic-abnormalcy reflection ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology-in-arrogation, along successive limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination implied uninstitutionalised-thresholds: as failing/not-upholding-as-of-axiomatic-construct recurrently rulemaking-over-non-rules-(as ‘base constitutedness of reference-of-thought’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising), as failing/not-upholding-as-of-axiomatic-construct universalisation-directed-rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising), as failing/not-upholding-as-of-axiomatic-construct positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising), as failing/not-upholding-as-of-axiomatic-construct pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘third-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising), and up to when uninstitutionalised-threshold is 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 deprocrypticism and procrypticism since it is a potency-construal and not a given reference-of-thought construal (contrasted with 'conceptual deprocrypticism' as a given reference-of-thought construal); just as 'knowledge notionalisation' implies a potency-construal of both knowledge and the ignorances wherein the enlightening referencing of knowledge extends to a grasp of the nature and possibilities of the ignorances as well, in contrast to human 'knowledge conceptualisation' as of knowledge as of its enlightening or intemporal referencing only.] Thus just as deprocrypticism subsuming perspective (of institutionalisation-upholding), on the basis of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination maximalising-recomposuring-for-relative-ontological-completeness/transvaluating institutionalisation, will construe the successive institutional-cumulations/institutional-recomposures as of 'structural/paradigmatic apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-for-aposteriorising/intelligising/measuring/logicising-of-meaningfulness-and-teleology towards deprocrypticism-as-the-real-notion as of ontological-normalcy/post-convergence-or-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'; likewise a procrypticism subsuming perspective (as failing-to-uphold-institutionalisation/upholding-uninstitutionalised-threshold), will construe the successive uninstitutionalised-thresholds as of 'structural/paradigmatic apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-for-aposteriorising/intelligising/measuring/logicising-of-meaningfulness-and-teleology towards procrypticism-as-the-real-notion as of epistemic-abnormalcy-or-failing-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'. It is this underlying

ontological-normalcy/post-convergence notion from the (metaphysics-of-absence/postdication/projective-insight) perspective of a 'notional human completed-mentation-capacity' implication as 'pre-empting of 'disjointedness-as-of-reference-of-thought'-as-misappropriated-meaningfulness-and-teleology-in-arrogation' when construed rather in 'successive increasingly-profound-apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-for-aposteriorising/intelligising/measuring/logicising-of-meaningfulness-and-teleology construals with respect to existential-reality in-of-itself as the institutional-cumulations/institutional-recomposures' as of human increasingly limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination: from non-rules-as-impulsive-or-accidented-or-random-mental-disposition-(as 'base constitutedness of reference-of-thought' apriorising/intelligibilitysetup/measuringinstrument/axiomatising); rulemaking-over-non-rules-(as 'first-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising); universalisation-directed-rulemaking-over-non-rules-(as 'second-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising); positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as 'third-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising); and deprocrypticism-or-pre-empting-procrypticism-or-abstract-recomposuring-ontologising – that underlies the construal/conceptualisation of 'existential-reality as imbricated-becoming-transitioning' (as of its imbricatedness/threadedness/recomposuring divulged by the various rules inflections highlighted above starting with non-rules-as-impulsive-or-accidented-or-random-mental-disposition-(as 'base constitutedness of reference-of-thought' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) and developing with

limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-
realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, construed as of
‘increasingly-profound-apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-
for-aposteriorising/intelligising/measuring/logicising-of-meaningfulness-and-teleology with
respect to existential-reality in-of-itself). The above articulation points out that our
conceptions of rules as of their psychical and institutional implications is more of ‘our
apriorising/intelligibilitysetup/measuringinstrument/axiomatising,-for-
aposteriorising/intelligising/measuring/logicising-of-meaningfulness-and-teleology devising’
(reflected in our placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology) as of the given level of our limited-mentation-capacity-deepening–in-
recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-
contiguity/ratiocination with respect to existential-reality-in-of-itself in superseding–oneness-
of-ontology, that is, just becoming-in-of-itself. Thus for construing/conceptualising a
supratransversality reference-of-thought over a subtransversality reference-of-thought with
respect to postlogism articulation (whereby suprastructurally/beyond-the-consciousness-
awareness-teleology-in-existential-extirpation-as-of-existential-unthought and from a
ontological-normalcy/post-convergence perspective, the same maximalising-recomposuring-
for-relative-ontological-completeness/transvaluating rules that enable
prospective/transcending/superseding institutionalisation but within the institutionalisation
(as intemporalisation) limits turn out to be dementing hollow-staging-and-performance-or-
apriorising/intelligibilitysetup-caricaturing beyond these limits as uninstitutionalised-
threshold in want for prospective institutionalisation):

– the postlogism associated with ‘recurrent-utter-uninstitutionalisation reference-of-thought
as subtransversality’ warrants ‘base-institutionalisation reference-of-thought as
supratransversality’ teleological-differentiation/scission/variance/disambiguation by

‘rulemaking-over-non-rules as base-institutionalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules’ in pre-emption of ‘dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing recurrent-utter-uninstitutionalisation-non-rules-as-impulsive-or-accidented-or-random-mental-disposition inducing recurrent-utter-uninstitutionalisation’;

– the postlogism associated with ‘base-institutionalisation–ununiversalisation reference-of-thought as subtransversality’ warrants ‘universalisation reference-of-thought as supratransversality’ teleological-differentiation/scission/variance/disambiguation by ‘universalisation-directed-rulemaking-over-non-rules’ as universalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of imbricated-becoming-transitioning-rules’ in pre-emption of ‘dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) as base-institutionalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules inducing ununiversalisation’;

– the postlogism (including notions-and-accusations-of-sorcery, alchemic-thinking, etc.) associated with ‘universalisation–non-positivism/medievalism reference-of-thought as subtransversality’ warrants ‘positivism reference-of-thought as supratransversality’ teleological-differentiation/scission/variance/disambiguation by ‘rational-empiricism-or-positivising-rules as positivism existential-contextualising-contiguity’s-reifying/elucidating-

of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules’ in pre-emption of ‘dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing universalisation-rules as universalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules inducing non-positivism/medievalism’;

– the postlogism (including psychopathy and social psychopathy, etc.) associated with ‘positivism–procrypticism reference-of-thought as subtransversality’ warrants ‘deprocrypticism reference-of-thought as supratransversality’ teleological-differentiation/scission/variance/disambiguation by deprocrypticism-or-pre-empting-procrypticism-or-bject-recomposuring-ontologising as deprocrypticism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules.

The prior relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought towards ontological-completeness-of-reference-of-thought are explained by the fact that:

– ‘recurrent-utter-uninstitutionalisation reference-of-thought’ is failing/not-upholding-as-of-axiomatic-construct ‘prospective rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) as base-institutionalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules’ in upholding ‘its prior

dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing recurrent-utter-uninstitutionalisation-non-rules-as-impulsive-or-accidental-or-random-mental-disposition inducing recurrent-utter-uninstitutionalisation’,

– ‘base-institutionalisation–ununiversalisation reference-of-thought’ is failing/not-upholding-as-of-axiomatic-construct ‘prospective universalisation-rules as universalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules’ in upholding ‘its prior dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) as base-institutionalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules inducing ununiversalisation’,

– ‘universalisation–non-positivism/medievalism reference-of-thought’ is failing/not-upholding-as-of-axiomatic-construct ‘prospective rational-empiricism-or-positivising-rules as positivism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules’ in upholding ‘its prior dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing universalisation-rules as universalisation existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules inducing non-positivism/medievalism’ or prospectively,

– our ‘positivism–procrpticism reference-of-thought’ is failing/not-upholding-as-of-axiomatic-construct the deprocrpticism-or-pre-empting-procrpticism-or-abstract-recomposuring-ontologising as deprocrpticism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in upholding ‘dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing rational-empiricism/positivising-rules as positivism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules inducing procrpticism’, and it is the latter (deprocrpticism) that conceptually achieves ontological-completeness-of-reference-of-thought thus superseding the possibility of prospective postlogism, as it registers and implies a supratransversality reference-of-thought to the veridicality of a human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor.

Postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) is ‘the abnormal application of logic for virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ or ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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 (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) as conviction whether good or bad conviction which is at the least ‘of sound logical-dueness of reference-of-thought’, whereas postlogism (perverted-

outcome-sought-precedes-existentially-veridical-logical-dueness) as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness being ‘of non-conviction’ 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-as-of-conviction as ‘of sound reference-of-thought’ which is reflected as mental straightness and candored. Rather postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness being about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’, harkens back to a registry/mental-devising-representation that is reflected/perspectivated as dementing (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism) implies fundamentally non-veridical implied categorical-imperatives/axioms/registry-teleology-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/teleology are undue for logical contention but rather ontologically reflected/perspectivated in perversion-of-reference-of-thought. In existential terms, postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism) speaks of a disposition to engage in postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, involving absolving/fleeting/escaping-reflex-logic, counting on the fact that others will sooner or later be in prelogism-as-of-conviction/thinking relation with the formulaic-non-conviction-or-

existential-decontextualised-transposition-or-hollow-staging-and-performance-or-
 caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-
 postlogism/impulsively-dementing, hence wrongly elevating its perversion-of-reference-of-
 thought into logical-contention rather than dealing with as structural/paradigmatic denaturing
 construed as being/ontological/existential-defect or the registry-worldview's/dimension's-
 reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-
 defect. Postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness (psychopathic-and-the-temporal-dispositions-
 conjugation-to-it-as-conjugated-postlogism) thus inherently implies and is about articulations
 of perversion-of-reference-of-thought with respect in the very first instance to the validity of
 implied reference-of-thought rather than valid articulations of logical contention as the latter
 is with respect to ontological-veridicality of logical-processing-or-logical-implication only
 after the former (reference-of-thought) has been established as veridical/true. Postlogism/outcome-sought-precedes-logical-ness is not about a defect of logical-
 processing-or-logical-implication or a defect of incidenting-as-social-performance of the
 registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-
 accordance but rather speaks of false projection of 'apriorising-reference-of-thought-
 elements/apriorising-registry-elements (out of existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context)' of implied—logical-ness-or-scape/profile-
 or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology implying
 as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the
 registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-
 accordance defect or intradimensional-defect as first-order faulty-mentation-procedure-
 deception-or-urge (inducing circularity/recurrence/repetition/repeatability of a subsequent

implication of a second-order level wrongly implied deception of logical-processing-or-logical-implication of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication’ on the false basis of the perversion-and-derived-perversion-of-reference-of-thought). Such perversion-of-reference-of-thought/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 bad conviction or prelogism in that a child who has a bad conviction or prelogism is ad hoc and circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does.

One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism-as-of-conviction (bad or poor conviction), whether by omitting or exaggerating in a circumspect and ad hoc manner but relative to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. Lying as such is ‘an ad-hoc defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the

registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-
 accordance that doesn't speak of the true postlogism/psychopathic phenomenon which has to
 do with the perversion-of-reference-of-thought-and-not-of-logical-contention with regards to
 registry/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-
 reference/registry-worldview as the psychopath perversion-of-reference-of-thought speaks of
 'a circularity/recurrence/repetition/repeatability as enabled by social-functioning-and-
 accordance—as-of-social-stake-contention-or-confliction' implying a 'being or ontological or
 meaningfulness or existential defect' which is poorly construed as 'pathological lying at the
 level of logical-processing-or-logical-implication of conviction/prelogic mental-reflex
 engagement' rather than being construed as a mental and teleological disposition defect at the
 level of the reference-of-thought as of perversion-of-reference-of-thought 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
 prelogism-as-of-conviction/thinking notions though 'bad or poor convictions' (bad or poor
 conviction/prelogism construed as wrong logical-processing-or-logical-implication or
 wrong operation of prelogism-as-of-conviction but nonetheless prelogism-as-of-conviction).
 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's-reifying/elucidating-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context'
 contrasted with bad/poor conviction which departs with a relation to 'omitting or
 exaggerating within the framework of a veridical existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context'. But while poor-or-bad prelogism may be what
 is perceived from a 'normal' social and conviction 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 non-conviction-or-‘existential-decontextualised-transposition’-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-‘impulsive-dementation’ (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. non-conviction-or-‘existential-decontextualised-transposition’ being a state of ‘conscious, unprincipled and instrumentalised non-conviction in veridical unsoundness-or-inauthenticity-of-reference-of-thought as the psychopathic mindset/reference-of-thought ontological-primemovers-totalitative-framework value-reference reflected by its perversion-of-reference-of-thought’ in contrast to conviction as a state of ‘conscious, principled and uninstrumentalised conviction in veridical soundness-or-authenticity-of-reference-of-thought as the conviction mindset/reference-of-thought ontological-primemovers-totalitative-framework 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-narrated-or-postlogism-formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented) understanding of the effects on interlocutors of endearing, pleasing, laughter, etc. in inducing distraction, empathy, suspension-of-profound-reasoning or reference-of-thought teleological-degradation in relation to its mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness in undermining an prelogism-as-of-conviction perspective which reference-of-thought is veridical. All the bad or

poor conviction terms above, i.e. lying, bullying, manipulating, fooling, etc., wrongly point to the fact that the psychopath is having a ‘deliberative prelogism-as-of-conviction mental process’ with respect to its end purpose, and thus wrongly implying it is in ‘prelogism-as-of-conviction’ with the wrong idea that its apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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/teleology are existentially veridical. The psychopath is operating on the basis of ‘a last mimicking denaturing postlogism—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-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-enabler/existence-potency’, and so to satisfy ‘a faulty-mentation-procedure-deception-or-urge’; and so, one narrative iteration at a time. Now the faulty-mentation-procedure-deception-or-urge implying ‘a convictional deliberativeness’ is coming from its interlocutor’s ‘prelogism-as-of-conviction mind’ itself which prelogically/in-conviction (as the prelogism, which is wrongly induced in distractive-alignment-to-reference-of-thought, conjoins all the denaturing postlogism—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-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, to wrongly imply a depth-of-conviction whether as of bad or good conviction/prelogism) in reality is wrongly assuming a depth-of-postlogism-slantedness/insane integration. The psychopath being postlogical—construed-as-of-perverted-

outcome-sought-precedes-existentially-veridical-logical-dueness or pathologically/impulsively ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness is not lying (or manipulating or bullying), in fact the psychopath will prefer that normal conviction minds think it is lying (or any notion of a bad-or-poor conviction rather than the idea of non-conviction), as at least they will then wrongly realign prelogically/(existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) again to it with respect to its subsequent narratives to examine the pertinence of its logic/logical-processing i.e. engaging logical operating/processing and wrongly granting it conviction (be it even bad-or-poor conviction as this will then wrongly imply its wrong or poor performance of logical-processing-or-logical-implication, rather than its hollow-constituting/vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging/slanting of empty narratives that are flawed or non-existent as postlogism-as-of-non-conviction) thus wrongly involved in prelogism hence wrongly validating as real its ‘fundamental faulty-mentation-procedure-deception-or-urge’ which is its ‘apriorising—reference-of-thought-elements/apriorising—registry-elements, that in reality are out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’, of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology (instead of examining in the very first place their relevance/pertinence or its soundness-or-authenticity-of-reference-of-thought); in so doing, analysing its meaning as essence instead of analysing it as non-veridical hollow mimicking form or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-narrated or non-veridical hollow mimicking narratives. What the psychopath is doing is 'SLANTING' or impulsive-dementing.

That is to arrive at a sought-outcome by subknowledging-or-mimicking the non-veridical hollow-form of the meaning of other persons conviction narratives which it perceives as ‘being blatantly deterministic’ of the views and actions of the ‘normal prelogism-as-of-conviction 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 conviction on narratives but rather simply ‘the mere possibility of the hollow narratives being articulated, and then integrated by interlocutors as real’. Thus the psychopathic postlogical mindset and by derivation conjugated-postlogism/dementing-integration mindset is one of relating to meaning and meaningfulness as valid by ‘the mere performative-form representation of meaning and 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 conviction and hence the disposition for extrinsic-attribution by active social-aggregation-enabling. Meaning and 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/existence-potency, 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 ontological-decadence or postlogism and its derivation/adoption by temporal-dispositions is derived-ontological-decadence in conjugated-postlogism. More precisely, it is critical to distinguish between the notion of slanting (*cinglé* in French) as postlogism-as-of-non-conviction and the notion of a lie which is prelogism-as-of-conviction (be it a bad conviction) as with a lie the implied-logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially veridical with the ‘lying deception’ being of ad-hoc exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality

but as of ‘effectively due’ logical-processing-or-logical-implication. The narratives-and-acts-foci of the set-of-narratives of a ‘lying deception’ do not successively shift (as with slanting) but carry an overall coherence implying deception-but-as-of-successively-cohering-narratives. This is because a lie is more of deception arising out of ad-hoc contextual-ambiguity-constraint(s) ad-hocly articulated as deception-but-as-of-successively-cohering-narratives to resolve the ad-hoc contextual-ambiguity-constraint(s), and lying doesn’t fundamentally imply where such ad-hoc contextual-ambiguity-constraint(s) is non-existent the interlocutor will still not be predisposed to a veridical and appropriate logical-engagement/interlocution/implication. This equally explains why a lie collapses as a whole (or whole pieces of the lie) since such a collapse arises out of the truth/ontological-veridicality resolution of the contextual-ambiguity-constraint(s) behind the coherent structure(s) of the lying deception. Slanting on the other hand speaks of a fundamental pathological faulty-mentation-procedure-deception-or-urge associated with postlogism-as-of-non-conviction with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, since its manifestation is not universally transparent as ontologically decadent); due to the slanted child psychopathy mind’s developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, whereas the latter is exactly what validates logical-processing-or-logical-implication as a process reflecting existential-reality as of

implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), with respect to construing meaning and meaningfulness as prelogism-as-of-conviction, but instead construes meaning and meaningfulness as postlogism-as-of-non-conviction 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/existence-potency 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's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context is wrongly implied about slanting, it has to do with prelogism-as-of-conviction 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's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context', and this is the mechanism that induces conjugated-postlogism/dementing-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at

childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by conviction interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism-as-of-conviction alignment to psychopathic slanting is actually a mental-unsoundness not different as contemplating aligning in conviction to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaning and meaningfulness as of prelogism-as-of-conviction 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 conviction/prelogical alignment to its non-conviction/postlogical narratives whereas at childhood psychopathy interlocutors will not align in-conviction/prelogically (in order not to wrongly conjoin the psychopathic postlogical slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as conviction/prelogical narratives, and this is what actually occurs by inducing conjugated-postlogism/dementing-integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-

concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-dementing. Thus, with slanting the implied-logical-dueness (with the corresponding implied-reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implication), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-inauthenticity-of-reference-of-thought/dementing as opposed to lying deception construed in a shade of soundness-or-authenticity-of-reference-of-thought. Insightfully, it points out as well that the basis of the postlogism/psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism-as-of-conviction interlocutor mental engagement reflex who ‘aligns in-conviction’ as it will ‘normally do’ with other conviction/prelogical minds to a postlogism-as-of-non-conviction mind, and then wrongly validates that the postlogism-as-of-non-conviction mind is in prelogism-as-of-conviction. In other words, the operation of the psychopathic mind as of its incomplete mentation development (as inclined to induce a faulty-mentation-procedure-deception) as it fails to construe meaning and meaningfulness as based on prelogism-as-of-conviction but rather as based on postlogism-as-of-non-conviction with its personality development into adulthood on this basis, paradoxically leads to the prelogism-as-of-conviction mind’s deception since the latter operates on the basis that everyone must be conviction (be it bad-conviction at worst) and the notion of postlogism-as-of-non-conviction doesn’t register naturally except where the personality development of the childhood psychopathy into an adult psychopath is experienced closely, and the adulthood psychopath mentation processes structure can be retraced to the delirious mentation processes structure at

childhood psychopathy when it is universally transparent as maturation/indirectness/spatialisation/credulity/craftiness continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cinglé-effect as the childhood psychopathy has hardly achieved maturation/indirectness/spatialisation/credulity/craftiness of its slanting-deception mental-disposition. What underlies the slanting of the psychopath is its rather unnuanced understanding and gauging of social situations and social cues as out of existential-contextualising-contiguity by its dereification on a mental-processing disposition that is rather a ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’, and so in contrast with the expected ‘reifying nuanced/multivalent mental-processing’ of convictional dispositions in existential-contextualising-contiguity, however bad-or-poor their ontological-performance of convictional mental-processing. This underlies the apparent vividness of interlocution with the psychopath especially with regards to social-stake-contention-or-confliction due to a ‘conviction by non-conviction cross-perception effect’ wherein the convictional 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 knowledge-reification with regards to the psychopath ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ out of existential-contextualising-contiguity-in-dereification, while the psychopath view of the convictional interlocutor’s supposedly ‘reifying nuanced/multivalent mental-processing’ in existential-contextualising-contiguity knowledge-reification is rather as of its ‘dereifying bivalent-disposition-to-acute-caricatural-prepotence-or-acute-lulling-diffidence’ inclination out of existential-contextualising-contiguity-in-dereification. While at

childhood psychopathy such a ‘dereifying bivalent-disposition-to-acute-caricatural-
 prepotence-or-acute-lulling-diffidence’ out of existential-contextualising-contiguity-in-
 dereification is socially inefficacious and trouble-inducing giving the deliriousness effect
 from universal-transparency of its acts, at adulthood psychopathy the lack of such universal-
 transparency of the postlogism-slantedness rather makes the latter ‘sound
 impassioned/stirring/vivid/spirited’ to the unsuspecting interlocutor who by mental-reflex
 wrongly assumes as ontologically-veridical the falsely implied existential-contextualising-
 contiguity, giving the psychopath life-long learnedness and adaptation from its childhood
 inefficacy as of its increasing maturation/indirectness/spatialisation/credulity/craftiness with
 adulthood, and this latter ‘apparently impassioned/stirring/vivid/spirited but rather falsely
 implied existential-contextualising-contiguity’ disposition tends to be socially
 enculturated/endemised as of conjugated-postlogism. But then, more than just the deception
 this state of affairs has a further nefarious effect on the natural human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as the induced ‘lack
 of constraining social universal-transparency with respect to intrinsic meaningfulness further
 elicits conviction minds temporal-dispositions of
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, which can
 actually be more decisive grounds for the perpetuation of psychopathy as social-psychopathy,
 as the fact is the psychopath is very much pathological and tends to act impulsively in its
 faulty-mentation-procedure-deception as of circumstantiality. [This is more profoundly
 exposed in the conceptualisation of the institutionalisation process as it induces ‘socially-
 functional-and-accordant reference-of-thought as of human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—

imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; that can be elucidated by an existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context analysis of ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’-and-not-‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-as-inducing-the-prospective-institutionalisation’. Central to such an insight, is the understanding of what the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor means about human mental-disposition. The implication is that we ‘consistently’ have two sets of mental-dispositions having to do with the uninstitutionalised-threshold of all registry-worldviews/dimensions; as of metaphysics-of-presence and metaphysics-of-absence representations. First, ‘human institutionalisation mental-disposition’ within the scope of a registry-worldview/dimension institutionalisation reference-of-thought categorical-imperatives/axioms/registry-teleology-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/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication). Then, ‘human temporal uninstitutionalised-threshold mental-disposition’ construed either ‘as out of the scope of the registry-worldview/dimension institutionalisation reference-of-thought categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ or ‘the registry-worldview/dimension

uninstitutionalised-threshold reference-of-thought' (as-failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation 'by projected wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology of the registry-worldview/dimension institutionalisation reference-of-thought', as of an ontological-normalcy/post-convergence perspective) as so reflected from the prospective registry-worldview/dimension institutionalisation reference-of-thought categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. With the attainment of registry-worldview/dimension institutionalisation by social universal-transparency we can very much uphold a second-natured quasi-intemporal-disposition reference-of-thought as 'human institutionalisation mental-disposition' which is why humankind pursues institutionalisations as devising human collective emancipation from base-institutionalisation to universalisation to positivism and prospectively to deprocrypticism in resolving the vices-and-impediments of their respective uninstitutionalised-thresholds as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. But exactly for the purpose of ensuring the perpetuation of this human institutionalisation capacity (as in enabling futural Being-development/ontological-framework-expansion 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-cumulations/institutional-recomposures (as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor) to grasp how we can then supersede/transcend prospectively. 'Human temporal uninstitutionalised-threshold

mental-disposition' refers to our fixation to the mere-categorical-imperatives/axioms/registry-teleology of the registry-worldview/dimension institutionalisation reference-of-thought but failing/not-upholding-as-of-axiomatic-construct prospective intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication as construed from the prospective registry-worldview/dimension institutionalisation reference-of-thought, and as revealed by this prospective institutionalisation existential-contextualising-contiguity-in-reification's-elucidation-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. Fully understanding psychopathy which is the postlogism-as-of-non-conviction of the positivism-procrypticism registry-worldview/dimension institutionalisation-uninstitutionalisation reference-of-thought is inevitably tied to understanding our procrypticism as our 'human temporal uninstitutionalised-threshold mental-disposition' from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview institutionalisation reference-of-thought, as of ontological-normalcy/post-convergence wherein our procrypticism 'human temporal uninstitutionalised-threshold mental-disposition' is decentered and dialectically-dementing as dialectically-out-of-phase, just as understanding the postlogism of the universalisation-non-positivism/medievalism registry-worldview's/dimension's reference-of-thought like notions of and accusations of sorcery, is inevitably tied to understanding non-positivism/medievalism as the 'human temporal uninstitutionalised-threshold mental-disposition' so-construed from prospective positivism registry-worldview/dimension institutionalisation reference-of-thought as of ontological-normalcy/post-convergence 'wherein the non-positivism/medieval mental-disposition is decentered and dialectically-dementing as dialectically-out-of-phase; and in

both instances, construed as of their ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance (as of their respective prospective registry-worldview/dimension existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; since the prospective institutionalisation existential-contextualising-contiguity-in-reification's-elucidation-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context speaks of a deeper limited-mentation-capacity-(as of relative conflation) of a deeper and more correct grasp/apriorising-and-understanding of ontology/ontological-veridicality/intrinsic-reality). Effectively, 'human temporal uninstitutionalised-threshold mental-disposition' is what is reflected at uninstitutionalised-threshold as registry-worldviews/dimensions hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as of perversion-and-derived-perversion-of-reference-of-thought of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively (as applicable with the construal of psychopathy and social psychopathy postlogism) procrypticism; wherein the habitual intradimensional placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology 'nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) scheduling or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing as of the prospective apriorising/intelligibilitysetup', at uninstitutionalised-threshold (reflecting uninstitutionalised-threshold), is now substituted (from ontological-normalcy/post-convergence perspective of the prospective registry-worldview/dimension institutionalisation reference-of-thought) by its

‘decentering and dialectical-dementation of its reference-of-thought’; which we can effectively acquiesce to as of the uninstitutionalised-thresholds but will rather have a mental complex when this is implied prospectively to imply our uninstitutionalised-threshold as procrypticism, just as all registry-worldviews/dimensions had hitherto displayed a mental complex when their construal as uninstitutionalised-threshold is implied. Thus this implied human ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as driven by ontological-normalcy/post-convergence will explain the specific natures of registry-worldviews/dimensions references-of-thought (as ‘underlying scheduling of soundness-or-authenticity-of-reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulations/institutional-recomposures peculiar psychologisms/psychologism-constructs of meaning and meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/reference-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation–ununiversalisation psychologism, universalisation–non-positivism/medievalism psychologism, positivism–procrypticism psychologism, and prospectively 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 dialectically-dementing’ as of their ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as ontologically-veridical. Thus,

deprocrypticism as decentering and dementing the positivism–procrypticism registry-worldview reference-of-thought will certainly imply an altogether different psychologism of meaning and meaningfulness-and-teleology as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/reference-of-thought of meaningfulness-and-teleology with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination) a renewing of mindset/reference-of-thought of meaningfulness-and-teleology with its corresponding psychologism/psychologism-construct occurs, with this institutionalisation-process leading to the successive registry-worldviews/dimensions reference-of-thought psychologies/psychologism-constructs, and implied prospectively as well with the deprocrypticism worldview/dimension reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes a apriorising/intelligibilitysetup/measuringinstrument/axiomatising form that construes meaning and meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s reference-of-thought psychologism up to its own registry-worldview’s/dimension’s reference-of-thought psychologism as of its more profound existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context in reflecting/perspectivating their ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance. Hence this articulation of successive registry-worldviews/dimensions reference-of-thought

psychologisms up to the deprocrypticism, is an initiation into deprocrypticism psychology as of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of its more profound existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context in reflecting/perspectivating the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance of positivism–procrypticism and all the lower registry-worldviews/dimensions. Basically, this idea of 'human temporal uninstitutionalised-threshold mental-disposition' as metaphysics-of-absence points out that ontological analysis should rather be from the prospectively implied 'human institutionalisation mental-disposition', and in this instance implying an ontological analysis of psychopathy and social psychopathy from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview reference-of-thought and not the present positivism–procrypticism, just as analysing notions-and-accusations-of-sorcery should rather be from the prospective positivism registry-worldview reference-of-thought and not its present universalisation–non-positivism/medievalism registry-worldview reference-of-thought; as of the fact of fundamental registry-worldview/dimensional 'prospective as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, so construed in order to supersedes its structural/paradigmatic vices-and-impediments. Paradigmatically, this idea extends to all issues implying metaphysics-of-absence 'human temporal uninstitutionalised-threshold mental-disposition'. This brings home the underlying notion of rational-realism as construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination 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 (‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’). Wherein, going by its first impulse with respect to its ‘construal/conceptualisation activity as of its coming into existence in the world’, human natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to contend with while construing/conceptualising fundamental meaningfulness-and-teleology. This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, as taking away the chore of understanding and purpose, and giving a sense of intuitive guidance, hope, peace of mind and as to what humans should expect in their existence. But as of the intrinsic-reality constraints of having to deal with matters of the world on its own by developing notions of understanding and purposefulness as the mere imagination of God or Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in resolving human issues of the world and making its need for understanding and purposefulness go away. This induces a bifurcation of human intellectual and moral allegiance to the supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human volition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history

overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendancy of philosophies increasingly concerned with the human realities of existence (strongly so, lately with such movements as positivism, phenomenology, existentialism and post-structuralism) and science in all its facets whether physical, biological or social, as well as a human-centeredness of arts and culture. Rational-realism is grounded on this historic empirical state of affairs of increasing human realism in taking hold of its destiny on ‘the premise of a deference to intrinsic-reality as of its effective inherence validated by ontological-primemovers-totalitative-framework’ that has accompanied human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in construing/conceptualising meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) that actually is behind all hollow-staging-and-performance (as apriorising/intelligibilitysetup-caricaturing) 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 structural/paradigmatic social implications, one other sort of idealism remains to be recognise as ‘false realism’; the idealism that doesn’t

grasp what man itself is, rather as overly indulgent in not recognising how a thorough understanding of itself in enabling pivoting/decentering is effectively the strongest asset for its full emancipation. Central to such a most basic realism is grounding human knowledge of itself and thereof all knowledge on the ‘mediocrity principle’ as to enable the full construal of both metaphysics-of-presence and metaphysics-of-absence ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction rather as socially-functional-and-accordant. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold 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 the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism/ontological-faith-notion-or-ontological-fideism disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms-as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will

certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘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 institutionalisation that can be grasped, and so expressed in terms-as-of-axiomatic-construct of the notion of social-stake-contention-or-confliction of that prospective institutionalisation psychologism, just as the vocation of the positivistic mindset/reference-of-thought is all about eliciting the notion of social-stake-contention-or-confliction in terms-as-of-axiomatic-construct of positivistic psychologism to imply that the non-positivistic community has the capacity and should come to terms with its human emancipatory institutionalisation potential. Insightfully, the apriorising/intelligibilitysetup/measuringinstrument/axiomatising comparison can be used to reveal the ‘perpetually stable temporal-to-intemporal nature of human mental-disposition as of institutionalisation or uninstitutionalised-threshold’, across all registry-worldviews/dimensions references-of-thought but for the fact that they have different categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation building up from the prior ones as of their respective elucidation-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-rules-as-impulsive-or-accidentated-or-random-mental-disposition as failing/not-upholding-as-of-axiomatic-construct rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for base-

institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding-as-of-axiomatic-construct universalisation-directed-rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for universalisation–non-positivism/medievalism, non-positivism/medievalism failing/not-upholding-as-of-axiomatic-construct positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘third-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for positivism–procrypticism or prospectively, positivism failing/not-upholding-as-of-axiomatic-construct ‘deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising as conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for perpetuating-deprocrypticism). Supposed there was no apriorising/intelligibilitysetup/measuringinstrument/axiomatising defect (no perversion-of-reference-of-thought) with social universal-transparency of the calculations to be done, it is fair to say ‘human institutionalisation mental-disposition’ in this 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). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in intellectual-good-faith but for failure in performance as defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) with limited grasp of intrinsic-reality at various stages of human emancipation up to the present day, such that social universal-transparency required for ‘human institutionalisation mental-disposition’ has been made transcendently available only in partial

construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold, 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 mental-disposition’ as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context elucidated ontological-normalcy/post-convergence. It points to a fundamental structural disposition for human temporalities-drives to adhere to the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology (failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview reference-of-thought as providing the resolution for the vices-and-impediments associated with such a present registry-worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence) of the notion of ‘human temporal uninstitutionalised-threshold mental-disposition’ that structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-worldview’s/dimension’s temporality 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 benign to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’ in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-as-inducing-the-prospective-institutionalisation’ are made but with both construed in the conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality-drive (longness-of-register-of-meaningfulness-and-teleology 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-thresholds are bound to arise successively in the institutionalisation process (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporality) with the latter enabling 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 of the institutionalisation process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further

development requires that it can utterly be put into question by pure-ontology conflatedness with no conventioning complexes’! (As a reminder, the notion of intemporality/temporality 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/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of the being domains-of-study of the social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency as an otherness from any emotional-involvement/subjectification/notional-totalising–self-referencing-syncretising predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains-of-study.) The conventioning of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry-worldview/dimension-level of analysis’ as well as ‘temporal-to-intemporal-dispositions individuation-level of analysis’; for construing the implications of such ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability social-functioning-and-accordance—as-of-social-stake-contention-

or-confliction effectiveness-or-ineffectiveness and ontological-resolution as of ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism by way of the grander ontological-normalcy/post-convergence

apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ in resolving registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance

capabilities, as the very foundational operant conceptualisation of an ontologically-contiguous ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’. This fundamentally highlights a ‘notional-conflatedness/constitutedness-to-conflatedness dynamic relationship’ with meaningfulness-and-teleology as directly reflecting ‘ontological-normalcy/post-convergence dynamics (in abstractly elucidating any given registry-worldview’s/dimension’s ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsis-ing-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and so by the successive registry-worldviews/dimensions in corresponding snowballing succession of synopsis-ing-depth of meaningfulness-and-teleology reconstrual going by ontological-normalcy/post-convergence implications); involving successively, random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context/constitutedness

apriorising/intelligibilitysetup/measuringinstrument/axiomatising of socially-functional-and-accordant ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability-(as of no constraining given non-rules-as-impulsive-or-accidentated-or-random-mental-disposition,

and non-constraining ontological-faith-notion-or-ontological-fideism prospective institutionalisation as base-institutionalisation), nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context/‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising of socially-functional-and-accordant ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability-(as of base-institutionalisation constraining rulemaking-over-non-rules, and non-constraining ontological-faith-notion-or-ontological-fideism prospective institutionalisation as universalisation), ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context/‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising of socially-functional-and-accordant ‘modular-thresholds’-of-temporal-to-intemporal-dispositions-dissociability-(as of universalisation constraining universalisation-directed-rulemaking-over-non-rules, and non-constraining ontological-faith-notion-or-ontological-fideism prospective institutionalisation as positivism), intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-

prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context/'third-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising of socially-functional-and-accordant 'modular-thresholds'-of-temporal-to-intemporal-dispositions-dissociability-(as of positivism/rational-empiricism constraining positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and non-constraining ontological-faith-notion-or-ontological-fideism prospective institutionalisation as deprocrypticism), and ratio-contiguous/conflation of apriorising/intelligibilitysetup/measuringinstrument/axiomatising of deprocrypticism socially-functional-and-accordant as of intemporality or ontological-contiguity, with no-temporal-to-intemporal-dispositions-non-dissociability-(as of constraining ontological-faith-notion-or-ontological-fideism driven intemporal-projection upholding of deprocrypticism as pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules). Interestingly, could such a referentialism-based construal in parallel to the (random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-'trepidatious-consciousness'-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)/nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-'warped-consciousness'-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context/ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
 in-'occlusive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/ratio-contiguity/ratiocination-as-referentialism-phenomenal-
 abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context as of Stevens taxonomy, 'possibly reveal an unrecognised mathematical
 depth in the reality of the evolved human condition' rendering possible the full mathematised
 interpretation of the social sciences as of 'conflatedness/conflation of analysis' (just as the
 intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency
 constructed scientific reference-of-thought of the natural sciences, as ontological-reference-
 of-thought, revealed a mathematical depth that enabled their full mathematisation; as
 mathematics just like logic cannot reveal the full intrinsic-reality/ontological-veridicality
 transcendental-enabling/existence-potency constructed reference-of-thought/axiomatic-
 framework of a domain-of-study like the social but once it is revealed enables its full
 mathematisation)! Critically, central to attaining (intemporal) ontological-contiguity as of the
 deprocrypticism registry-worldview's/dimension's-reference-of-thought-for-social-
 functioning-and-accordance with no-temporal-to-intemporal-dispositions-non-dissociability

(due to social universal-transparency of deprocrypticism meaningfulness-and-teleology), is equally the need to supersede human ‘emotional involvement’. As ‘emotional-involvement’ is self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification, but actually such reality is otherwise of the same ontologically-veridical nature as existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency into which everything else is caught into as superseding–oneness-of-ontology (even though our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction will often tend to induce a relatively flawed meaningfulness-and-teleology construal in this regard, that explains our metaphysics-of-presence mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction specific element (which tend to denaturing meaningfulness-and-teleology construal, as high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction is behind manifest human ‘non-dissociability’ of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ within the ontological scope of any given institutionalisation), should be able to imply the same underlying ontologically-veridical existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency 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-totalising–self-referencing-syncretising (of our ‘emotional-involvement’ as self-centering-

and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-teleology construal (enabling ‘dissociability of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency’ 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/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing meaningfulness-and-teleology construal), and so enabled with the referentialism technique of point-referencing for conflation in construing temporal-to-intemporal contrastive-synopsising-depths-of-meaningfulness-and-teleology as ‘dissociable temporal-to-intemporal thresholds of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance’ (inducing the requisite social universal-transparency for prospective decentering/pivoting as enabling a totalising–renewing-realisation/re-perception/re-thought in ushering in deprocrpticism institutionalisation). Interestingly, the very conceptual background for such transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism of meaningfulness-and-teleology construal lies with ‘intemporal ontological-faith-notion-or-

ontological-fideism instigated human institutionalisation process as of difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 projective-totalitative-implications' itself, by its successively induced snowballed-
 recomposuring of human psychical transcendently-enabled-institutionalisation-process-
 level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-
 notion-or-ontological-fideism/anti-nihilism capacity in a corresponding relation with the
 successively induced snowballed-recomposuring institutional-cumulations/institutional-
 recomposures (as successive institutionalisations involve an increasing sense of
 transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism meaningfulness-and-teleology construal for a sounder and
 sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as
 we can garner that we, as of the positivism-procrypticism registry-worldview/dimension, are
 relatively psychologically geared to handle meaningfulness in a relatively objective way than
 say a non-positivistic/medieval mindset cannot and rather parse over towards arriving at its
 final 'greater egotistic/totalising-self-referencing-syncretising driven' belief/conclusion and
 this explains why their mental-dispositions were relatively alchemic, feudal of mentality, etc.
 For instance and why the corresponding transcendently-enabled-institutionalisation-
 process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-
 faith-notion-or-ontological-fideism/anti-nihilism of our registry-worldview enabled the
 natural sciences to arise, our relatively developed sense of democracy, globalisation, etc.
 Likewise we can appreciate with such phenomena today like 'fake news' easily spreading
 socially and often just as 'real news' our very own limitations of transcendently-enabled-
 institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-
 objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism meaningfulness-

and-teleology construal as manifested in our positivism–procrypticism registry-worldview, with the implication of metaphysics-of-absence insight that a prospective registry-worldview as deprocrypticism will be an improvement over our transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism meaningfulness-and-teleology construal capacity). Prospectively a transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism to the point of attaining ‘effecting teleological-determination’ of the same level as inanimate ‘effecting determination’ of meaningfulness-and-teleology construal (with little temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction denaturing meaningfulness-and-teleology construal) will inform the underlying psyche of a deprocrypticism mindset/reference-of-thought/psychologism; as the capacity to objectify/desubjectify-as-objectify/authenticate is what enables the human mind to be able to develop towards fully achieving intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency. In this regard, we can grasp how human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination associated with the institutionalisation process increasingly implies ‘a more and more transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism psychologism overcoming subjectification denaturing of meaningfulness-and-teleology’, and so as of ‘non-rules-as-impulsive-or-accidental-or-random-mental-disposition-or-failing-rulemaking-over-non-rules’ psychologism (recurrent-utter-uninstitutionalisation), ‘failing-universalisation-directed-rulemaking-over-non-rules’

psychologism (base-institutionalisation–ununiversalisation), ‘failing-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules’ psychologism
 (universalisation–non-positivism/medievalism), “‘failing-pre-empting-disjointedness-as-of-
 reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-
 directed-rulemaking-over-non-rules’” psychologism (positivism–procrypticism), and
 prospectively ‘pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’
 psychologism (deprocrypticism) that fully enables human full attainment of transcendently-
 enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-
 as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism of
 meaningfulness-and-teleology 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 totalising–renewing-realisation/re-perception/re-thought
 associated with the deprocrypticism registry-worldview. Basically, transcendently-enabled-
 institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-
 objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism as implied by the
 institutionalisation process reflects the successive psychologies as of the respective
 mutually beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought of successive registry-worldviews/dimensions reference-of-thought
 construed meaningfulness-and-teleology involving conceptualisation/construal of
 meaningfulness-and-teleology as by constitutedness/recurrent-utter-
 uninstitutionalisation/impulsive-or-accidental-or-haphazard driven construal, ‘first-level
 pseudo-conflation’/base-institutionalisation–ununiversalisation/nominal-as-tendentious-
 phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidental-

predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/allegiance-subservience driven construal, 'second-level pseudo-
 conflation'/universalisation–non-positivism/medievalism/ordinal-as-qualifying-phenomenal-
 abstractiveness-of-presencing-in-'preclusive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/non-contiguous-qualification-categorisation as good-to-bad construal,
 'third-level pseudo-conflation'/positivism–procrypticism/intervalist-as-categorising-
 phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/non-contiguous-intervalist-categorisation as kindness-humility-
 helpfulness-etc. construal, and prospectively conflation/deprocrypticism/ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 'protensive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/temporal-to-intemporal-thresholds construal as the latter fully achieves
 transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism. While the institutionalisation perspective tends to point to a

commonness of reference-of-thought as of prospective relative-ontological-completeness-of-reference-of-thought construed as ‘prelogism-as-of-conviction commitment of reference-of-thought’, however at the uninstitutionalised-threshold the implication of such a commonness of reference-of-thought is rather as of prior relative-ontological-incompleteness-of-reference-of-thought further disambiguated as of temporal-dispositions as well as as these conjugate with postlogism perversion-of-reference-of-thought inducing derived-perversion-of-reference-of-thought whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, more succinctly qualified as ‘madeupness/bottomline of reference-of-thought’ in the sense that in this instance such interlocutors ‘madeupness/bottomline of reference-of-thought’ tend to be circular with respect to their ontologically-effective ‘decided temporal/shortness-of-register-of-meaningfulness-and-teleology non-conviction commitments’ and are no longer of ‘prelogism-as-of-conviction commitment of reference-of-thought’ such that the naïve implication of a mutual logical exercise (logical-processing-or-logical-implication) is deceptive. This construal effectively enables delineation of underlying ontological-primemovers-totalitative-framework of mental-dispositions. ‘Madeupness/bottomline of reference-of-thought’ across all registry-worldviews/dimensions refers to the constituent temporal individuations mental-dispositions at a registry-worldview/dimension uninstitutionalised-threshold and points to its hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as of its uninstitutionalised-threshold pointing to an inclination for untranscendability and undementability as of mechanical-knowledge even beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought but for the constraint of prospective social universal-transparency, and so in contrast to the same registry-worldview/dimension ‘prelogism-as-of-conviction commitment of reference-of-thought’ mental-disposition that reflects its ontologically-veridical meaningfulness-and-teleology as its

institutionalisation and equally points to an inclination for transcendability and dementability as of organic-knowledge once it construes of its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought uninstitutionalised-threshold. Such construal of temporal individuations ‘madeupness/bottomline of reference-of-thought’ at uninstitutionalised-threshold is critical because then and in effect, the mental-reflex to ontologically validate these as of ‘prelogism-as-of-conviction commitment of reference-of-thought’ mental-disposition so-construed as of sound/existential-contextualising-contiguity logical-dueness is ontologically put into question given the perversion-and-derived-perversion-of-reference-of-thought. Such that ontological-veridicality/intrinsic-reality transcendental-enabling/existence-potency is established at the uninstitutionalised-threshold, and not as it is circularly construed within the institutionalisation frame as a construal of logical pertinence (logical-processing-or-logical-implication), but rather priorly the determination of temporal individuations ‘madeupness/bottomline of reference-of-thought’ as these reflect soundness-or-authenticity-of-reference-of-thought, that is, whether or not there is perversion-and-derived-perversion-of-reference-of-thought in the first place before any implication of logical-dueness/logical-pertinence arises. Consider as metaphysics-of-absence the case of notions-and-accusations-of-sorcery in a non-positivistic social-setup uninstitutionalised-threshold which is rather in want of positivistic meaningfulness-and-teleology. Effectively establishing deconstructive ontological-veridicality implies recognising the overall registry-worldview’s/dimension’s ontological-incompleteness-of-reference-of-thought as superstitious/non-positivistic inclined, its postlogism and conjugated postlogism as acknowledging and contending about notions-and-accusations-of-sorcery beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought leading to perversion-and-derived-perversion-of-reference-of-thought, with this succinctly reflecting the reality of temporal-dispositions of ‘madeupness/bottomline of reference-of-

thought' as of such non-positivism reference-of-thought uninstitutionalised-threshold. Such that it is not a logical exercise (logical-processing-or-logical-implication) that is in order which will rather be circular as fundamentally operating on false non-positivism registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology of superstition but rather one of determination of temporal individuations 'madeupness/bottomline of reference-of-thought' as this reflects postlogism denaturing and conjugated-postlogism derived-perversion-of-reference-of-thought as deconstruction of ontological-veridicality in implying prospective institutionalisation as of positivism meaningfulness-and-teleology categorical-imperatives/axioms/registry-teleology-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 and derived conjugated-postlogism, human 'prelogism-as-of-conviction commitment of reference-of-thought' tends to be relative. That is, even within an institutionalisation basis we don't necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity/beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought given our ontological-incompleteness-of-reference-of-thought and secondly by arbitrariness in the choices we make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his 'perplexed cooperation' with the Nazi regime. The closest we come to absolute 'prelogism-as-of-conviction commitment of reference-of-thought' 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 extirpatory/temporal paradigms and further so with respect to increasing informality as in the extended-informality-(susceptible-

to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) of all human institutions, and particularly where social universal-transparency is blurred and not forthcoming as logic tends out to be an issue of making-a-mistake-at-one-moment-expressing-the-most-profound-conviction-at-the-other-moment in a circular reference-of-thought. This tendency is further exacerbated with the dynamic conjugation of temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to postlogism-slantedness. This reality of our ‘prelogism-as-of-conviction commitment of reference-of-thought’ as being in effect subpar rather than absolute and specifically more compromised at uninstitutionalised-threshold and as associated with postlogism as conjugated-postlogism is what qualifies contextually as temporal-individuations ‘madeupness/bottomline of reference-of-thought’ as a temporal mental-disposition defect contrasted to a wrongfully implied supposedly ‘prelogism-as-of-conviction commitment of reference-of-thought’ as of ontologically-sound mental-disposition. This manifestation as a social dynamic (dynamic-cumulative-aftereffect) of such contrastive ‘madeupness of reference-of-thought’ and ‘prelogism-as-of-conviction commitment of reference-of-thought’ takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought de-convergence as of transversality/logical-incongruence. Such a distinction particular at the uninstitutionalised-threshold is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the-reference-of-thought as of categorical-imperatives/axioms/registry-teleology in the first place to establish or not perversion-and-derived-perversion-of-reference-of-thought. This delineation is in line with the idea of human temporal (shortness-of-register-of-meaningfulness-and-teleology) to intemporal (longness-of-register-of-meaningfulness-

and-teleology) individuations nature as implicitly recognised in the structuring of formal constructs like the law, formal institutions, etc. It equally falls in line with the idea of knowledge notionalisation on the basis that it is equally critical to understand the possibility of the ignorances just as conceptual knowledge itself to further uphold, advance and skew for the latter. The point being that meaningfulness-and-teleology construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of ‘prelogism-as-of-conviction commitment of reference-of-thought’ as of reflex but equally examine ‘as of circumstances pointing to uninstitutionalised-threshold’ the possibility of the ontological-veridicality of interlocutors ‘madeupness/bottomline of reference-of-thought’ 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 ‘madeupness/bottomline of reference-of-thought’ and ‘prelogism-as-of-conviction commitment of reference-of-thought’ critically explains how the successive registry-worldviews/dimensions psychoanalytically-unshackled/memetically-reordered/institutionally-recomposed going by the fact that projective insights about prior registry-worldview/dimension ‘madeupness/bottomline of reference-of-thought’ as of prior relative-ontological-incompleteness-of-reference-of-thought is what needs to be superseded for prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness-of-reference-of-thought effective ‘prelogism-as-of-conviction commitment of reference-of-thought’ (as operant construal) by social universal-transparency rendering the prior registry-worldview/dimension ‘madeupness/bottomline of reference-of-thought’ (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 uninstitutionalised-threshold has to do with the possibility of attaining or not attaining social universal-transparency. Where this is effectively attained, it becomes psychically and

institutionally untenable for interlocutors to act as of subpar (madeupness/bottomline of reference-of-thought) to ‘prelogism-as-of-conviction commitment of reference-of-thought’. This will explain why the hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension meaningfulness-and-teleology, in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social universal-transparency knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness-of-reference-of-thought. This imbued potency in social universal-transparency across all registry-worldviews/dimensions is what explains the possibility of social transcendence. 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 ‘prelogism-as-of-conviction commitment of reference-of-thought’ to meaningfulness-and-teleology as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of ‘universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism-as-of-non-conviction mindset ‘madeupness/bottomline of reference-of-thought’ arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency such that it can induce hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’) 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-of-reference-of-thought as social procrypticism/disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogisms derived ‘madeupness/bottomline of reference-of-thought’, and so overall, on the flawed mental-reflex that such protraction of ‘madeupness/bottomline of reference-of-thought’ is supposedly ‘prelogism-as-of-conviction commitment of reference-of-thought’ (as ‘lack of constraining social universal-transparency’). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted ‘madeupness/bottomline of reference-of-thought’ doesn’t socially take hold then, as such childhood postlogism perversion-of-reference-of-thought hasn’t superseded the social universal-transparency in further inducing temporal-dispositions derived-perversion-of-reference-of-thought. 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 extirpation paradigm, and not by ontological-veridicality insight as of structural/paradigmatic projective-totalitative-implications with respect to vices-and-impediments. Thus ensuring ontological-veridical social universal-transparency is 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 cross-generational transcendence import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension ontological-incompleteness-of-reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of

meaningfulness-and-teleology is a circular-pervasiveness closed-structure as of the habituated predicative-insights for meaningfulness-and-teleology based on the ontological-incompleteness-of-reference-of-thought of the registry-worldview/dimension as prior (despite the ontological-incompleteness-of-reference-of-thought induced distractive-alignment-to-reference-of-thought and override any such sense of relative pure-ontology conflatedness as of prospective relative-ontological-completeness-of-reference-of-thought conflatedness). So the transcendental meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness-of-reference-of-thought doesn't supersede the prior's 'circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology' in the short run. Chinua Achebe's *Things Fall Apart* Okonkwo returning from his long banishment construes meaningfulness-and-teleology in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness-of-reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness-of-reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology which is now antipodal to his, hence his confliction with his circular-pervasiveness 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 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 cross-generationally. We can equally construe of the inverse situation as in H.G. Wells's *The Country of the Blind* which also highlights the implications of relative

contrast of ontological-completeness-by-incompleteness-of-reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez's 'seeing of the environment' reference-of-thought as of its prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought doesn't make an impression but is actually frowned upon on the habituated 'feeling of the environment' reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as 'feeling of the environment' explaining why a registry-worldview is a closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications that hardly entertains its own transcendability/dementability, and why transcendence is rather cross-generational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the 'existential value references as what is worth living for' for both Okonkwo and 'feeling of the environment' reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights in the circularly-pervasive closed-structure of their reference-of-thought despite their respective inherent prior relative-ontological-incompleteness-of-reference-of-thought without room for countenancing new perspective-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to-reference-of-thought from an ontological-normalcy/post-convergence perspective as of ontological-faith-notion-or-ontological-fideism. 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

cross-generational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez's notion of 'seeing of the world' reference-of-thought, and Okonkwo's tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews uninstitutionalised-thresholds, including our own as positivism–procrypticism as of its disjointedness-as-of-reference-of-thought with regards to their 'existential value references as what is worth living for' rather temporally construed as definite-and-set as of distractive-alignment-to-reference-of-thought notwithstanding any notion of relative prospective ontological-completeness-of-reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights 'is not at all about the demonstrable instantiative logical-processing-or-logical-implication validity' but rather such a demonstration is more structurally/paradigmatically, together with all other such demonstrations of the prospective totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights, 'a contributory invalidation of the prior totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights in its circular-pervasiveness' at its uninstitutionalised-threshold as of its defectiveness/ontological-incompleteness-of-reference-of-thought; thus qualified as transcendence/suprastructuration. Just as the exercise of demonstrative convincing on the basis of a scientific principle within a non-positivistic social context 'is not at all about the demonstrable instantiative logical-processing-or-logical-implication validity' but rather structurally/paradigmatically, together with all other such demonstrations as of

scientific and positivistic principles/axioms/reference-of-thought meaningfulness-and-teleology apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights, ‘a contributory invalidation of non-scientific and non-positivism totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its defectiveness/ontological-incompleteness-of-reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as inducing more and more profound projective-insights construed as the successive apriorising/intelligibilitysetup/measuringinstrument/axiomatisings representing the successive registry-worldviews/dimensions reference-of-thought under which their respective predicative-insights construct their respective meaningfulness-and-teleology, so grounded axiomatically as apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights; is compared imaginarily to ‘mental-dispositions at different successive ascertaining-perspectives unbeknown-to-each other for gauging the overall earth landscape’ (representing analogically ‘different successive registry-worldviews/dimensions for meaningfulness-and-teleology’), construed say at ‘sea-level-height perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-insights’ (as recurrent-utter-uninstitutionalisation), ‘hill-level-height perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-insights’ (as base-institutionalisation–ununiversalisation), ‘mountain-level-height perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-insights’ (as universalisation–positivism), ‘airplane-level-height

perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-
 insights' (as positivism–procrypticism) and 'space-satellite-level-height
 perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-
 insights' (as deprocrypticism), rather as successive mental-states/reference-of-thought
 unbeknown-to-each-other in 'circular-pervasiveness closed-structure of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights for earth landscape measurements-as-of-
 aposteriorising/intelligising/measuring/logicising-purpose'. We know that having never
 experienced 'hill-level-height
 perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-
 insights' (base-institutionalisation–ununiversalisation) the 'sea-level-height
 perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-
 insights' (recurrent-utter-uninstitutionalisation) will hardly countenance operating the
 perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-
 insights of the former as more ontologically profound, given its 'circular-pervasiveness
 closed-structure of apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-
 operant-or-incidenting-predicative-insights for earth landscape measurements-as-of-
 aposteriorising/intelligising/measuring/logicising-purpose' on the basis of its 'sea-level-
 height perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
 predicative-insights'; and this same mental-reflex applies successively to relatively 'lower-
 level-heights perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 for predicative-insights' (prior registry-worldviews/dimensions) with respect to relatively
 'higher-level-heights
 perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-
 insights' (prospective registry-worldviews/dimensions). The fundamental difficulty is that

‘no given perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-insights’ (registry-worldview/dimension) recognises that there is any above it, and by reflex circularly undertakes predicative-insights from its perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising (and it is only the long run cross-generational habituation construed as of ontological-dementation/dialectical-dementation stranding-dialectics with the prior ontologically construed as decentered and dementing as of distractive-alignment-to-reference-of-thought, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God of plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising for predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed deprocrypticism reference-of-thought construal as implying a prospective relative-ontological-completeness-of-reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/’post-convergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘dementing and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as dementing and not thinking, within non-positivism/medievalism uninstitutionalisation as dementing and not thinking, within ununiversalisation uninstitutionalisation as dementing and not thinking, and recurrent-utter-uninstitutionalisation uninstitutionalisation as dementing and not thinking. We can grasp

this by imagining how a non-positivism uninstitutionalised-threshold will react when construed as dementing 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 dementing and not thinking representation of ourselves construed from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought perspective as in disjointedness-as-of-reference-of-thought and rather in distractive-alignment-to-reference-of-thought ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising-self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of reference-of-thought implies a change of perspective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising-of-meaningfulness-and-teleology as a shift of the curve-of-prospective-relative-ontological-completeness-of-reference-of-thought/axiomatic-construct and not a change in logic as a change along the same reference-of-thought/curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought/logical-processing-or-logical-implication. In other words, a truly direct deprocrypticism ontological analysis will be a ‘mental break-in’/dementing of our positivism–procrypticism as we by reflex ‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on the basis of the non-positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology just as a deprocrypticism analysis will not engage us on the basis of our procrypticism/disjointedness-as-of-reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-

teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology, and so in both cases as of the relative defectiveness/ontological-incompleteness-of-reference-of-thought of non-positivism and procrypticism/disjointedness-as-of-reference-of-thought). But then wholly carried out in both instances it will be off-putting to both prior reference-of-thought, explaining why a transcendental analysis is a deconstructive-engagement/engaged-destruktion recognising and harnessing the human potential to psychoanalytically-unshackle. This is more than just an abstract conceptualisation but an empirical reality of how cultural diffusion possibility as of ‘relative-ontological-completeness-of-reference-of-thought over prior relative-ontological-incompleteness-of-reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God of plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-teleology; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as stretched-truth’ is cross-generationally 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 totalising-self-referencing-syncretising’ prior to eventual prospective relative-ontological-completeness-of-reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as procrypticism/disjointedness-as-of-reference-of-thought categorical-imperatives/axioms/registry-teleology failing/not-upholding intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, and thus failing to grasp the deprocrypticism

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as dementing/not-thinking and decentered, and wrongfully trying to engage meaningfulness-and-teleology in positivism–procrypticism terms-as-of-axiomatic-construct failing to factor in the circular-pervasiveness of the disjointedness-as-of-reference-of-thought. (More like a non-positivistic mindset/reference-of-thought insisting to contendingly engage a positivistic mindset/reference-of-thought but failing to grasp the implications as of circular-pervasiveness of being of non-positivistic of reference-of-thought as of its prior relative-ontological-incompleteness-of-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-dementing 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-dementing with respect to an implied prospective mental state of universalisation, the ‘mental tools’ available to a state of universalisation–non-positivism/medievalism are not logically-intelligible-but-rather-are-distractively-dementing 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-dementing with respect to an implied prospective mental-state of deprocrypticism. Thus unlike is the case with issues of logical-dueness/logical-pertinence as of appropriateness or inappropriateness of logical-processing-or-logical-implication, issues of perversion-and-derived-perversion-of-reference-of-thought rather render such notions as forgiveness/overlooking/resetting nothing more but vague totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as

actually endemising/enculturating vices-and-impediments as when so-construed as a wooden-
 language—of-temporal—mere-form/virtualities/dereification/akrasitic-drag-denatured-and-
 dementing-narratives of categorical-imperatives/axioms/registry-teleology failing/not-
 upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; thus
 transforming such ‘denaturing notions of forgiveness/overlooking/resetting into a temporal
 mental-disposition ontological-primemovers-totalitative-framework ‘misconstrued vicious
 insight disposition’ thus rather endemising/enculturating vices-and-impediments! As the
 question that arises is what does it mean to forgive/overlook/reset with regards to a temporal
 mental state of prior relative-ontological-incompleteness-of-reference-of-thought beyond-the-
 consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought
 circular-pervasiveness at its uninstitutionalised-threshold in perversion-and-derived-
 perversion-of-reference-of-thought as recurrent-utter-uninstitutionalisation,
 ununiversalisation, non-positivism/medievalism or procrysticism? It effectively means
 perpetuating the endemising/enculturation of the given uninstitutionalised-threshold
 reference-of-thought. What is of relevance is a veridically uninhibited/decomplexified
 ‘understanding of how the institutionalisation process works and induces prospective
 institutionalisations’ as a ‘The-Good/understanding/knowledge-driven/ontological-
 primemovers-totalitative-framework construct’ and not a vague ‘impression-driven/good-
 naturedness/wishfulness construct’; and that virtue-as-ontology/moral/ethical act is a
 reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of cross-
 generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure’, and
 so à-la-Diderot as of the Encyclopédistes positivistic liberal and scientific outlook as an
 opened-construct-of-meaningfulness-and-teleology with its structural/paradigmatic virtue-as-
 ontology implications over a non-positivism/medievalism outlook 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
 structural/paradigmatic vices-and-impediments implications! Such that ‘our pretence to a
 prospective mental inclination for virtue-as-ontology’ goes hand-in-hand with ‘our
 introspection as of the structural/paradigmatic projective-totalitative-implications of the
 beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-
 unthought of our prior relative-ontological-incompleteness-of-reference-of-thought given its
 likelihood to induce our prospective vices-and-impediments’, and thus ‘our shouldering of
 the given transcendence-unenabling-uninstitutionalised-threshold in alienation—as-
 inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
 faith/nihilistic underlying this prior relative-ontological-incompleteness-of-reference-of-
 thought behind our uninstitutionalised-threshold’s perversion-and-derived-perversion-of-
 reference-of-thought as vices-and-impediments’, and so as of an opened-construct-of-
 meaningfulness-and-teleology prospective transcendental mental inclination for prospective
 relative-ontological-completeness-of-reference-of-thought virtue-as-ontology’. Otherwise,
 such a notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-
 perversion-of-reference-of-thought shouldn’t be narrowly interpreted only with regards to our
 positivism registry-worldview/dimension in its totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag 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 closed-
 construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-
 to-prospective-apriorising-implications thus undermining the very notion of the

institutionalisation process as the very structural/paradigmatic essence of virtue-as-ontology by its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure’ as its leads to prospective registry-worldviews/dimensions of increasing prospective relative-ontological-completeness-of-reference-of-thought superseding successive structural/paradigmatic basis of vices-and-impediments; – as failing rulemaking-over-non-rules in recurrent-utter-uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules in non-positivism/medievalism or failing pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, 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 institutionalisation process in an opened-construct-of-meaningfulness-and-teleology allowing for reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure’ but rather 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 institutionalisation process. In other words the notion of forgiveness/overlooking/resetting with respect to perversion-and-derived-perversion-of-reference-of-thought is rather vague, as the more fundamental issue here is that human meaningfulness-and-teleology as of human

limited-mentation-capacity for construing virtue-as-ontology/ontology/intrinsic-
 reality/ontological-veridicality is 'ever structurally/paradigmatically in need for prospective
 relative-ontological-completeness-of-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 universalisation, the universalised–non-
 positivist/medievalist striving for positivism and in our case the positivist–procryptist striving
 for deprocrypticism as of ontological-faith-notion-or-ontological-fideism; and so as of human
 limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination enabled by reference-
 of-thought–categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of cross-
 generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure' and
 so allowed by ontological-dementation/dialectical-dementation stranding 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
 structural/paradigmatic issue of ontological-incompleteness-of-reference-of-thought with no
 recognition of any such institutionalisation process as human limited-mentation-capacity-
 deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-
 thought,-by-ratio-contiguity/ratiocination retrospectively to prospectively. This equally
 explains the ontological vagueness when it comes to perversion-and-derived-perversion-of-
 reference-of-thought 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 totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag 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 structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency within the framework of the institutionalisation process involving human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. In other words, what does it mean in a recurrent-utter-uninstitutionalised mental state to have a positive psychology when its fundamental paradigmatic/structural issue as failing rulemaking-over-non-rules 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-reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought naïve perpetuation in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the fundamental vices-and-impediments with both uninstitutionalised-thresholds, thus explaining the fundamental dilemma of all institutional Establishments in their 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 ontological-dementation/dialectical-dementation stranding dialectics, which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as of its prior relative-ontological-incompleteness-of-reference-of-thought’ is ‘a dementing-and-decentered-to-prior-institutionalisation’s-categorical-imperatives/axioms/registry-teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as unsoundness-or-inauthenticity-of-reference-of-thought’ from the ‘prospective registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-

awareness-teleology as of its prospective relative-ontological-completeness-of-reference-of-thought' as 'a dialectically-thinking-and-centered-to-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as soundness-or-authenticity-of-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 as of their prior relative-ontological-incompleteness-of-reference-of-thought while our positivism registry-worldview/dimension placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is always of prospective relative-ontological-completeness-of-reference-of-thought. But when it comes to a prospective assessment wherein we are of prior relative-ontological-incompleteness-of-reference-of-thought as 'a dementing-and-decentered-to-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology positivism-procrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as unsoundness-or-inauthenticity-of-reference-of-thought' from the 'prospective presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of deprocrypticism as of its prospective relative-ontological-completeness-of-reference-of-thought' as 'a dialectically-thinking-and-centered-to-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as soundness-or-authenticity-of-reference-of-thought', we are rather less apt to concur going by our totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to structurally/paradigmatically recognise the implied

perversion-and-derived-perversion-of-reference-of-thought as of our ontological-incompleteness-of-reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrysticism ontological-incompleteness-of-reference-of-thought’ and thus wrongly implying our undementability hence our untranscendability for a structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure’, and paradoxically thus by implication that there is no ontological-incompleteness-of-reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awareness-teleology temporal/shortness-of-register-of-meaningfulness-and-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of structural/paradigmatic nature of the Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation, and not naïve at best palliative construals in impression-driven/good-naturedness/wishfulness. A further reason for the difficulty has to do thus with the fact that each registry-worldview’s/dimension’s reference-of-thought is inherently a metaphysics-of-presence construed as dialectically-thinking-and-centered-to-prospective-institutionalisation’s-categorical-imperatives/axioms/registry-teleology soundness-or-authenticity-of-reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence construals/conceptualisations as implied by prospective

relative completeness-of-reference-of-thought which rather construes it as a dementing-and-decentered-to-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology unsoundness-or-inauthenticity-of-reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness-of-reference-of-thought and a prospective relative-ontological-completeness-of-reference-of-thought, the former is priorly invalidated into a dementing-and-decentered-to-prior-institutionalisation's-categorical-imperatives/axioms/registry-teleology unsoundness-or-inauthenticity-of-reference-of-thought by the latter as a dialectically-thinking-and-centered-to-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology soundness-or-authenticity-of-reference-of-thought, invalidating by implication the logical-dueness/logical-pertinence as of logical-processing-or-logical-implication 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-of-reference-of-thought with respect to its prior relative-ontological-incompleteness-of-reference-of-thought. But since we have been habituated as of our existential formation within our closed-construct-of-meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications to be in logical-dueness for logical-processing-or-logical-implication by default and thus always contendingly relevant on the basis of sharing a mutual positivism reference-of-thought, we will hardly entertain though a deprocrypticism cross-engagement implied invalidation of our logical-dueness for logical-processing-or-logical-implication and thus rendering us contendingly irrelevant on the basis of our prior relative-ontological-incompleteness-of-reference-of-thought construed as disjointedness-as-of-reference-of-thought. But then ironically such a undementability posture could as well be adopted by a non-

positivism/medievalism reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and dialectically-thinking-and-centered-to-prospective-institutionalisation's-categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implication valid by default. This point out that there is necessarily a central growth element of a structural/paradigmatic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology for cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure' allowing for dementability 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 structural/paradigmatic projective-totalitative–implications of vices-and-impediments of our prior relative-ontological-incompleteness-of-reference-of-thought that does not focus on substantive critiquing/assessment of the arguments made but is rather geared to imply beforehand that such arguments are impropriety, is actually nothing more than our falsehood as mortals circularly pretending to imply that humankind-in-its-deficit does have a status above its mortal shortfall, and so paradoxically as a flawed and unsubstantiated route to wrongly imply no such argumentation is admissible. This is often a choice deterrent of institutional and eruditical Establishments of presence failing to recognise that more profound human insights arise from Dionysian dispositions and not just a reflex of looking at the presence as forever given as it is. The bluntness of reality/ontology doesn't recognise the mortals that we are and we can't advance our mortal statuses as superseding inherent reality/ontology, but we are rather bound to be much more substantive than that to avoid 'human closure of meaningfulness-and-teleology' which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction. The fact is

such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a 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 deprocrypticism prospective relative-ontological-completeness-of-reference-of-thought is restored by doing away with ‘ontological-veridicality tolerance as stretched-truth’ and articulating a ‘mental break-in’/dementing of positivism–procrypticism meaningfulness-and-teleology at its procrypticism uninstitutionalisation as of disjointedness-as-of-reference-of-thought

from

deprocrypticism

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-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’/dementing 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 principles or extraordinarily a flight from the flight deck with explanation or more extensively articulating that things work by natural causes and effects with no spirits inside them thus implying that a positivism-centered meaningfulness-and-teleology is more ontologically pertinent. Certainly such a ‘mental break-in’/dementing demonstration with regards to our procrypticism reference-of-thought as of its disjointedness-as-of-reference-of-thought construed from a deprocrypticism

reference-of-thought

perspective

or

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

predicative-insights will look weird to us going by our circularly pervasive totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag procrypticism/disjointedness-as-of-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-in-existential-extirpation-as-of-existential-unthought and not yet by social universal-transparency, just as had been the case from the perspective or apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights of all the uninstitutionalised-thresholds reference-of-thought with respect to the ‘mental break-in’/dementing of their corresponding prospective institutionalisations reference-of-thought. The bigger point being that by definition a reference-of-thought doesn’t fathom the nature and degree of its ontological-incompleteness-of-reference-of-thought as of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-uninstitutionalisation, implying universalisation in base-institutionalisation–ununiversalisation, suggesting positivism in universalisation–non-positivism/medievalism and suggesting deprocrypticism in positivism–procrypticism will be perceived initially as ‘bullshit’ going by human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor as of our temporal inclination to subjectification/nombrilism/self-referencing. But then human temporal inclination to utter expletives is not intellectual argument but a mark of intellectual ineptness, with the ‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’ as of ontological-primemovers-totalitative-framework and percolation-channelling involved in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure behind the institutionalisation process as pertinent for deprocrypticism ‘without in the very

least entertaining' the averaging-of-thought mental-reflex as has been the case across all the institutional-cumulations/institutional-recomposures that has always been a drawback as of temporal extirpatory paradigm and parasitising/co-opting inclination subpar to the warranted ontological-faith-notion-or-ontological-fideism perpetually upholding the currency of the institutionalisation process across the times; as at this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-and-impediments as of the transcendental prospective positivism prospective relative-ontological-completeness-of-reference-of-thought will-not-be-convincing-on-a-par-with-other-argumentators in that social-setup but rather for such temporal/shortness-of-register-of-meaningfulness-and-teleology purpose requires making a 'temporal 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-of-reference-of-thought, to-be-more-convincing-on-a-par-with-other-argumentators in that non-positivism social-setup (but then all this will wrongfully validate superstition and thus fail the very point of ontology/aetiologisation/ontological-escalation as an exercise in 'intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency as intemporality-asymmetric-subsumption-of-temporality'/asymmetrisation and not a temporal extirpation exercise of 'social-aggregation-enabling as of symmetrisation-of-reference-of-thought, as this is in effect an ontologically-non-veridical-or-flawed-totalising-self-referencing-syncretising and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction'). Thus there is a fundamental ontological-veridicality/intrinsic-reality argumentation handicap in the short run for undermining the postlogism-and-conjugated-postlogism as notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension prior relative-ontological-incompleteness-of-

reference-of-thought social referencing of meaningfulness-and-teleology which is 'superstitious' in the very first instance such that any argumentator putting into question superstitiousness like there is nothing like sorcery is 'shooting itself on the foot' in the short run. It is rather the long run cross-generational resolution construed as of ontological-dementation/dialectical-dementation stranding-dialectics by superseding the prior non-positivism prior relative-ontological-incompleteness-of-reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought by 'continuous habituation going by the latter's ontological-primemovers-totalitative-framework in the long run as superseding the prior beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and initiating the appropriate prospective social universal-transparency that will structurally/paradigmatically harken back to undermine the postlogism-and-conjugated-postlogism grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought that the possibility of 'ontologically' and 'not palliatively' resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the cross-generational resolution of our positivism-procrypticism prior relative-ontological-incompleteness-of-reference-of-thought as of its circular-pervasiveness in countenancing of procrypticism or disjointedness-as-of-reference-of-thought from apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology as conceptualising, articulating and preempting such disjointed meaningfulness-and-teleology of our positivism-procrypticism that is the structural/paradigmatic resolution as of prospective relative-ontological-completeness-of-reference-of-thought that can structurally/paradigmatically harken back in undermining the

circular-pervasiveness in countenancing of ‘disjointedness-as-of-reference-of-thought’ and the enculturation/endemisation of the manifest postlogism-and-conjugated-postlogism 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-reference-of-thought’ of meaningfulness-and-teleology, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, and hence overlooking the structural/paradigmatic ontological vices-and-impediments implications of postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the ontological-incompleteness-of-reference-of-thought of our procrypticism as disjointedness-as-of-reference-of-thought. This explains how and why outlier ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency at a cross-generational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency turn out to be better and possibly leading to the dismantling of the prior and vested and contingent interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s ‘madeupness/bottomline of reference-of-thought’ (as an operant construal) at its uninstitutionalised-threshold is what defines it as uninstitutionalised-threshold which is decentered and dementing from the prospective institutionalisation perspective while that of its ‘prelogism-as-of-conviction commitment of reference-of-thought’ (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 and human temporality as the ‘more fundamentally ontological-primemovers-totalitative-framework analysable operant agency of the human condition as of human knowledge-and-virtue or vices-and-impediments respectively as such

individuations then accrue in varying degrees in individuals as of varying circumstances'; and so-construed respectively as of intemporal individuation conflatedness which enables prospective institutionalisations or temporal individuations distractive-alignment-to-reference-of-thought that induce uninstitutionalised-thresholds at all the institutionalisations uninstitutionalised-threshold.) The conceptual technique for disambiguating individuations as of 'prelogism-as-of-conviction commitment of reference-of-thought' and 'madeupness/bottomline of reference-of-thought' at uninstitutionalised-threshold has to do with what is qualified as the given 'closeness-of-tethering-trajectory or looseness-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought' of the interlocutor wherein on one extreme the prelogism-as-of-conviction mental-disposition individuation adheres to a 'closeness-of-tethering-trajectory of meaningfulness-and-teleology to prelogism-as-of-conviction commitment of reference-of-thought' (not necessarily implying their logical-processing-or-logical-implication appropriateness but logically-due as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) while on the other extreme the temporal postlogism-as-of-non-conviction 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'-as-non-conviction-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought construed as 'madeupness/bottomline of reference-of-thought' is a mental-disposition for 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 out of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context'),

while the ‘madeupness/bottomline of reference-of-thought’ arising as of a corresponding derived-perversion-of-reference-of-thought hollow-staging-and-performance of the temporal conjugated-postlogism individuation’s mental-disposition is as of corresponding ‘looseness-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought’ (as of ‘derived–vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’). Such temporal postlogism-as-of-non-conviction individuation’s mental-disposition ‘madeupness/bottomline of reference-of-thought’ failing existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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’-as-non-conviction-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought can be seen transparently in the instance of the childhood psychopathy spilling water on a chair as a dereifying mental-shortcut to accuse another. Such personality development into adult psychopathy at which point social universal-transparency is undermined with its increasing maturation/indirectness/spatialisation/credulity/craftiness and the corresponding conjugated-postlogism leads to contextualised social dynamics of temporal individuations ‘looseness-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought’ that underlies various shades of ‘madeupness/bottomline of reference-of-thought’. As a general rule the ‘closeness-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought’ implies a mental-disposition for intrinsic-attribution of meaningfulness-and-teleology involving an inclination for presuming and implying of meaningfulness-and-teleology as limited/constraint by existential-contextualising-

contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context while the 'looseness-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought' implies a mental-disposition for extrinsic-attribution of meaningfulness-and-teleology as hollow-staging-and-performance involving an inclination for falsely presuming and implying meaningfulness-and-teleology as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging out of the limits/constraints of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. Further, the individuation-level analysis highlights that it is the 'close tethering-trajectory of prelogism-as-of-conviction commitment of reference-of-thought' and 'loose tethering-trajectory of prelogism-as-of-conviction commitment of reference-of-thought' as 'madeupness/bottomline of reference-of-thought' respectively as of human intemporal and temporal mental-dispositions that establish the ontological-primemovers-totalitative-framework of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of meaningfulness-and-teleology 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 out of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context' with temporal-dispositions or logically-duedness as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context with the intemporal/conviction mental-disposition; so-construed as of their contrastive-synopsising-depths-of-meaningfulness-and-teleology rather for a 'conflation

construal/conceptualisation’ and not a rather deceptive analytical reflex of ‘constitutedness of reference-of-thought construal/conceptualisation’. The fact is by mental-reflex we relate to social meaning by constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity which by habit or chance will often turn out to be as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of the institutionalisation ambits of the domain-of-concern precedingly so-established/so-institutionalised by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, and so with hardly any consequence for our methodological imprecision/inexactitude where the established/institutionalised ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ is not ontologically superseded as at uninstitutionalised-threshold. But that is technically/abstractly speaking inappropriate from an ontological-veridicality perspective requiring unassailability/reliability/dependability at uninstitutionalised-threshold. As explained elsewhere and implied above it is the conceptualising (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating) of a ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ as of conflation that enables such a certitude at uninstitutionalised-threshold of a totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by its specific institutionalisation. And that ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of the social at uninstitutionalised-threshold involves a

holistic/nested-congruence social construal/conceptualisation that necessarily should factor in the reality of a human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor but we fail to do this due to our presencing—or—totalising—self-referencing-syncretising-forward-facing-self-consciousness metaphysics-of-presence disposition as of institutionalisation and thus wrongly implying intemporal construal as of our second-natured institutionalisation which while inconsequential within the ambits institutionalisation is not ontologically-veridical at the institutionalisation uninstitutionalised-threshold with the latter rather requiring a temporal-to-intemporal appraisal as of metaphysics-of-absence as its ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’. The implication is that postlogism/psychopathy and other human temporal phenomena (and so, across all registry-worldviews) which speak of uninstitutionalised-threshold are often wrongfully construed on the basis of intemporal second-natured institutionalisation human nature whereas the conflatedness requires ‘synopsising-depth of a human temporal-to-intemporal nature’ and so by conflatedness to establish the uninstitutionalised-threshold ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ rather as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (construed as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as should be the case at all uninstitutionalised-threshold, and so over the mental-reflex of assuming second-natured institutionalisation reference-of-thought/axiomatic-construct as elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (construed as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the 'leash' of existential-reality/ontology/intrinsic-reality/ontological-veridicality) as the latter is only practically effective when dealing with an already established human institutionalisation/institutionalised-construct but not at uninstitutionalised-threshold which require their own new specific 'reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' which so established then enables the practical effectiveness of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. Consider the childhood psychopathy 'dereifying act' of spilling water on a chair and accusing another, even at that relatively social universal-transparency 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 situation which is necessarily beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and without social universal-transparency of the visitor. This example is exactly along the lines of the 'reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' needed for construing postlogism/psychopathy and conjugated-postlogism as of its social model at uninstitutionalised-threshold, and so by way of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (the latter is what sets up apriorising/intelligibilitysetup/measuringinstrument/axiomatisings and is of imbricatedness/threadedness/recomposuring existential-contextualising-contiguity's-

reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, in contrast to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity which is what renders-operant/incidenting predicative-insights). It is only then that such an established institutionalisation framework allows for elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity on the basis of the established ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’. Such a conceptualisation/construal is dramatically different from how we ordinarily conceive the construal of social meaningfulness-and-teleology before the institutionalisation of such a specific uninstitutionalised-threshold takes place. (Consider in this respect how the visitor erred in its relation with the childhood psychopathy on the basis of its commonly assumed social elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. At this individuation-level representation of the disambiguation of the transcending and transcended registry-worldviews, the visitor is using the ‘apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights’ of positivism—procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology going by the visitor’s ontological-incompleteness-of-reference-of-thought as of positivism—procrypticism, while the explainer of the situation has factored in deprocrypticism ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ to pre-empt

the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will now construe of deprocrypticism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ to pre-empt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology and gives up on positivism–procrypticism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new deprocrypticism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ has superseded the prior positivism–procrypticism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. 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/psychopathic personalities development from childhood to adulthood together with the implications of conjugated-postlogism/social-psychopathy not

only with regards to conjugated-ignorance as with the visitor but all the temporal-dispositions including ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of habits and thinking patterns consequences as of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ by formality dynamics; with the implication of lack of social universal-transparency as the manifestation is beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought at this uninstitutionalised-threshold, together with the inherent human complex of non-transcendability and hence undementability 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 structural/paradigmatic picture of perversion-and-derived-perversion-of-reference-of-thought. However, suggesting at the registry-worldview/dimension-level of analysis the ontological-veridicality/intrinsic-reality of a new deprocrypticism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ that implies that the registry-worldview/dimension is in circular-pervasiveness of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology will meet with a mental-complex of totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage metaphysics-of-presence and can only arise as of a cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. (Such an insight can be further elucidated in a storied-construct given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied deprocrypticism ‘reference-of-

thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ construing a
storied-construct driven by such postlogism/psychopathic associated vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging maturation/indirectness/spatialisation/credulity/craftiness
induced narration-construed-as-instantiative-moulting involving childhood psychopathy to
adulthood psychopathy development, and corresponding evolving of social relations as of
dynamic-cumulative-aftereffect ‘disjointedness-as-of-reference-of-thought’-misappropriated-
meaningfulness-and-teleology involving non-conviction/psychopathic/postlogism–
categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology-as–
prelogism-as-of-conviction thus leading to 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
structural/paradigmatic projective-totalitative–implications from a retrospective registry-
worldview/dimension perspective like postlogism in a non-positivistic social-setup as of our
prospective relative-ontological-completeness-of-reference-of-thought perspective but it is
more difficult to grasp from a deprocrypticism prospective perspective of analysis where we
will rather be unpalatably represented as decentered and dementing, given our state of
metaphysics-of-presence. Supposed with regards to a case of notions-and-accusations-of-
sorcery as highlighted before as of a social-setup whose ontological-incompleteness-of-
reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that
notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally
undermining itself but is seen as ontologically necessary for the cross-generational possibility
of prospective transcendence. 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-of-reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of totalising-self-referencing-syncretising. This new positivism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ will more likely be taken-up-fully/habituated only cross-generationally in the middle run as the mental-reflex will constantly relapse into notions-and-accusations-of-sorcery and superstition of the prior non-positivism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, highlighting that a postlogism 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 ontological-incompleteness-of-reference-of-thought as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and ‘lack of constraining social universal-transparency; such that implying that our prior positivism–procrypticism, as of its ‘reference-of-thought reference-of-thought–categorical-

imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology', cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a depcryptoicism 'reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' will be difficult to countenance but for a cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recomposure since the issue is one of as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect. Thus supposed the case of the childhood psychopathy 'dereifying act' of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procrypticism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity-in-dereification entertains/is-cognisant-and-integrative-of/is-in-notional-contiguity-or-epistemic-contiguity-with superstitious claims in its meaningfulness-and-teleology. 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-as-of-conviction conflatedness as of positivism reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, going by their familiarisation with the childhood psychopathy ‘logically-undue postlogism-as-of-non-conviction denaturing as of non-positivism reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ over the visiting stranger prior superstition believing ‘logically-undue conjugated-postlogism/conjugated-non-conviction derived-denaturing as of non-positivism reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, with both latter logically reference-of-thought construed as of distractive-alignment-to-reference-of-thought or lacking-an-ontologically-veridical-reference-of-thought due to their derived-denaturing 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/uninstitutionalised-threshold which should thus be always construed as being in distractive-alignment-to-reference-of-thought with respect to its prospective institutionalisation. It is effectively derived-denaturing that induces hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as of uninstitutionalised-thresholds, as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-teleology are in effect ontologically-speaking hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism-as-of-conviction conflatedness as of

positivism reference-of-thought reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
meaningfulness-and-teleology’ 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 cross-generational
psychoanalytic-unshackling/memetic-reordering/institutional-recomposure, as the non-
positivism registry-worldview/dimension in relation to the prospective positivism registry-
worldview/dimension is a 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 of prospective deprocrypticism registry-
worldview/dimension is a 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 dementability, and keep on relapsing into their respective non-positivism and
procrypticism ‘reference-of-thought reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
meaningfulness-and-teleology’ in lieu of the respective prospective positivism and
deprocrypticism ‘reference-of-thought reference-of-thought–categorical-
imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-
meaningfulness-and-teleology’ as of prospective relative-ontological-completeness-of-
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/existence-potency. This

insight equally explains the pertinence of understanding postlogism/psychopathy in general as an epiphenomenon that can provide deeper insight about human nature given its ‘lateral-and-transversal disruptive nature on human meaningfulness-and-teleology’ and with the structure/paradigm 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 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 individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical deprocrypticism ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’. 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/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to-reference-of-thought as undermining conflatedness induces psychological-complexes pointing to, as of dynamic-cumulative-aftereffect/aftereffect, the registry-worldview/dimension-level defectiveness/ontological-incompleteness-of-reference-of-thought. Considering again the

childhood psychopathy case in a ‘dereifying act’ of spilling water on a chair, these basic elements can be expounded at the individuation-level of analysis. It should be noted that the visitor ‘as of its conjugated-postlogism as conjugated-ignorance’ is rather inclined to wrongly imply a ‘symmetrisation-of-reference-of-thought but which is in effect an ontologically-non-veridical-or-flawed-totalising–self-referencing-syncretising 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 prelogism-as-of-conviction-of-reference-of-thought’ is in an ‘intemporality-asymmetric-subsumption-of-temporality’/asymmetrisation relative to the visitor and childhood psychopathy with respect to the construal of ontological-veridicality. Hence the explainer of the situation construes the conflatedness as of its asymmetrisation with respect to the visitor whose reference-of-thought defectiveness/ontological-incompleteness-of-reference-of-thought as not factoring in the childhood psychopathy postlogism-as-of-non-conviction-of-reference-of-thought which is ‘pathologically ontologically-destructuring’ implying both the childhood psychopathy and the visitor are rather in a state of unsoundness-or-inauthenticity-of-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 reference-of-thought/axiomatic-construct is fundamentally construed as of its soundness-or-authenticity-of-reference-of-thought prior to the notion of logical-dueness arising once soundness-or-authenticity-of-reference-of-thought is established; thus, given the asymmetrisation of the explainer of the situation reference-of-thought/axiomatic-construct as existential/ontological as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as contextually-manifest prospective relative-ontological-completeness-

of-reference-of-thought in contrast to the visitor's 'supposed reference-of-thought/axiomatic-construct' which is non-existential/non-ontological as not-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as contextually-manifest prior relative-ontological-incompleteness-of-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 meaningfulness-and-teleology of temporal-dispositions perversion-and-derived-perversion-of-reference-of-thought as hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing in relation to intemporal meaningfulness-and-teleology as ontological; as such symmetrisation and subsequent desymmetrisation will wrongfully lead to the reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of the visitor's reference-of-thought so ontologically-destructured by the childhood psychopathy postlogism 'dereifying act' of spilling water on a chair and accusing another, thereby undermining ontological-veridicality where logic-as-of-prelogism-as-of-conviction is wrongly assumed thus supposedly implying logical-processing-or-logical-implication is now to be engaged on the basis of the visitor's ontologically-destructured reference-of-thought/axiomatic-construct rather than implying the reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of the explainer of the situation reference-of-thought/axiomatic-construct as soundness-or-authenticity-of-reference-of-thought and the visitors and childhood psychopathy 'reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold' unsoundness-or-inauthenticity-of-reference-of-thought. The implication here is that the construal/conceptualisation of ontologically-veridical meaningfulness-and-teleology lies entirely/exclusively/supersedingly on the reference-of-

thought/axiomatic-construct/curve-of-prospective-relative-ontological-completeness-of-reference-of-thought of the explainer of the situation while the logical-dueness of the visitor's 'supposed but rather non-existential/non-ontological reference-of-thought/axiomatic-construct/curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought' doesn't even arise in the very first place and fundamentally explains why its meaningfulness-and-teleology is operantly qualified as of 'distractiveness'/distractive-alignment/dismissal-as-being-in-arrogation and so more aptly as distractive-alignment-to-reference-of-thought. Distractiveness as it implies that in such a context, ontological-veridicality is construed exclusively as of intemporal prelogism-as-of-conviction reference-of-thought conflatedness denying any implied symmetrising of meaningfulness-and-teleology from temporal-dispositions in perversion-and-derived-perversion-of-reference-of-thought as their logical-dueness doesn't arise in the very first place, hence the reason why perversion-and-derived-perversion-of-reference-of-thought is construed more than just as of 'ontological-destructuring-constitutedness' but more completely and critically to avoid misconstrual rather as of distractive-alignment-to-reference-of-thought ; to point out that temporal-dispositions perversion-and-derived-perversion-of-reference-of-thought haven't got any 'existentially/ontologically-veridical reference-of-thought' given that they are in arrogation/usurpation/co-opting but rather the reality of their perversion-and-derived-perversion-of-reference-of-thought is construed operantly as of temporal postlogism-as-of-non-conviction-and-conjugated-postlogism 'exercise of distracting from' the intemporal prelogism-as-of-conviction reference-of-thought as of conflatedness', and so construed as distractive-alignment-to-reference-of-thought. That is, a 'temporality distracting from intemporality' construct; wherein the 'conflatedness of intemporal prelogism-as-of-conviction projection' is misconstrued in 'denaturing' of psychopathy/postlogism with the consequent alignment to it of conjugated-postlogism as 'derived-denaturing'. In other words,

prospective relative-ontological-completeness-of-reference-of-thought is ‘precedingly/supersedingly structurally/paradigmatically cogent and comprehensive framework of meaningfulness-and-teleology’ such that any arising temporal disruption of meaningfulness-and-teleology ‘has nothing to do with constituting meaningfulness-and-teleology as of the temporal disruption prior relative-ontological-incompleteness-of-reference-of-thought’, but rather meaningfulness-and-teleology is reconstrued as structuring/paradigming from the very prospective relative-ontological-completeness-of-reference-of-thought itself. Consider the case of the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising as perversion-of-reference-of-thought and temporal alignment in assuming the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising as appropriate as derived-perversion-of-reference-of-thought as of ontological-incompleteness-of-reference-of-thought and intemporal projection of appropriate apriorising/intelligibilitysetup/measuringinstrument/axiomatising as prospective relative-ontological-completeness-of-reference-of-thought. One cannot depart from both ‘the state of the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising as perversion-of-reference-of-thought or any states of temporal alignment in assuming the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising as appropriate as derived-perversion-of-reference-of-thought’ to construe meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality structurally/paradigmatically by their ontological-incompleteness-of-reference-of-thought, as all the meaningfulness-and-teleology that can be as of intrinsic-reality/ontological-veridicality wholly lies with the intemporal projection of appropriate apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of its prospective relative-ontological-completeness-of-reference-of-thought. The implication at the registry-worldview level is that base-institutionalisation ‘wholly carries all the

meaningfulness-and-teleology that can be as of intrinsic-reality/ontological-veridicality' over a state of recurrent-utter-uninstitutionalisation, and likewise for universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism, and in our case futural Being-development/ontological-framework-expansion as of prospective deprocrypticism over our positivism–procrypticism. The point here is to highlight that 'conflatedness' doesn't imply any symmetrisation of meaningfulness-and-teleology with regards to perversion-and-derived-perversion-of-reference-of-thought since the latter is structurally/paradigmatically not logically-due for logical-processing-or-logical-implication in the very first place as is erroneously assumed by temporal projection mental-reflex. But rather, it implies an utter structural/paradigmatic reconstrual of meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality wholly by the intemporal projection of the prospective relative-ontological-completeness-of-reference-of-thought. The psychoanalytic-unshackling/memetic-reordering/institutional-recompose implications associated with perversion-and-derived-perversion-of-reference-of-thought ultimately falls to the grander issue of prior relative-ontological-incompleteness-of-reference-of-thought as fundamentally endemising/enculturating such perversion-and-derived-perversion-of-reference-of-thought possibilities; such that a intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating is not one that simply identify a perversion-of-reference-of-thought in a social-construct but as 'covering all the possibilities for vices-and-impediments hypothetically susceptible to arise' projects how structurally/paradigmatically the social-construct as of its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought prior relative-ontological-incompleteness-of-reference-of-thought is 'susceptible to integrate' perversion-

of-reference-of-thought as derived-perversion-of-reference-of-thought, and ‘build a structural/paradigmatic ontology as of prospective relative-ontological-completeness-of-reference-of-thought going from this more comprehensive-possibilities bases that doesn’t allow for incrementalism-in-relative-ontological-incompleteness’ with the implication that no logical interlocution of the averaging-of-thought arises as of prior relative-ontological-incompleteness-of-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 reference-of-thought which when wrongly implied as valid prelogism-as-of-conviction reference-of-thought/axiomatic-construct leads to its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology wrongly transforming the issue into one of logic-as-of-prelogism-as-of-conviction thus supposedly implying logical-processing-or-logical-implication by wrongly enabling logical-dueness to arise instead of an issue of unsoundness-or-inauthenticity-of-reference-of-thought implying its dismissal as distractive-alignment-to-reference-of-thought ; and this flaw extends into the visitor’s conjugated-postlogism as conjugated-ignorance given its ontological-incompleteness-of-reference-of-thought as of positivism–procrypticism disjointedness-as-of-reference-of-thought which is cognisant-and-integrative as of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflection of existential-contextualising-contiguity-in-dereification of the childhood psychopathy slantedness, and so as a derived-distractiveness-drive with no existentially/ontologically veridical reference-of-thought which when wrongly implied falsely as ontologically-veridical reference-of-thought/axiomatic-construct also leads to its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology wrongly transforming the issue into one of logic-as-of-

prelogism-as-of-conviction thus supposedly implying logical-processing-or-logical-implication by wrongly enabling logical-ness to arise instead of an issue of derived unsoundness-or-inauthenticity-of-reference-of-thought and thus also implying as well its dismissal as distractive-alignment-to-reference-of-thought. In both wrongful ‘apriorising/intelligibilitysetups for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology what is produced isn’t ontologically-veridical meaningfulness-and-teleology but rather dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing qualified as arrogation or usurpation or co-opting’ exactly because of the induced postlogism/psychopathy distractive-alignment-to-reference-of-thought out of existentially/ontologically veridical context; and its social integration/derivation in conjugation with human temporality of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as conjugated-postlogism due to ontological-incompleteness-of-reference-of-thought, and specifically in the case of positivism–procrysticism, due to disjointedness-as-of-reference-of-thought. This equally underlies on the basis of dynamic-cumulative-aftereffect/aftereffect at the individuation-level and registry-worldview/dimension-level of analyses the notion of ‘decentering’ as of ontological-dementation/dialectical-dementation stranding dialectics, as the idea of value-reference if wrongfully ontologically construed as determined by the ‘averaging-of-thought as non-positivism reference-of-thought’ or ‘averaging-of-thought as procrysticism reference-of-thought’, then in effect the phenomena of non-positivistic/medieval postlogism like notions-and-accusations-of-sorcery as well as psychopathic-postlogism-and-its-social-integration as of our procrysticism/disjointedness-as-of-reference-of-thought will respectively be wrongfully construed to be existentially/ontologically veridical. The bigger point being that symmetrisation implying

mutual recognition of reference-of-thought can only arise where there is mutual appropriateness-of-reference-of-thought-as-of-conflatedness as existentially/ontologically veridical thus enabling the logical-dueness of both interlocutors to arise as of their soundness-or-authenticity-of-reference-of-thought in the very first place, notwithstanding thereafter the appropriateness or inappropriateness of the logical-processing-or-logical-implication exercise which is then an altogether different issue of effective/ineffective logic-as-prelogism-as-of-conviction, and this latter is what tends to be falsely implied in situations of postlogism/psychopathy and conjugated-postlogism/social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived-perversion-of-reference-of-thought rather reflected-as-of-soundness-or-authenticity-of-reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology as of the individuation-level and registry-worldview/dimension-level of analysis, notwithstanding its developing complexification as of dynamic-cumulative-after/effect as from the individuation-level to the registry-worldview/dimension-level and thus with a greater opportunity for the simplistic individuation-level childhood postlogism/psychopathy phenomenon relatively resolvable at that individuation-level to fail resolution with the myriad of such cases at the circular-complexification registry-worldview/dimension-level of more surreptitious adulthood pathological postlogism/psychopathy as the maturation/indirectness/spatialisation/credulity/craftiness induces ‘lack of constraining social universal-transparency with consequent conjugated-postlogism ‘involving beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought

dynamics further associated with a generalised social ‘lack of constraining social universal-transparency reflected by the given registry-worldview’s/dimension’s prior relative-ontological-incompleteness-of-reference-of-thought thus reflecting the uninstitutionalised-threshold backdrop for the registry-worldview’s/dimension’s hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. In other words, social-functioning-and-accordance—as-of-social-stake-contention-or-confliction is structurally/paradigmatically ‘ontologically compromised’ as of a registry-worldview’s/dimension’s prior relative-ontological-incompleteness-of-reference-of-thought such that what a registry-worldview/dimension institutionalisation accede to as socially-functioning-and-accordant is limited by its given beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought with the implication that ‘lack of constraining social universal-transparency at this uninstitutionalised-threshold allows for denaturing, which is rather subpar to the notional-conflatedness/constitutedness-to-conflatedness required for ontological-normalcy as ‘pre-empting ontological-decadence’, as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation to be construed as socially-functional-and-accordant, with the possibility for such ontological-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness-of-reference-of-thought driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism’ in rearticulating such a prospective institutionalisation ‘constraining social universal-transparency categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation

taking cognisance of the prior registry-worldview's/dimension's ontological-incompleteness-of-reference-of-thought; wherein notional-conflatedness/constitutedness-to-conflatedness reflects their institutionalisation and denaturing reflects their uninstitutionalised-threshold. Hence in the bigger picture explaining why the successive registry-worldviews/dimensions are construed as of reducing-epistemic-abnormalcy towards ontological-normalcy/post-convergence. As of a protracted analysis given human limited-mentation-capacity with respect to social universal-transparency which critically tends to be solicited at its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as in this individuation-level analysis, conflatedness can equally be construed as tying down transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism to ontological-normalcy as ontological-completeness-of-reference-of-thought avails as of ontological-faith-notion-or-ontological-fideism, and hence its construal as of 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness; while constitutedness can equally be construed as tying down 'supposed objectivity as of conscious or unconscious denaturing intellectual-bad-faith' to the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatric-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology failing intemporal-preservation-entropy-or-contiguity—or-ontological-preservation as of ontological-normalcy enabled by ontological-incompleteness-of-reference-of-thought in temporal prioritisation teleology. As such conflatedness is the underlying drive of a human hermeneutic psychology as of an ontologically-driven developing psyche as 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' construed as of notional-conflatedness/constitutedness-to-conflatedness from constitutedness/recurrent-utter-

uninstitutionalisation, first-level-pseudoconflation/base-institutionalisation–
 ununiversalisation, second-level-pseudoconflation/universalisation–non-
 positivism/medievalism, third-level-pseudoconflation/positivism–procrypticism, and
 conceptual-conflatedness/deprocrypticism. We can appreciate that prior relative-ontological-
 incompleteness-of-reference-of-thought inherently undermines the capacity for
 transcendently-enabled-institutionalisation-process-level-of-
 authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-
 ontological-fideism/anti-nihilism of a notional-totalising–self-referencing-syncretising agent
 of limited-mentation-capacity that we are as of our animate-existential-
 referencing/subjectification, such that our transcendently-enabled-institutionalisation-
 process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-
 faith-notion-or-ontological-fideism/anti-nihilism enabling our ontology/virtue-construal
 capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought
 driven by conflatedness as articulated above over denaturing, and explaining why
 conflatedness as of ontological-faith-notion-or-ontological-fideism instigating the
 institutionalisation process behind the successive institutional-cumulations/institutional-
 recomposures is the very determinant of human ontology/virtue-construct, and so more than
 just an affixed as denaturing referencing of any one registry-worldview’s/dimension’s
 institutionalisation categorical-imperatives/axioms/registry-teleology failing intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy,
 notwithstanding the mere fact of simply being second-natured/institutionalised at the backend
 of the institutionalisation process as of our positivism–procrypticism. Notional-
 conflatedness/constitutedness-to-conflatedness points out that it is the aspiration for base-
 institutionalisation from recurrent-utter-uninstitutionalisation, for universalisation from base-
 institutionalisation–ununiversalisation, for positivism from universalisation–non-

positivism/medievalism and prospectively for deprocrypticism from our positivism–
 procrypticism that are of ontology/virtue equivalency as of ontological-faith-notion-or-
 ontological-fideism; and not the totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag mental-complex of considering the
 wooden-language—of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-
 denatured-and-dementing-narratives of the registry-worldview’s/dimension’s
 institutionalisation categorical-imperatives/axioms/registry-teleology while failing
 intemporal-preservation-entropy-or-contiguity—or–ontological-preservation as of ontological-
 faith-notion-or-ontological-fideism within the given registry-worldview/dimension, be it at
 the backend of the institutionalisation process as our positivism–procrypticism. A naïve
 conceptualisation of ontology/virtue construal ideal by the mere fact of simply being at the
 backend of the institutionalisation process as of our positivism–procrypticism
 institutionalisation doesn’t speak of our first-nature/philosophical intemporal projection -of-
 thought but rather of a second-natured institutionalisation that induced our prospective
 relative-ontological-completeness-of-reference-of-thought by the institutionalisation process
 that cannot be confused with the idea of construing our present positivism–procrypticism
 uninstitutionalisation reference-of-thought as the definite ontology/virtue closed-structure,
 but rather warrants that we take stock of the exceptional institutionalisation process that has
 gone before in providing the second-natured possibilities of our present as of ontological-
 faith-notion-or-ontological-fideism driven notional-conflatedness/constitutedness-to-
 conflatedness, and in that respect conjure how we can equally undertake our own part of the
 human existential tale homework in summoning ontological-faith-notion-or-ontological-
 fideism driven notional-conflatedness/constitutedness-to-conflatedness as an opened-
 structure for futural Being-development/ontological-framework-expansion as of prospective
 deprocrypticism, and not a closed-structure naïve totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag nombrilism as of flawed/perverted
 categorical-imperatives/axioms/registry-teleology at our positivism–procrypticism
 uninstitutionalisation of procrypticism as disjointedness-as-of-reference-of-thought, and by so
 doing denying the ‘grander human existential-tale implications of notional-
 conflatedness/constitutedness-to-conflatedness’. 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’ 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/totalising—self-referencing-syncretising-as-of-perceived-social-
 stake-contention-or-confliction and is equally relevant with regards to innocuous knowledge-
 constructs/theories/intersolipsistic-intercessory-notions/notional-referential-
 notions/articulations/virtue as it subsumes virtue-as-inherent-ontology; with dynamic-
 cumulative-aftereffect/aftereffect implications at the individuation-level and registry-
 worldview/dimension-level of analysis as of metaphysics-of-absence. In this regard,
 metaphysics-of-absence as articulated herein by this author is rather about, ‘human limited-
 mentation-capacity construed as of ontological-normalcy/post-convergence metaphysics-of-
 absence/Doppler-thinking as it disambiguates human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor meaningfulness-and-teleology projective-totalitative-
 implications’, as of historicity/ontological-aesthetic-tracing. For instance, the immediacy of
 intrinsic-reality/ontological-veridicality transcendental enabling in the natural sciences which

is implicated in those fields by their ‘relatively high results-constraining-effectiveness nature’ provides metaphysics-of-absence insights with regards to obviating the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–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/totalising–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/psychopathy and corresponding human social dynamics implications is rather a social construction ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ that goes well beyond any given specific epiphenomenon–(in-the-overall-ecstatic-existence-supervening-conflatedness)/incidental occurring behind the inspired/insight-for-the social construction ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as of aetiologisation/ontological-escalation for universal retrospective to prospective understanding of postlogism/psychopathy and human social dynamics implications. In other words such a social construction ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ is inherently the more expansive, universal, decisive, objective and easier basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the structural/paradigmatic universal implications arrived-at of the social construction ‘supposedly coherent ontological-commitment—construed-as-of-existential-

reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as of the possibilities of easily transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism 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 structural/paradigmatic universal implications arrived-at of the social construction ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ rather on the basis of any such specific epiphenomenon—(in-the-overall-ecstatic-existence-supervening-conflatedness)/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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ for explaining mechanical phenomena. Certainly, the inherently more expansive, universal, decisive, objective and easy basis for critiquing its theorising-conceptualising-operationalising narratives ‘in order to assess the veracity/ontological-pertinence of the structural/paradigmatic universal implications arrived-at of his laws of motion ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ is the possibilities of easily transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism 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 structural/paradigmatic universal implications arrived-at of the laws of motion ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ 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 intellectual-bad-faith angling to cynically undermine universal veracity/ontological-pertinence as of the opportunity of implying poorly objectifiable-as-desubjectifiable/subjectified incidental analysis as pre-eminently of universal import. While this logic is immediately obvious with the low temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising-self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction nature of many a natural sciences 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ is wrong, such an insight about an ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectifiable

contexts' can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising-self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction that permeates the study of the social as of its blurriness. 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising-self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction, and so as of a knowledge notionalisation exercise. In other words metaphysics-of-absence 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) and existence/intrinsic-reality/ontology-as-of-its-mimetic-echoiness-or-existence-in-reverberation-or-existence-potency; thus enabling human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination insights as apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of what is

meant by ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ thereafter amenable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’) with respect to that now DNA-based genetics specific institutionalised 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 conflatedness within the same positivism registry-worldview institutionalisation. (In fact, the institutional-cumulations/institutional-recomposures are the conjoined effect of all specific uninstitutionalised-threshold institutionalisation breakthroughs of ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ construed conjointly as of the prospective registry-worldview/dimension institutionalisation.) In this case, however the ‘emotional involvement’ in conflatedness

within the same positivism registry-worldview of appraisal is way low compared to the high 'emotional involvement' in making the same construct as of a contrastive transcending/superseding of a prior registry-worldview/dimension institutionalisation reference-of-thought into an entirely new/prospective registry-worldview/dimension institutionalisation reference-of-thought like between non-positivism and positivism or prospectively between our positivism–procrypticism and 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 cross-generational adjustment as conflatedness over the prior distractive-alignment-to-reference-of-thought. In conclusion, such a construal/conceptualisation as of deprocrypticism 'reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' over our positivism–procrypticism 'reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology' of our 'lived social' uninstitutionalised-threshold with respect to psychopathy and social psychopathy and procrypticism in general is a wholly new dramatically different depth of understanding, and from our present inclination of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity within the positivism institutionalisation framework. Beyond the above constrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective 'reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology', this social reality of varied social closeness-of-tethering-trajectory/looseness-of-tethering-trajectory to

prelogism-as-of-conviction commitment of reference-of-thought' implying increasing looseness-of-tethering-trajectory as of greater temporality construed as of various shades of 'madeupness/bottomline of reference-of-thought' speaks in the bigger picture of a social reality across all registry-worldviews/dimensions that tends to 'destructure any registry-worldview/dimension institutionalisation meaningfulness-and-teleology' by an 'ontological degradation effect' having to do with human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and in so doing inducing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as uninstitutionalised-threshold. In other words, a prospective registry-worldview/dimension institutionalisation meaningfulness-and-teleology in becoming the new reference-of-thought (over the prior registry-worldview's/dimension's reference-of-thought) with its supposedly grander intemporal-preservation-entropy-or-contiguity—or—ontological-preservation categorical-imperatives/axioms/registry-teleology as of the ontological-faith-notion-or-ontological-fideism driving/behind its construal, turns out to be a prospective institutionalisation 'reset framework for human temporal-to-intemporal mental-dispositions' respectively in looseness-of-tethering-trajectory and closeness-of-tethering-trajectory to prelogism-as-of-conviction commitment of the new reference-of-thought'; as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as occurred with the prior institutionalisation reference-of-thought categorical-imperatives/axioms/registry-teleology that was transcended/superseded to deliver the new registry-worldview/dimension, but now on the new registry-worldview/dimension institutionalisation reference-of-thought categorical-imperatives/axioms/registry-teleology (with the difference as of a 'relatively lower sensibility' arising just because of the new registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought limiting/constraining on the

possibilities of vices-and-impediments); implying an underlying ontological-contiguity of the reality of human temporal-to-intemporal mental-dispositions across all the registry-worldviews/dimensions. Thus while ‘ontologically superseding the prior beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and prior ‘lack of constraining social universal-transparency this does not imply apart from such institutionalisation-as-second-naturing a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold as its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and ‘lack of constraining social universal-transparency inducing anew the new reference-of-thought owns hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. This social dynamism (dynamic-cumulative-aftereffect) as of the new registry-worldview/dimension uninstitutionalised-threshold can be construed ontologically as arising out of a further temporal/shortness-of-register-of-meaningfulness-and-teleology distortedness of the new totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context in the social extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) ultimately extending to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) spheres of formal constructs distorting formal construal of meaningfulness-and-teleology, and so to a point of equilibrium of the new registry-worldview/dimension between its institutionalised meaningfulness-and-teleology and its uninstitutionalised-threshold’s hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. The operant and technical conceptualisation basis of this phenomenon has to do with the inherent nature of pure-ontology conflatedness for ontologically-veridical meaningfulness-and-teleology and ‘human temporal-to-intemporal

condition’ of reception/distortion across the successive registry-worldviews/dimensions involving denaturing where there is ‘lack of constraining social universal-transparency. The establishment or rather coming into being of a prospective registry-worldview/dimension institutionalisation reference-of-thought can thus be construed as of pure-ontology conflatedness for ontologically-veridical meaningfulness-and-teleology, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism, 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/existence-potency ontological-primemovers-totalitative-framework (as it supersedes the prior beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought meaningfulness-and-teleology and the prior ‘lack of constraining social universal-transparency), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation reference-of-thought as of pure-ontology conflatedness for prospective relative-ontological-completeness-of-reference-of-thought meaningfulness-and-teleology. But then in due course and at the uninstitutionalised-threshold of this prospective institutionalisation reference-of-thought, its organic-knowledge (as driven by intemporal-disposition ontological-faith-notion-or-ontological-fideism for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wanes as the reality of human temporal-to-intemporal nature sets in as it is related to at the uninstitutionalised-threshold by the registry-worldview’s/dimension’s least common denominator as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the

registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology for social-functioning-and-accordance—as-of-social-
 stake-contention-or-confliction (in a social dynamics at the given uninstitutionalised-
 threshold that is a drawback-to/undermines prospective-knowledge-and-institutional
 deferential-formalisation-transference as of prospective relative-ontological-completeness-of-
 reference-of-thought intrinsic-reality/ontological-veridicality transcendental-
 enabling/existence-potency ontological-primemovers-totalitative-framework, and rather
 endeavours for sovereign parity at this uninstitutionalised-threshold as of social-aggregation-
 enabling), as of its bare constraining mechanical-knowledge since categorical-
 imperatives/axioms/registry-teleology are only 'mechanistically' constraining, lacking the
 organic-spirit or ontological-faith-notion-or-ontological-fideism. Anecdotally, we know as of
 our uninstitutionalised-threshold that in effect the technical constraints of the law tend to
 supersede the spirit of the law as it is naïve to think that a 'sense of rightness' is all that
 matters before the law, and this extends to human meaningful and organisational principles in
 general. Such that temporal-dispositions fulfilment of such 'mechanistic' effectiveness as
 mechanical-knowledge 'without the non-constraining and abstract organic mental-disposition
 as of ontological-faith-notion-or-ontological-fideism of the emanant-kind that-had-driven the
 reference-of-thought construal in the first place' distort in due course organic
 meaningfulness-and-teleology, as of temporal mental-dispositions of shortness-of-register-of-
 meaningfulness-and-teleology. Thus such implied prospective reference-of-thought, social
 organisations and institutions as organic meaningfulness-and-teleology then tend to develop
 'subcultural reorientations' that are 'mildly alien' and 'on-occasional gravely alien' to the
 (especially in the extended-informalities of the social and institutions) original organic-
 knowledge conceptualisation as of the implied prospective reference-of-thought social and
 institutions meaningfulness-and-teleology. Thus for an ontological-veridicality/intrinsic-

reality transcendental-enabling/existence-potency ontological-primemovers-totalitative-
 framework construal for the deprocrypticism prospective institutionalisation, it is critical to
 grasp both the inherent ontological-veracity of the meaningfulness-and-teleology behind the
 construal of deprocrypticism and the ‘reality of a human condition of temporal-dispositions
 distractive-alignment-to-reference-of-thought, and so as of notional-
 conflatedness/constitutedness-to-conflatedness as ontological-aesthetic-tracing in articulating
 a ⟨protensive-consciousness referentialism-induced⟩-reference-of-thought—devolving-
 teleological-structure-of-meaningfulness, that is preemptive of a least-common-denominator-
 of-social-functioning-and-accordance-effecting to bare mechanical-knowledge as of wooden-
 language—of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-
 dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-
 imperatives/axioms/registry-teleology inducing hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing as of uninstitutionalised-threshold. This is
 achieved by a perpetuating metaphysics-of-absence that factors in human temporal-to-
 intemporal-dispositions nature. Insightfully, a storied-construct technique apprehending the
 temporal-to-intemporal-dispositions respective mental-dispositions for ‘looseness-of-
 tethering-trajectory and closeness-of-tethering-trajectory to prelogism-as-of-conviction
 commitment of reference-of-thought’ can be construed, wherein the instigating temporal
 postlogism-as-of-non-conviction ‘looseness-of-tethering-trajectory to prelogism-as-of-
 conviction commitment of reference-of-thought’ (as postlogism-as-of-non-conviction
 temporal ‘madeupness/bottomline of reference-of-thought’) as of the childhood psychopathy
 (where the looseness-of-tethering-trajectory mental defect is of social universal-transparency
 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 in relating to social-stake-
 contention-or-confliction) and adult psychopath (where the looseness-of-tethering-trajectory

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-as-of-non-conviction/psychopathic looseness-of-tethering-trajectory mental defect beginning at childhood involves ‘its circular non-consequential vague trialing of looseness-of-tethering-trajectory to prelogism-as-of-conviction commitment of reference-of-thought’ as of its temporal postlogism ‘madeupness/bottomline of reference-of-thought’ with respect to its postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, in full conscious-awareness-teleology, which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-dementing-of-narratives) inducing its hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing and its consequent derivation as conjugated-postlogism or social psychopathy hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. This process is mirrored with the various conjugated-postlogisms conscious or unconscious aligning to the psychopathic/postlogical postlogism-as-of-non-conviction vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging. Thus effectively such a postlogism-as-of-non-conviction process is rather very simplistic, and the deception arises actually from the prelogism-as-of-conviction mental-states to be by mental-reflex in prelogism-as-of-conviction thus inducing wrongful teleological elevation of the postlogism/psychopathic meaningfulness-and-teleology, which wouldn’t occur at childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-

worldviews/dimensions, the ‘distractive-alignment-to-reference-of-thought of any registry-worldview/dimension institutionalisation meaningfulness-and-teleology as of its organic-knowledge’ can be construed and analysed across 3 lines; - the initiating temporal postlogism distractive-alignment-to-reference-of-thought of meaningfulness-and-teleology, - the generalised temporal-dispositions to integrate such ontologically-destructured meaningfulness-and-teleology as of the registry-worldview’s/dimension’s ontological-incompleteness-of-reference-of-thought explaining its beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and ‘lack of constraining social universal-transparency, - and the prospective institutionalisation construing/conceptualising the ontological-veridicality and analysis of such registry-worldview/dimension institutionalisation meaningfulness-and-teleology distractive-alignment-to-reference-of-thought dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and equally serves as an ideal storied-construct of intuitive elucidation framework. The implication of such ‘temporal distractive-alignment-to-reference-of-thought of institutionalisation meaningfulness-and-teleology’ across all registry-worldviews/dimensions is that meaningfulness-and-teleology as of prospective registry-worldview/dimension institutionalisation involves ‘its apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness of meaningfulness-and-teleology exactly by transcending/superseding the apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights behind the prior registry-worldview/dimension uninstitutionalised-threshold/uninstitutionalised-threshold’. As critically the naivety of averaging-of-thought within a same registry-worldview/dimension uninstitutionalised-threshold/uninstitutionalised-threshold reference-of-thought is that its defect of

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights arising as perversion-of-reference-of-thought due to its prior relative-ontological-incompleteness-of-reference-of-thought (as failing rulemaking-over-non-rules in recurrent-utter-uninstitutionalisation or failing universalisation-directed-rulemaking-over-non-rules in ununiversalisation or failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules in non-positivism/medievalism or failing pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules in procrypticism, and thus requiring respectively transcending/superseding to base-institutionalisation, universalisation, positivism and deprocrypticism), is that meaningfulness-and-teleology can then still be upheld on the basis of the same uninstitutionalised-threshold/uninstitutionalised apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights rather than the more ontologically-veridical implication of prospective registry-worldview/dimension institutionalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights enabling utter psychical-and-institutional conflatedness. Explicating thus the structural/paradigmatic implication of the non-positivistic or our positivism–procrypticism perversion-of-reference-of-thought construed respectively as of aetiologisation/ontological-escalation as an altogether positivism or deprocrypticism utter psychical-and-institutional conflatedness of meaningfulness-and-teleology, and not wrongfully asiding/glossing-over/ignoring with the idea that meaningfulness-and-teleology is still to be construed as of non-positivism/medievalism or positivism–procrypticism; as the grander human living as of the species ‘existential tale’ is in construing that the respective prospective institutionalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatisings-for-operant-or-

incidenting-predicative-insights when availed by contemplation as based-institutionalisation, universalisation, positivism and deprocrypticism implies transcending/superseding the respective uninstitutionalised-threshold apriorising/intelligibilitysetup/measuringinstrument/axiomatisings-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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ as of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm and not temporal extirpatory paradigm parasitising/co-opting to the species existential-tale.] The statements articulated priorly (before the square brackets texts) speak of the reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own positivism 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-perversion-of-reference-of-thought as allowing for the endemisation/enculturation of the denaturing of additionality and the implications thereof of subsequent denaturing in circularity/recurrence/repetition/repeatability” is circumstantially relevant even in our positivistic registry-worldview wherein ‘lack of constraining social universal-transparency induces a ‘human temporal uninstitutionalised-threshold mental-disposition’ temporality or shortness-of-register-of-meaningfulness-and-teleology drive. The Milgram experiments, a demonstration par excellence of the human condition at uninstitutionalised-threshold with respect to perceived-social-stake-contention-or-confliction constraints as of human limited-mentation-capacity-(as of relative constitutedness towards relative conflation), truly reflect

the inherent nature of 'human temporal uninstitutionalised-threshold 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 (just as with all previous transcendences of 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications', rather than a naïve metaphysics-of-presence mental complex that only serves 'flawed egos' and is of no ontologically-veridical import). The point of this distinction made between the nature of 'human institutionalisation mental-disposition' registry-worldview's/dimension's reference-of-thought and 'human temporal uninstitutionalised-threshold mental-disposition' registry-worldview's/dimension's reference-of-thought, as of prospective ontological-normalcy/post-convergence 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 second-natured at the backend of the institutionalisation process as of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination leading to the positivistic registry-worldview/dimension) and that our inherent solipsistic sense of intemporality (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 mental-disposition' as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold, which choices when of intemporality-drive solipsistic-choices are maximalising-recomposuring-for-relative-ontological-

completeness/transvaluating leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology as comprising, rather as a more complete and grander conceptualisation, an institutionalisation-facet and an uninstitutionalised-threshold-facet, so-construed by metaphysics-of-absence, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency’), like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality/logical-incongruence. Insightfully, it is the case that our present-day positivistic institutionalisation second-natured scientific practice outcome of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency is grounded on institutionally-determined peerage/collegiality as of positivistic institutionalisation deferential-formalisation-transference, so supposedly recognised within the social collective or ‘social framework of intersolipsistic deambulation’. But then we grasp that at the disjuncture of positivistic meaningfulness-and-teleology (as ‘moulting’ first-nature/philosophical intemporal conceptualisation of what developed to become today our scientific practice institutionalisation as of its relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) from the non-positivistic/medieval registry-worldview/dimension, we can definitely fathom that the enlightenment actors like the Descartes’s, Galileos, Diderots, etc. of those transitioning times

would have certainly been circumspect with regards to any such notion of preceding social approval (for their scientific meaningfulness-and-teleology as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency), given the social non-positivistic/medieval uninstitutionalised-threshold non-scientific disposition, as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency, by such intemporal-solipsism/ontological-faith-notion-or-ontological-fideism mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outliers. 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 and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling possibilities enabling promising ideas, however institutionally-outlier or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency 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 second-naturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling and transversality/logical-incongruence. In another respect, with regards to scientific

meaningfulness-and-teleology 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/existence-potency that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will 'produce the greater human Good', as at the prior as uninstitutionalised-threshold when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of 'relatively free-for-all opinionatedness and imaginary knowledge constructs' with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for 'social consensus as of social-aggregation-enabling by human temporal averaging-of-thought mental-dispositions and projections' and not necessarily emphasising 'social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency by human intemporal mental-dispositions and projections'; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness-of-reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) as of its free-for-all nature. The bigger point being that even in our positivism-procrypticism registry-worldview/dimension with relatively strong 'social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency by human intemporal mental-dispositions and projections' in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively

undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency 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 averaging-of-thought mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency 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 averaging-of-thought mental-dispositions and projections’. Hence the construal of knowledge

construct in such domains that are spurious and blurry as with respect to postlogism/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/existence-potency 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 averaging-of-thought mental-dispositions and projections’, and so in order to release the inherent virtue imbued in true knowledge. The afore elucidations are mainly to point out that it is naïve to construe the analysis of postlogism phenomenon including psychopathy on the assumption of an overall ‘human institutionalisation mental-disposition’ of the social as of the present as metaphysics-of-presence instead of assuming a ‘human temporal uninstitutionalised-threshold mental-disposition’ of the social by prospective metaphysics-of-absence, since the construal of our postlogism as of psychopathy and social psychopathy is necessarily, from ontological-normalcy/post-convergence perspective, reflected from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human institutionalisation of an intemporality-drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporality shades (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as of ontological-normalcy/post-convergence from a prospective

positivism registry-worldview's/dimension's reference-of-thought. The same applies with psychopathy in our positivism–procrpticism, as the averaging-of-thought in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/post-convergence 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 extirpatory/temporal paradigm and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm 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 structurally/paradigmatically superseding the positivism–procrpticism registry-worldview/dimension vices-and-impediments! It is thus important to grasp that the notion of virtue as of our temporal-to-intemporal mental-dispositions is more than just about the notion of being at the backend of the institutionalisation-process of institutional-cumulations/institutional-recomposures, but rather the intemporal mental-disposition (intemporal-disposition) to strive as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for base-institutionalisation to supersede recurrent-utter-uninstitutionalisation equates that striving for universalisation to supersede base-institutionalisation–ununiversalisation equates that striving for positivism to supersede universalisation–non-positivism/medievalism equates that striving for deprocrpticism to supersede positivism–procrpticism; as the highest human virtue of ontological import. Since the inducing of institutionalisation-as-a-second-natured-construct across all institutional-cumulations/institutional-recomposures or registry-worldviews/dimensions inevitably implies

a dichotomy of reference-of-thought modalities of the same perpetual temporalities-drives and intemporality-drive (given human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor), respectively as ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’ and ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maxi. Virtue is essentially about the intemporality-drive as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication with categorical-imperatives/axioms/registry-teleology subservient to that purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally deterministic by form’ to categorical-imperatives/axioms/registry-teleology as these are failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication rather than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an individual of a positivistic insight found themselves in a non-positivistic community, whether base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or so, but the positivistic individual knows it is a case of an infection with the idea that a certain root or leaf in the nearby forest can be used as cure, however, the community rather believe that the forest is an evil forest and this will just make things worse for them overall.

Obviously, as of its positivism prospective relative-ontological-completeness-of-reference-of-thought, by ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness its mental-disposition will be to unleash its maximalising-recomposuring-for-relative-ontological-completeness/transvaluating intemporality-drive to supersede the non-positivistic categorical-imperatives/axioms/registry-teleology 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 here between the non-positivists mindsets and the positivist mindset as of underlying relative-ontological-incompleteness/relative-ontological-completeness-of-reference-of-thought and respectively as of their divergent non-positivists dereification perspective and positivist reification perspective; as seeing the positivist stranger walking into the supposed ‘evil forest’ will be the confirmation for members of the non-positivist social-setup of its viciousness-or-supernaturalness-or-evil-disposition. It can be noted here that seeing the positivist walking into the evil forest will be branded as proof/evidence by the non-positivists of its viciousness-or-supernaturalness-or-evil-disposition going by their supernatural conception of existential-contextualising-contiguity-in-dereification as of their prior relative-ontological-incompleteness-of-reference-of-thought, contrasted with the positivist naturalist conception of existential-contextualising-contiguity-in-reification as-seeking-a-cure as of its prospective relative-ontological-completeness-of-reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrysticism registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-

thought, as the notion of proof/evidence is more critically tied down to existential-contextualising-contiguity-reification as of singularisation/epistemic-immanence/veridical-epistemic-determinism; just as postmodern-thought by its notional-discontiguity/epistemic-discontiguity decentering of ‘modern-take thinking’ have revealed the underlying bias of the latter meaningfulness-and-teleology as reflected particularly more vividly in gender, race and class. Interestingly, this paradox is very much typical of all transcendental situations and explains the universal ‘ontological-faith-notion-or-ontological-fideism 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 structural/paradigmatic virtue implications as of prospective positivism prospective relative-ontological-completeness-of-reference-of-thought, and thus will ‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic value references over non-positivistic value reference, even as the latter is always in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag; with the implication that such ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing of the prior relative-ontological-incompleteness-of-reference-of-thought and the contorted prospective relative-ontological-completeness-of-reference-of-thought from their respective existentialism intelligibility stances. This contortion as of prospective relative-ontological-completeness-of-reference-of-thought projection is what marks ‘transcendental acts of ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-

acumen/asceticism as of reasoning-through/messianic-reasoning' whether of philosophical implications as with say Socrates or philo-religious implications as of nonextirpatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness-of-reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness-of-reference-of-thought but for the induced cross-generational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity possibility for prospective transcendence and without which token contortion there is 'no existential reference for such transcendence', as a gesturing of metaphoricity that is 'beyond the prior relative-ontological-incompleteness-of-reference-of-thought full meaningfulness-and-teleology implications contemplation'. The contortion implies that there is 'nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness-of-reference-of-thought'; as transcendental instigation can't be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only 'teleologically-degrade and devalue' the implied prospective relative-ontological-completeness-of-reference-of-thought transcendence into the ordinariness of prior relative-ontological-incompleteness-of-reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness-of-reference-of-thought transcendence. Thus 'ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning' only evolves into such asceticism as of contortive metaphoricity gesturing for prospective relative-ontological-completeness-of-reference-of-thought as of nonextirpatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as

reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various mathesis/motif/throwness-disposition in successive prior relative-ontological-incompleteness-towards-ontological-completeness-of-deprocrypticism’ as of their specific reflection of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality (just as implied with the case highlighted herein of the ‘ill-health 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 ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’ and construed as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism; with the assertion by this author that there is no accidental human meaningfulness-and-teleology as all prior meaningfulness-and-teleology imply futural deferred traces of their prospectively more ontologically-complete constructs as of grander ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’. Critically for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism such ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ is all about undermining a nihilistic closure/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications mental-disposition to prospective opened-construct-of-meaningfulness-and-teleology. The fundamental ontological dearth of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-

determinism, is that it falsely implies ‘an imaginary wholeness/nested-congruence’ of totalising/circumscribing/delineating meaningfulness-and-teleology with ‘no-tracing-and-as-it-neuterises’-the-dynamics-of-temporal-to-intemporal-ontological-performances thus failing to reflect existential wholeness/nested-congruence of meaningfulness-and-teleology and undermining existential-contextualising-contiguity knowledge-reification’ at a given reference-of-thought structural/paradigmatic nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-threshold, while falsely implying the given 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 reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising that by its mathesis/motif/throwness-disposition falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive totalising/circumscribing/delineating dialectical-thinking’ even at its uninstitutionalised-threshold where it is effectively dementing as its mathesis/motif/throwness-disposition fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing of existential-contextualising-contiguity. We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism totalising/circumscribing/delineating meaningfulness-and-teleology, the ‘candid existential expressiveness’ that ‘integrates superstition as-thinking’ as of its uninstitutionalised-threshold, much like as from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism perspective we can imagine the ‘candid existential expressiveness’ in our positivism–procrypticism that ‘integrates procrypticism/disjointedness-as-of-reference-of-thought as-thinking’ as of its

uninstitutionalised-threshold; and in both cases the ‘trace/ontological-aesthetic-tracing of ontological wholeness/nested-congruence’ as of existential-contextualising-contiguity knowledge-reification breaks down at the uninstitutionalised-threshold thus assuming a nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism representation of the breakdown and going on in both cases to ‘overlook effectively as-if-thinking respectively’ the ontologically-veridical reality of ‘dementing superstition’ and ‘dementing procrypticism/disjointedness-as-of-reference-of-thought’. It is singularisation/epistemic-immanence/veridical-epistemic-determinism in pre-empting any such structural/paradigmatic threshold construed as uninstitutionalised-threshold as implied by notional-deprocrypticism that reflects ‘ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism’ as factoring in prior registry-worldviews/dimensions reference-of-thought prior relative-ontological-incompleteness as of the ontologically-flawed threshold of its mathesis/motif/thrownness-disposition from the perspective of prospective registry-worldview/dimension reference-of-thought prospective relative-ontological-completeness to construe ontological-aesthetic-tracing as of notionally-full existential-contextualising-contiguity knowledge-reification. In other words, existential-contextualising-contiguity as reflecting existence as the absolute a priori isn’t halted at any given registry-worldview’s/dimension’s structural/paradigmatic limit/threshold-construed-as-mathesis/motif/thrownness-disposition for ontological conception, but rather reifies as of singularisation/epistemic-immanence/veridical-epistemic-determinism as implied with ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism as of notional-deprocrypticism, with such singularisation/epistemic-immanence/veridical-epistemic-determinism reflecting an

ontological-aesthetic-tracing of all such structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/throwness-disposition of reference-of-thought ontological conception. In effect, such a trace/ontological-aesthetic-tracing can be construed as a ‘creative metaphoricity tracing’ of human temporal-to-intemporal ontological-performances of human meaningfulness-and-teleology as of the dynamics of ‘human overall 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 psychological science which as of singularisation/epistemic-immanence/veridical-epistemic-determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing as of comprehensive/holistic/nested-congruence conflatedness from a most profound existential-contextualising-contiguity knowledge-reification depth of notional-deprocrypticism protracted-consciousness. Such a hermeneutic 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 parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness mathesis/motif/throwness-disposition for reference-of-thought apriorising/intelligibilitysetup, and so prior to assumed meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising which doesn’t put into question its apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 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/intelligibilitysetup/measuringinstrument/axiomatising ‘as non-positivism reasoning susceptible to superstition and scholasticism-like pedantry construed as universalisation-directed-rulemaking-over-non-rules but not yet as of rational-empiricism’; with such budding positivism rather a metaphoricity instigation of ontological-faith-notion-or-ontological-fideism parrhesiastic soul-searching for the psychoanalytic-unshackling of the human subject as of a structural/paradigmatic Lacanian displacement/decentering of the human subject from its prior ‘totality/reference-of-thought/totalising–self-referencing-syncretising/circularity conception of meaningfulness-and-teleology as of non-positivism/medievalism’ to a prospective ‘totality/reference-of-thought/totalising–self-referencing-syncretising/circularity conception of meaningfulness-and-teleology as of positivism/rational-empiricism’, that is the fundamental structural/paradigmatic seeding-resolution of the ‘non-positivism/medievalism human subject superegoic vices-and-impediments’. This has the very same metaphoricity implications across the entire human institutionalisation process, as such a hermeneutic psychology supersedes our ordinary meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising which doesn’t put into question our positivism–procrysticism/disjointedness-as-of-reference-of-thought mathesis/motif/throwness-disposition for reference-of-thought apriorising/intelligibilitysetup, but rather as of its reasoning-through/messianic-reasoning is more about instigating prospective ontological-faith-notion-or-ontological-fideism parrhesiastic soul-searching, for the psychoanalytic-unshackling of the human subject as of a structural/paradigmatic Lacanian displacement/decentering of the human subject

‘totality/reference-of-thought/totalising–self-referencing-syncretising/circularity conception
 of meaningfulness-and-teleology as from prior positivism–procrypticism
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising to futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism/pre-
 empting-of-disjointedness-as-of-reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as the fundamental
 structural/paradigmatic resolution of the ‘positivism–procrypticism human subject superegoic
 vices-and-impediments’. It should be noted that the way the construction of knowledge works
 at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly
 counterintuitive to how we perceive prospective elucidation of human knowledge and
 emancipation going by the given mathesis/motif/throwness-disposition as of reference-of-
 thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
 meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising. In this
 regard, we can construe that even the averaging-of-thought 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 mathesis/motif/throwness-disposition as of
 reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
 meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising. The idea
 that ‘ontological-faith-notion-or-ontological-fideism parthesiastic askesis-or-acumen as of
 reasoning-through/messianic-reasoning’ articulation of prospective
 mathesis/motif/throwness-disposition in prospective relative-ontological-completeness as of
 positivism reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-
 teleology aposteriorising/intelligising/measuring/logicising 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 averaging-of-thought 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 mathesis/motif/throwness-disposition as of reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising. In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism deprocrypticism reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising is the route for ontologically-veridical human knowledge transformation and emancipation in futural Being-development/ontological-framework-expansion as of prospective deprocrypticism is very much alien to our positivism–procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity is one that necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested ‘totality/reference-of-thought/totalising—self-referencing-syncretising/circularity conception of meaningfulness-and-teleology’ which effective dislodgment/displacement/decentering is as of a cross-generational instigation, but then wouldn’t happen just by accident and thus has to be instigated for prospective relative-ontological-completeness! In fact such an insight can be extended across ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ to imply that the state of

recurrent-utter-uninstitutionalisation is cognisant of emancipation but doesn't anticipate that emancipation as of prospective relative-ontological-completeness is rather as of base-institutionalisation mathesis/motif/throwness-disposition, and likewise the latter doesn't anticipate the universalisation mathesis/motif/throwness-disposition, with the latter not anticipating our positivism mathesis/motif/throwness-disposition which itself doesn't anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor at its uninstitutionalised-thresholds implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold 'is not geared to adhere to abstract ontological-veridicality' as it will operate its state of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as if in a fully-attained state of singularisation/epistemic-immanence/veridical-epistemic-determinism, as of the-very-central-implication-of-throwness, as reflected by the successive prior relative-ontological-incompleteness mathesis/motif/throwness-disposition towards ontologically-uncompromised—referentialism deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness-of-reference-of-thought meaningfulness-and-teleology state is downright ontologically ridiculous and the manifestation of a totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the

psychoanalytic-unshackling of all prior registry-worldviews/dimensions reference-of-thought is rather one that shouldn't wrongly be reinforcing/propping-up the human subject as if a given reference-of-thought in prior relative-ontological-incompleteness as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism has its very own complete transformative and emancipative potential as if of fully-attained singularisation/epistemic-immanence/veridical-epistemic-determinism, but an ontologically-veridical psychology rather warrants implying the human subject displacement/decentering as the structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein dialectically-thinking reasoning-from-results/afterthought mathesis/motif/thrownness-disposition at its uninstitutionalised-threshold is construed as dialectically-dementing as of prospective dialectically-thinking reasoning-through/messianic-reasoning mathesis/motif/thrownness-disposition up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic psychology parrhesiastic articulation as herein 'doesn't do gimmicks of communication' as if to imply any favour whatever as of 'emotional or whatever feel-good trading for the appreciation of the possibility for prospective human emancipation', since by its 'presencing consummated/forfeiting posture' it is beyond the idea of convincing for convincing sake as it is simply 'a blunted eliciting of a solipsistic sense of intemporal/longness-of-register-of-meaningfulness-and-teleology projection in any human and no more' with no point going beyond that point as it then becomes as of intellectual-and-moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity; and so, as its essential meaningfulness-and-teleology is as of a solipsistic transversal reflection of the ontologically 'superior party' that is intrinsic-reality/ontological-veridicality/existence as the absolute a priori in its ecstatic singularity, on the same token that

a natural scientist is in a transversal 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 as of ontological-primemovers-totalitative-framework. But then the human reality across all registry-worldviews/dimensions, isn't inherently 'of immediate intellectual responsiveness' to the notion of its uninstitutionalised-threshold and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the 'obvious reality' of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the 'existentially invested nature as of assumed mathesis/motif/throwness-disposition' of human 'totalising/circumscribing/delineating meaningfulness-and-teleology'/reference-of-thought-devolving. Thus any given registry-worldview/dimension is strongly constrained to represent itself as of its 'dialectical-thinking' prior institutionalisation as reasoning-from-results/afterthought and very weakly constrained to represent itself as of its 'dementing' uninstitutionalised-threshold which it tends to represent as nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives), for the possibility of its prospective transcendence-and-sublimity into prospective institutionalisation. This reality is known as human 'dementative constraint' to prospective institutionalisation

transcendence-and-sublimity as of the possibility of prospective relative-ontological-completeness-of-reference-of-thought. Human dementative constraint is fundamentally associated with poor universal-transparency with respect to social-stake-contention-or-confliction at uninstitutionalised-thresholds. This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives as of the prior institutionalisation’s categorical-imperatives/axioms/registry-teleology that stifle the transcendence-and-sublimity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness-of-reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human dementative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity as implied by a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ that emphasises the ‘Lacanian subject’ growth as of ontological-dementation/dialectical-dementation stranding 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/relative-ontological-completeness-of-reference-of-thought projective-totalitative-implications, and thus making the given presence reference-of-thought as our positivism-procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its totalising-self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag despite the fact of its prior relative-
 ontological-incompleteness-of-reference-of-thought to futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism
 prospective relative-ontological-completeness-of-reference-of-thought. The underlying issue
 here as well as of ontologically-veridical difference-conflatedness-as-totalitative-reification-
 in-singularisation-as-veridical-epistemic-determinism has to do with deficient human
 capacity for dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension in construing meaningfulness-and-teleology beyond the
 constraint of 'human lifespan of depth-of-thought' to a more profound appreciation of the
 underlying possibility for human transcendence-and-sublimity as of human
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm. In this regard as of lack of
 dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension is the human temporal inclination to decontortion
 construed as a disposition to undermine 'intemporal ontological-veracity as of universal
 existential import' for the sake of 'temporal narrow-and-specific existentially-invested
 advantage/interest with little concern about emancipatory universal meaningfulness-and-
 teleology', and so as the very contrary disposition to reasoning-through/messianic-reasoning
 contortion. Decontortion as of human totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag incrementalism-in-relative-ontological-
 incompleteness is rather counter to ontological-faith-notion-or-ontological-fideism
 disposition by its deterministic hanging onto prior relative-ontological-incompleteness-of-
 reference-of-thought reasoning-from-results/afterthought while ignoring/overlooking the
 ontological-veracity implications of the trace/ontological-aesthetic-tracing of reifying
 existential-contextualising-contiguity, and thus adopting a dereification posture as enabled by

‘lack of constraining social universal-transparency’. Such a human disposition to decontortion at uninstitutionalised-thresholds arise on the naïve basis that human temporal willing/volition can effectively supersede the ontological integrity/veracity of meaningfulness-and-teleology as it reflects existence’s coherence/contiguity as of singularisation/epistemic-immanence/veridical-epistemic-determinism. But then such a decontorting disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually dementing and prospectively dialectically-primitive, notwithstanding our attendant totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and vague temporal-intemporality gesturing. The whole institutionalisation process can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness; wherein across the successive institutional-cumulations/institutional-recomposures, 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 in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency. 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 and emotional-involvement. In another respect the implications

of flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism also has implications with the ontological-performance as of the effective productivity potential of human knowledge construction. In this regard, this author contends that the historically recurrent critique of naïve formalisation particularly in many a field of study that uncritically strive to adhere to a ‘supposedly pre-given science methodology and epistemology naively construed as of inherent transcendental signifier’ such as in the analytic tradition of philosophy, naïve scientific psychology as of facetious methodologies as well as many a natural science domain, that purport to conceptualise complex social meaningfulness-and-teleology in naïve naturalistic methodology terms, all arise because of a flawed predisposition to identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism implied as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism that in many ways ignores/overlooks existential-contextualising-contiguity knowledge-reification as of singularisation/epistemic-immanence/veridical-epistemic-determinism; and so, as of their ‘formalisation credo as identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism’ thus leading to a disposition that considers knowledge as an exercise of mere conceptual patterning inherently validated by formalisations on the basis of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity without the constraint of existential-contextualising-contiguity knowledge-reification as of existence as the absolute a priori as its very own transcendental signifier which ultimately manifestly-as-inherently enables transcendence-and-sublimity as the very essence of knowledge. This has led in many ways to a dissonance between their knowledge productivity implications and existential reality wherein for instance psychological and psychiatric science seems to imply that all along its practice

human psychological illnesses have multiplied many times over as of ever transforming and expanding formalisation credo, while the analytical tradition of philosophy by the avowals of its internal critics has been involved in a recurrent second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study ecstatically allows for such an attitude/mental-disposition/care–and–episteme. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already precedingly/supersedingly as of ‘ecstatic holism/nested-congruence’, with the consequence that it naively construes of reification as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic holism/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing and producing relatively ontologically-flawed meaningfulness-and-teleology. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness/relative-ontological-completeness with respect to temporal-to-intemporal ontological-performance which is what enables the reification 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 knowledge-reification with regards to the possibility of human transcendence-and-sublimity 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 constitutedness 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 conflatedness connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-holism/nested-congruence; such that the former assumes rather an identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism projective-totalitative-implications posture as of atomising/taking-to-pieces formalisation rather than a difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications posture that is as of ecstatic-holism/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 constitutedness nature outside existential-contextualising-contiguity 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 ontological-performance’ as of its reifying conflatedness connotative nature reflecting the ontological-veracity/ontological-performance of human-subpotency perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as so-reflected by its self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction exposing it to existence-potency perspective of ontological-primemovers-totalitative-framework as of prospective

relative-ontological-completeness projective-totalitative-implications’, and so-construed as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications; thus further articulating meaningfulness-and-teleology as from prior relative-ontological-incompleteness to prospective relative-ontological-completeness, and so from the notional/epistemic perspective of existence-potency-as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism and this ‘ontologically-hegemonising-narrative ontological-performance’ orientation is theoretically, conceptually and operantly ontologically efficacious inherently by its ecstatic-holism/nested-congruence as it reflects holistically the ‘criss-crossing temporal-to-intemporal ontological-performances of narratives’ as of the social totality of meaningfulness-and-teleology. This holistic insight is reflected in the Derridean deconstruction orientation with its obvious narratology implications pertinence to literary studies as of its conflatedness with existential-contextualising-contiguity in contrast to such a notion like language games when construed rather in constitutedness. This difference of conceptualising comes down to the atomising/taking-to-pieces flaw reflex of constituting-towards-totality implied as of ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism as against the ecstatic-holism/nested-congruence disposition for reifying-totality-for-completeness implied as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism; wherein the conflatedness mental-reflex is involved in construing of both the right apriorising/intelligibilitysetup/measuringinstrument/axiomatising mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination for completeness as of ontologically-uncompromised ontological-normalcy/post-convergence/referentialism/postdication projected

conflatedness (as of singularisation/epistemic-immanence/veridical-epistemic-determinism
 and dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism projective-
 totalitative-implications of ‘edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising with regards to human
 limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as prospective
 psychoanalytic-unshackling/institutional-recomposure/memetic-reordering’ which speaks of
 the recurrent edging towards completion of ontological-performance of intemporal
 ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-
 through/messianic-reasoning recurrent shot for completeness as of successive
 mathesis/motif/throwness-disposition), whereas the constitutedness mental-reflex assumes
 uncritically of its right apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 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/intelligibilitysetup/measuringinstrument/axiomatising, and this is exactly what is
 implied by displacement/decentering-of-the-human-subject as of its relative-ontological-
 incompleteness. This specific deficiency of the analytic tradition as so-reflected in many of
 its conceptualisations has to do with the very notion of knowledge as being about
 ‘ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-
 empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as of
 ‘affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as axiomatic-construct’,
 and logic actually being in effect the ‘inner working coherence/contiguity of axiomatic-

construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, with the implication that all the knowledge as ontologically-veridical meaningfulness-and-teleology that exists is about existential-contextualising-contiguity knowledge-reification as of ontological-primemovers-totalitative-framework projective-totalitative-implications of ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence implied as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, ‘speech activity’ discourse speaks of an ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence 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...) 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 as herein articulated by this author is as difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications as from existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence about ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’; articulating knowledge as ontologically-veridical meaningfulness-and-teleology as of the existential-contextualising-contiguity knowledge-reification projective-

totalitative—implications of human underlying relative-ontological-incompleteness/relative-ontological-completeness. This underlying notion of ontological-performance speaks more fundamentally of aetiologisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity 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, institutional-development and Being-development/ontological-framework-expansion, even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject projective-totalitative—implications. Whereas the analytic tradition posture as with ‘speech act’ gives precedence to logical-commitment as reflected in its atomising/taking-to-pieces formalisation approach (implied as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity) geared towards identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism, 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence in want of existential-contextualising-contiguity knowledge-reification for knowledge as ontologically-veridical meaningfulness-and-teleology, as can be validated and falsified by ontological-primemovers-totalitative-framework projective-totalitative—implications. 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence 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 knowledge-reification as of ontological-primemovers-totalitative-framework projective-totalitative-implications, and goes on to naively deploy outside existential-contextualising-contiguity knowledge-reification such logic notions like non-sequitur, fallacies, etc. and/or mere categorising denotative/connotative formalisations in constitutedness 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence for knowledge elucidating/reifying which validation and falsifiability is rather a matter of ontological-primemovers-totalitative-framework projective-totalitative-implications. The fundamental point here is that logic (reflected by the atomising/taking-to-pieces formalisation approach) is instead the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as of Being and beings as reflected in first-level ontology and second-level ontologies, and logic cannot derive the superseding/preceding ecstatic existential veridicality of Being and beings which validation and falsifiability is ever always a matter of ontological-primemovers-totalitative-framework projective-totalitative-implications. Being and beings construed-as-of-ontology/apriorising/axiomatising in the conceptualising of the-very-same-totalising–

purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality
 or any 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/suitablemeasuringinstrument-validating-measuring/dialectically-thinking when the
 conceptualising is in prospective relative-ontological-completeness or is reflected in
 unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing
 when the conceptualising is in prior relative-ontological-incompleteness, and in both
 instances as substantiated or unsubstantiated respectively by ontological-primemovers-
 totalitative-framework in reflection of the ascendancy of existence-potency. For instance, the
 affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of ‘theory-of-relativity-together-with-quantum-
 mechanics axiomatic-construct’ over ‘classical-mechanics axiomatic-construct’ as
 unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing.
 This is also the case as of the affirmation/projection/assertion/dueness-validating-
 logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of the
 ‘relative-ontological-completeness-of-reference-of-thought’ over ‘relative-ontological-
 incompleteness-of-reference-of-thought’ as unaffirmation/deprojection/de-
 assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-
 measuring/dialectically-dementing; for instance, futural Being-development/ontological-
 framework-expansion as of prospective 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 of Being and beings. However, because a reference-of-thought is already an apriorising/intelligibilitysetup/measuringinstrument/axiomatising mathesis/motif/throwness-disposition as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of the apriorising/intelligibilitysetup/measuringinstrument/axiomatising is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of covert flawed-as-dementing apriorising/intelligibilitysetup/measuringinstrument/axiomatising is implied with regards to say adulthood psychopathic postlogism-slantedness as of the ontological-aesthetic-tracing of its meaningfulness-and-teleology as from difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism in ontological-contiguity, we go on to aposteriorise/intelligise/measure/logicise and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking as of the flawed-as-dementing apriorising/intelligibilitysetup/measuringinstrument/axiomatising, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing, as will be done at childhood psychopathy where it is overt and obvious. Further temporal individuation dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-

temporal-endemisation conjugating to this postlogism-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of flawed-as-dementing apriorising/intelligibilitysetup/measuringinstrument/axiomatising, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing; as so implied at the uninstitutionalised-thresholds including as of our procrypticism/disjointedness-as-of-reference-of-thought. The underlying insight can be garnered as of the temporal meaningfulness-and-teleology in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflected as of the prior relative-ontological-incompleteness of a reference-of-thought uninstitutionalised-threshold, for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of flawed-as-dementing non-positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising with respect to our positivism or prospectively the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of our flawed-as-dementing positivism–procrypticism/disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising with respect to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism. Being and beings construed-as-of-ontology/apriorising/axiomatising in the conceptualising of existence or any 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/suitablemeasuringinstrument-validating-measuring/dialectically-thinking and unaffirmation/deprojection/de-

assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-
 measuring/dialectically-dementing projective-totalitative-implications as of underlying
 relative-ontological-incompleteness/relative-ontological-completeness, is further elucidative
 of the notions of incrementalism-in-relative-ontological-incompleteness and maximalising-
 recomposuring-for-relative-ontological-completeness/transvaluating. Wherein
 incrementalism-in-relative-ontological-incompleteness as associated with mechanical-
 knowledge is geared on construing on the basis of prior relative-ontological-incompleteness-
 of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising the
 wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-
 denatured-and-dementing-narratives of the prospective relative-ontological-completeness-of-
 reference-of-thought categorical-imperatives/axioms/registry-teleology as deterministic of
 meaningfulness-and-teleology. Whereas maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating associated with organic knowledge is about ‘utterly
 resolving as of totalising–renewing-realisation/re-perception/re-thought’ the-very-same-
 totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-
 veridicality or any totalising-devolved–purview-as-domain-of-construal-as-intrinsic-
 reality/ontological-veridicality or any-issue-in-existence as of prospective relative-
 ontological-completeness-of-reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising categorical-
 imperatives/axioms/registry-teleology involving edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative-
 implications. Incrementalism-in-relative-ontological-incompleteness can undermine
 knowledge development and as of its sophistic peddling of averaging-of-thought while
 straddling inbetween the prior relative-ontological-incompleteness-of-reference-of-thought
 conventioning-referencing and the prospective relative-ontological-completeness-of-

reference-of-thought Being-development/ontological-framework-expansion, as of social-stake-contention-or-confliction induced institutional-being-and-craft with possible denaturing of such prospective relative-ontological-completeness-of-reference-of-thought organic knowledge, and by social-construct destructuring postures of significant-otherness. Fundamentally thus there is notional-discontiguity/epistemic-discontiguity as of their paradigmatic divergence between incrementalism-in-relative-ontological-incompleteness and maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, with maximalising-recomposuring-for-relative-ontological-completeness/transvaluating reflected in affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism in ontological-contiguity as from existence-potency-as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism, while incrementalism-in-relative-ontological-incompleteness is reflected in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing as ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism in notional-discontiguity/epistemic-discontiguity; and so with regards to the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. Such notional-discontiguity/epistemic-discontiguity implies lack of mutual-intelligibility as of lack of common apriorising/intelligibilitysetup/measuringinstrument/axiomatising for common/mutual aposteriorising/intelligising/measuring/logicising, beyond just contending differences as of aposteriorising/intelligising/measuring/logicising which do not imply the notional-discontiguity/epistemic-discontiguity lack of common

apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of underlying relative-
 ontological-incompleteness/relative-ontological-completeness. This is so-implied with
 regards to say Socrates/Plato/Aristotle with their schools Being-development/ontological-
 framework-expansion common
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-
 ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-
 dementing devaluing their presencing conventioning-referencing as of sophistry
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-
 ontological-incompleteness or as with budding positivists Being-development/ontological-
 framework-expansion common
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-
 ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-
 dementing devaluing their presencing conventioning-referencing in scholasticism pedantry
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-
 ontological-incompletenesss or with a Rousseau Being-development/ontological-framework-
 expansion as of social enlightenment common
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-
 ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-
 invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-
 dementing devaluing the conventioning-referencing as of aristocratic/despotic self-
 aggrandisement apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior
 relative-ontological-incompletenesss. The point here being that the stake for prospective
 transcendence-and-sublimity are ever always beyond any given registry-

worldview/dimension closed-construct-of-meaningfulness-and-teleology-as-of-
‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications

conventioning-referencing totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag, and by that token is geared towards
antinihilistic undermining of sophistic dispositions as of incrementalism-in-relative-
ontological-incompleteness. 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 ontological-
commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-
human-subpotency-reflexivity-in-ecstatic-existence implied ecstatic-holism/nested-
congruence with the former and logical-commitment implied atomising/taking-to-pieces
formalisation with the latter; even as going by conceptual-patterning, it can be naively
implied that similar conceptual wordings imply similar knowledge commitments and operant
articulations. In the same vein, one can say that notions like spacetime, force, atoms, etc. in
the physics totalising-devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality are inherent ontological-commitment—
construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-
subpotency-reflexivity-in-ecstatic-existence about ‘axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ that are in need of existential-contextualising-
contiguity knowledge-reification as of ontological-primemovers-totalitative-framework
projective-totalitative–implications, 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 ontological-commitment—construed-as-of-existential-reality,-
thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-

existence, and all the physics that is relevant is their further existential-contextualising-contiguity knowledge-reification as physics knowledge as of its ontological-veridical meaningfulness-and-teleology as can be validated and is falsifiable by ontological-primemovers-totalitative-framework projective-totalitative-implications. Even mathematics it is often underestimated works rather an ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, as of the existential-contextualising-contiguity knowledge-reification constraining implications of its ‘equal sign’, speaking of a self-conscious awareness that calculations should reflect-and-be-constrained as per calculations operative validation and falsifiability with regards to ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and with mathematical logic as of mathematics ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence ‘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 totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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/intelligibilitysetup/measuringinstrument/axiomatising as axiomatic-construct’ insight about ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence articulated as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and not mere logic, with logic not able by itself to derive ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as it is often naively implied but instead reflecting the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and as any such implied derivation is rather as of explicated/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ providing insight about ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-

reflexivity-in-ecstatic-existence in producing knowledge as meaningfulness-and-teleology; such that critically, appropriate philosophical phenomenal insight with regards to ‘the general and normal day to day experience about living itself’ as of observational and articulated ontological-pertinence sufficiency, and as supplemented with the grasp and engagement with other philosophical works, speaks of veridical scientific insight and validity subject to ontological-primemovers-totalitative-framework, 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 conflatedness 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 holistic conflatedness 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 totalising-devolved purviews of existence so-construed as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such 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 specificisms of existence’s ecstatic manifestation’; as so-implied as of overall existence metaphoricity/ecstasy panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-

existence as of supervening-conflatedness. Knowledge as meaningfulness-and-teleology, whether of underlying ontological-construal or ontical-construal, is epistemically validated as of ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as reflected by ontological-primemovers-totalitative-framework. Inherently, because human-subpotency ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence is very much intimately linked with the ontological-performance of human as of prospective relative-ontological-completeness appraisal, it is always ever the case that as of human totalising—thrownness-in-existence the validation of knowledge as meaningfulness-and-teleology as of ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence is equally as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or totalising-devolved—purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality constructs; which construal is necessarily as of conflatedness with respect to the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or totalising-devolved—purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality and relative-ontological-completeness as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination, thus invalidating the epistemic-veracity of constitutedness of knowledge. The implication here is that the epistemic-veracity of knowledge as meaningfulness-and-teleology is rather as of the ‘totalising construal as of existence’ with totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather ‘narrowing-construals of their specifically-implied

human-subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence, and hence of nested-congruence with existence’. This further points out that the traditional explicated constitutedness conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought to imply unconnectedness-with/not-in-nested-congruence with the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or totalising-devolved-purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality, hence implicitly-or-explicitly liable to elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. This constitutedness nature of the notion of cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework 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-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or totalising-devolved-purviews-as-domains-of-construal-as-intrinsic-reality-or-ontological-veridicality’ is in effect just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. Rather any such science approaches and methodologies striving to validate knowledge as meaningfulness-and-teleology by the ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ reflected by ontological-primemovers-totalitative-framework as of existence-potency, is necessarily

instigated as from a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’. Insightfully, while in many ways such an elucidation hardly needs to be explicated in many a natural science domain-of-study as of their directly constraining cause-and-effect nature such that such nested-congruence with existence will often tend to arise naturally as of valid/invalid outcome constraining of ontological-primemovers-totalitative-framework as of existence-potency, this unexplicated implicitness should not be confused with the notion that the natural sciences are essentially reduced to their science approaches and methodologies; as is often and awkwardly naively construed from without in many a social domain-of-study. The fact is notwithstanding the ‘onticising specifisms of existence’s ecstatic manifestation’ of the natural science domains-of-study, these are just as driven by a philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ as reflected in the often ‘unspoken/unelaborated scientific hunches and fine-tuning’ which is effectively what drives their deployed science approaches and methodologies for their sought after scientific reifying outcomes; and it is this subsuming/nestedness that keeps such science approaches and methodologies in nested-congruence with existential-contextualising-contiguity as of conflatedness; so-implied as of their ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ reflected by ontological-primemovers-totalitative-framework as of existence-potency. 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

totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of natural sciences; with the implication that the philosophical depth of contemplation has to be undertaken, notwithstanding the fact that the implicated nature in the natural sciences of their onticising direct validation/invalidation outcomes as of ontological-primemovers-totalitative-framework will seem to wrongly imply otherwise. Such a philosophical depth of contemplation in nested-congruence as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ is very often incomplete, of-divvied-theorisation and/or ‘poor coherence of theorisation with operant approaches and methodologies’, when it comes to many a social domain-of-study; as quite often theorisation in many a social domain-of-study strives on disparateness, rather than a tendency to ‘ontological-primemovers-totalitative-framework as of existence-potency 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 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 structurally/paradigmatically stifle the possibility for conceptualisation as of existence-potency validation/invalidation implications, beyond their conventioning-referencing enframing. Ultimately the bigger issue arises as of the poorly-singularised/poorly-immanent nature of many a social domain-of-study unlike the grand singularised/immanent ‘totalising/circumscribing/delineating unifications’ that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ holds the promise for such effective

grand singularised/immanent social conceptualisation that doesn't dodge/ignore/disregard outstanding questions about the human existential reality including structural/paradigmatic biases arising beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as of human emotional-involvement and sophistic distortion of perception of reality so-implied in our present positivism–procrysticism 'contingent-ontology—as-of-conventioning-referencing' and just as well when 'science ideology' seem to subvert and undermine science-in-practice. Worst still while in effect the idea of specialisation in many a natural science domain is often the natural progression of a 'comprehensively elucidated/reified unification of the given natural science domain-of-study' with specialism more of a furtherance of such a unification scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in many such social domain-of-study of disparateness-of-conceptualisation (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 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 subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence 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 knowledge-reification implications derived from the general-theoretical-level of the subject-matter' 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 unification implications articulated herein as of the human institutionalisation process can be garnered by the fact that all the knowledge-reification herein implied arises as of the very same underlying 'objectifying cogent unifying process and gesturing' as of 'the projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness', 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 in many a social domain-of-study wherein supposedly reified knowledge 'hardly has any underlying implied knowledge-reification process/gesturing for its derivation' as 'cogent-unifying-operant-dynamics' such that these turn out to be poorly operant or non-operant with the conceptual-patterning gesturing of mere-referring-confused-with-explicating, mere-mentioning-confused-with-deriving and mere-conceptual-synonymising-confused-for-knowledge-reification, such that the underlying 'cogent-unifying-operant-dynamics' of the supposed knowledge-reification is hardly operantly existent or is operantly non-existent. Bizarrely, the blurriness of the social seem to be misconstrued as implying knowledge-reification in the social should reflect such blurriness-as-of-disparateness rather than the ultimate objectifying unification-of-explanations, and so by conjugating 'relative-ontological-completeness projective-totalitative-implications' together with 'subject-matter breadth and depth' to achieve such an overall subject-matter knowledge-reification as of objectifying unification-

of-explanations, in order to elucidate the blurriness. Such that quite often as of institutional practice the notion of unification is often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely bringing together disparate conceptualisations for their cross-examination (on the basis of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation)’ in a naïve substitution of the idea that unification truly speaks of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited nreframing/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 projective-totalitative—implications in existential-contextualising-contiguity conflatedness’ 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 conflatedness; 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’ reflecting inherent domains-of-study as of their given subpotency panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence takes the form of the process/gesturing of knowledge-reification 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 is inherently convenient as of a mental-reflex oriented towards ordinary/averaging-of-thought 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 projective-totalitative-implications ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively un insightful/shallow and subject to institutional-being-and-craft sophistic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of existential-contextualising-contiguity conflatedness 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/uninstitutionalised-thresholding to further advance its constructive/institutionalising nature, thus overcoming underlying logocentrism as of prospective relative-ontological-completeness transcendental-and-sublimity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and

thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of the projective-totalitative-implications of existential-contextualising-contiguity conflatedness. It is thus not surprising that naive disparateness-of-conceptualisation leads to subject-matters and studies whose supposed knowledge-reification tend to be most heavily dependent on ‘peering to a fault’ of the contingent-ontology—as-of-conventioning-referencing of institutional-being-and-craft that is poorly constrained to existential-reality, rather than a peering process that is heavily constrained to existential-reality as of underlying ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as validatable and falsifiable by ontological-primemovers-totalitative-framework as of existence-potency as it is critically the case in the good practices of the natural sciences. The implication here is that the modern positivist ‘identitive conception of meaningfulness-and-teleology’ as of ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism is basically caught up in its very own enframed closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications which as of its absolutising-identitive-constitutedness is rather ‘predisposed to a mental-reflex of construing concepts and conceptualisations in absolute terms of conceptual-patterning by mere referring, mentioning and synonymisation of concepts and conceptualisations as of a presencing inclination in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that poorly or doesn’t recognise the transforming nature of concepts and conceptualisations as of projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness involving the displacement/decentering-of-the-human-subject for the right edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising

projective-totalitative–implications for prospective meaningfulness-and-teleology as knowledge-reification as associated with the suprastructuralism/postmodernism perspective in relative-ontological-completeness. This contrast with suprastructuralism/postmodernism ‘difference conception of meaningfulness-and-teleology’ as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism in its unenframed opened-construct-of-meaningfulness-and-teleology so-implied with respect to ‘the transcendental-signifier that is ecstatic-existence’, as so-reflected in existential-contextualising-contiguity conflatedness for elucidating, deriving and knowledge-reification of concepts and conceptualisations as of projective-totalitative–implications of relative-ontological-incompleteness/relative-ontological-completeness. This explains why postmodern-thought cannot truly be understood in terms-as-of-axiomatic-construct of naïve identitive positivistic modern thought because the meaningfulness-and-teleology of postmodern-thought only arise rather in the reification process/gesturing involving the displacement/decentering-of-the-human-subject implied as of its projective-totalitative–implications of relative-ontological-incompleteness/relative-ontological-completeness for elucidating, deriving and knowledge-reification of its concepts and conceptualisations; as naïve identitive positivistic modern thought in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag very often and systematically rather construes of such postmodern concepts and conceptualisations substitutively in its predisposition of absolutising-identitive-constitutedness by its mere referring, mentioning and synonymising of postmodern concepts and conceptualisations thus undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-reification of concepts and conceptualisations, and as such identitive positivistic modern thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought knowledge-reification process/gesturing as of projective-totalitative–implications of relative-ontological-

incompleteness/relative-ontological-completeness. 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 of Einsteinian physics, whereas the latter implies an utterly different reification process/gesturing for its specific physics elucidation, derivation and knowledge-reification as of its projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness. It is rather the suprastructuralism/postmodernism reification process/gesturing as of projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness that supersedingly induces postmodern-thought implied concepts and conceptualisations elucidation, derivation and knowledge-reification, just as the same can be said of Einsteinian physics reification process/gesturing as of projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness in supersedingly inducing its specific implied concepts and conceptualisations elucidation, derivation and knowledge-reification of say space-time, force, etc. In both instances, when interpreted from the relative-ontological-incompleteness perspective in ontologically-flawed absolutising-identitive-constitutedness of naïve positivistic modern thought or Newtonian physics respectively, suprastructuralism/postmodern-thought and Einsteinian physics will be ‘qualified negatively as relativistic’ since the latter do not assume an absolutising-identitive-constitutedness with concepts like truth, space, time, force, etc. and the latter rather perceive these as ontologically-flawed elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity as from the relative-ontological-completeness perspective which

emphasises construing existential-reality as it manifests itself as of existential-contextualising-contiguity in conflatedness; and likewise, the fact that existential-contextualising-contiguity in conflatedness ‘epistemically implies human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for construing ontological-veracity’, thus ‘putting-in-question/deflating by difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism’ all absolutising-identitive-constitutedness traditional conceptions beyond their simplistic conceptual-patterning to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness perspective in absolutising-identitive-constitutedness as nominalistic rather than as of ‘nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations edginess/incisiveness—of apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ as from the relative-ontological-completeness perspective. In other words, the concepts and conceptualisations of postmodern-thought are meaningless without their relevant and underlying theoretical background framework gesturing, and there is no point in construing them as of simplistic conceptual-patterning 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 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 projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness implied displacement/decentering-of-the-human-subject points to different sense-of-conscious-representation-of-meaningfulness-and-teleology between the relative-ontological-incompleteness and relative-ontological-

completeness such that the former is rather in pseudo-edginess/pseudo-incisiveness implying the need for its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing and cannot simply be projected as the latter which is what is rather truly and effectively of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative—implications implying the need for its true and effective affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking. A further naivety is the appreciation of postmodern knowledge-reification process/gesturing arises as of a general misunderstanding of what is generally implied with regards to any given knowledge-reification process/gesturing. As indicated before all subject-matters/domains-of-study effectively reflect existence's panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence as of existential-contextualising-contiguity conflatedness with regards to projective-totalitative—implications of relative-ontological-incompleteness/relative-ontological-completeness/relative-ontological-incompleteness, such that for instance even a naïve traditional conception of the physics domain-of-study as of atomising/taking-to-pieces constitutedness is shown to be veridically rather as of existential-contextualising-contiguity conflatedness going by the successive relative-ontological-completeness physics conception of such notions as space, time, etc. in totalising development of successive theories say Cartesian, Newtonian, Einsteinian, String theory, etc. using the very same notions and derived-notions but with different implications. This totalising nature of all domains-of-study in existential-contextualising-contiguity conflatedness as of projective-totalitative—implications, speaks of the epistemic-veracity of the fact that 'all knowledge is truly developed as of a hermeneutic circle for relative-ontological-completeness' that involves human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-

realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. This hermeneutic circle knowledge-reification process/gesturing is furthermore reflected in both human scholarly-and-pedagogic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic insight as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. The implication here is that postmodern knowledge-reification process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification process/gesturing at its ‘appropriate hermeneutic circle level of postmodern knowledge-reification’ no different from say top-level physicists and natural scientists articulating their knowledge-reification process/gesturing at their ‘appropriate hermeneutic circle level of top-level physics/natural-science knowledge-reification’. In both instances, the knowledge-reification process/gesturing implies that the scholar or student striving to engage at that top-level understanding, needs to grasp the ‘preceding formative/pedagogic hermeneutic circle levels of knowledge-reification’. Such a supposed scholar or student cannot depart from ordinary/banal/averaging-of-thought level of knowledge conception to then claim that the top-level physics/natural-science/postmodern-thought hermeneutic circle of knowledge-reification process/gesturing should be directly and fully graspable to it as of an averaging-of-thought predisposition to incrementalism-in-relative-ontological-incompleteness. The fact is the various pedagogic hermeneutic circle levels of any subject-matter/domain-of-study as of successive maximalising-recomposuring-for-relative-ontological-completeness/transvaluating are meant to transmit a ‘totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that ‘totalising/comprehensive organic-attitude-to-knowledge’ is needed together with the induced technical dispensation of the lower hermeneutic circle of pedagogic knowledge-acquisition to then be able to engage with the higher/top-level scholarly/pedagogic hermeneutic circle of knowledge-reification in

its maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. It is important to understand here that the top-level physics/natural-science/postmodern-thought hermeneutic circle of knowledge-reification process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal/averaging-of-thought level of knowledge conception, and implicated in its knowledge-reification gesturing/process is the notion that the prior/all-the-prior hermeneutic 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 priorities. While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aestheticisation of underlying reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought mathesis/motif/throwness-disposition’, and one’s intemporal solipsistic level of parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/throwness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalitative-framework as of inherent existence/existence-potency/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social

conception of knowledge is not an imprimatur discretion/whim-of-thought exercise on the basis of 'relic-or-orthodoxy knowledge' induced disparateness-of-conceptualisation but rather implying a furtherance of the overall hermeneutic exercise involved in the advancement of all human knowledge as of totalising–renewing–realisation/re-perception/re-thought, wherein all such knowledge-reification is a hermeneutic circle involving: the analyst's/philosopher's baseline originary up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/existence-potency/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 originary up-to-date knowledge-reification process/gesturing of the specific knowledge area as of inherent existence/existence-potency/ontological implications as to what it brings and reflects about current knowledge-reification; and then the analyst's/philosopher's reflection on the shortfall in the ontological-performance of the given prior contribution while reflecting the epochal constraints for such a shortfall going beyond a construal of the given prior contribution as mere 'relic-or-orthodoxy knowledge'; and finally, the analyst's/philosopher's conceptual interpretation as its prospective contribution that is subject to validation and falsifiability as of inherent existence/existence-potency/ontological implications thus amenable to unification-of-explanations with other so-constructed knowledge-reification, that are well beyond a disparateness-of-conceptualisation orientation driven by the cultivation of mere imprimatur 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 intellectual-bad-faith, is particularly telling not about postmodern thinkers knowledge-reification epistemic-veracity

but rather ‘the knowledge-reification 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 process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification methodological difficulties arising in many social domains-of-study ‘assuming a disparateness-of-conceptualisation epistemic-disposition that is in many ways poorly constrained to existential-reality’ with the result of their relative knowledge-reification passivity with regards to many a social issue ‘but for adventures into social commentary divorced from genuine operant knowledge-reification 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 and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of projected existential-contextualising-contiguity in conflatedness, an issue that has always been a difficult knot throughout the human institutionalisation process but which inevitably has to be dealt with for the possibility of prospective human institutionalisation. Such weaknesses manifested by many a postmodern critic fundamentally points to an atomising/taking-to-pieces predisposition that poorly appreciates the projective-totalitative-implications involved in knowledge-reification, and is reflected in a lack of parrhesiastic and hermeneutic insight that ‘poorly grasp the philosophical analysis implications of the existential background/development of becoming-as-historiality, 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 closed-construct-

of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications in its given reference-of-thought mathesis/motif/throwness-disposition with no or poor insight of prior-and-prospective human becoming as of existential-contextualising-contiguity in conflatedness’; and so when it generally comes to analysing philosophical texts requiring a sense of parrhesia and hermeneutic insight. This lack is quite often reflected in such misconstrued analyses of traditional philosophical figures by a failure to understand the overall coherent narrative of such figures as of an atomising/taking-to-pieces predisposition to identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naïve insight’ arising exactly because the possibility for understanding requires the critic’s own parrhesiastic insight and then hermeneutic conceptualisation to then develop the capacity to grasp first of all such traditional philosophical figures underlying knowledge-reification process/gesturing and thus be able to understand how such knowledge-reification process/gesturing develops and why, and thus enabling the grasp not only of the accuracy of narrated accounts and notions but equally insight about the nuanced and covertly narrated accounts and notions, and all these while being informed by the immediate and broader underlying social background and implicated social and philosophical stakes of contention-and-confliction. In this regards, more than just the simpleminded analysis of traditional philosophical figures, such parrhesiastic and hermeneutic analytical insight actually converges with the epochal philosophical implications of existential-contextualising-contiguity in conflatedness 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 structurally/paradigmatically conceptualise the extended existential possibilities of falsifiability and validation in determining ontological-veracity as of a critical exercise of

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 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 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 universalising idealisation that ‘runs-through/is-deflating’ by its event instigating traditional philosophical figures and schools, and as pursued by their successors including the stoics, cynics, etc. and as to its induced universalising idealisation transformative meaningfulness-and-teleology infrastructure impact with respect to societies of the Mediterranean including the Roman empire and subsequent religio-political developments. In another respect, it is often touted from an absolutising-identitive-constitutedness orientation that Socratic philosophers were institutionally ‘anti-democratic’, going particularly by the Platonic emphasis on philosopher kings, by the naivety and mere token that the prevailing ancient Athens ‘mob-rule democracy’ is of the same conceptual-patterning as our modern conception of democracy; but this is rather unnuanced with regards to what was a more pressing question of good governance in Ancient Athens and in the sense that such a ‘mob-rule democracy’ is not what prevails today and more critically the fact is the modern democracy model whether of direct or indirect manifestations is rather more critically informed by these criticisms of the Socratic philosophers (and not intellectual inspiration from any such mob-rule instigating sophists) wherein we rather place emphasis on ‘informed expertising and expertising-institutions for the comprehensive process of our modern democracy’ such that modern day

crises of democratic governance with regards to bad governance, institutional crisis, economic crisis or undesirable wars are rather generally construed as arising from ‘failure or sophistry of expertise and expertising-institutions’ in need of better expertising, and furthermore major political calamities of the 20th century leading to totalitarian governments and their instigation of genocides arose exactly due to misinformed populist democracy. Paradoxically, this insight validates the point advanced herein that human meaningfulness-and-teleology is critically more than just its mechanic-knowledge reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather an organic-knowledge as of ontological-faith-notion-or-ontological-fideism anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) that then feeds into prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation; emphasising as of any given registry-worldview’s/dimension’s specific limited-mentation-capacity that knowledge ‘more profoundly lies with the knowledge-reification gesturing 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 absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposuring as of the human institutionalisation process) but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification gesturing as opening up the possibility for prospective human reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding positivism more than just as garnered from the precised narrative accounts about budding positivist thinkers, lies more profoundly with its meaningfulness-and-teleology infrastructure impact on the developing enlightenment social developments and as this budding positivism metaphoricity epistemic-

ricochettingly/transepistemicityally brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic 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 insight actually informs about the ontological-pertinence of such narrative accounts. In another respect, even with a most natural sense of parrhesia and hermeneutic 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 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 mathesis/motif/thrownness-disposition 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 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 for prospective human transcendence-and-sublimity’. In this regards, the transcendental-and-sublimity possibilities of 7.5 billion humans today and human posterity cannot be construed as hanging on such terms of institutional-being-and-craft dispositions prevailing in many a social domain-of-study and

even some of the natural sciences as of naïve science ideology, and so because beyond the temporal human disposition to contemplate of existence as of a-lifespan-of-existence-implications there need to be ‘human intemporal contemplation that abstractly lives/exists beyond a-lifespan-of-existence-implications to fetch for prospective possibilities of meaningfulness-and-teleology infrastructure’, something which a-lifespan-of-existence-implications projection as of a closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications is not 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 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 potentiality of domains-of-study as of their ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ as reflected by ontological-primemovers-totalitative-framework as of existence-potency? Insightfully, this fundamentally has to do with the contrastive implications in construing ontological-primemovers-totalitative-framework as of good-practice/epistemic-veracity and bad-practice/epistemic-impertinence for knowledge-reification; wherein objectifying unification-of-explanations as good-practice/epistemic-veracity of knowledge-reification involves the construal of ontological-primemovers-totalitative-framework as of ‘cogent-unifying-operant-dynamics of primemovers’ so-construed veridically as ‘ontological-primemovers-totalitative-framework as of existential-contextualising-contiguity conflatedness’, whereas disparateness-of-conceptualisation as bad-practice/epistemic-impertinence of knowledge-reification involves the construal of ontological-primemovers-totalitative-framework as ‘disparateness/disjointing of primemovers’ so-construed wrongly as

‘ontological-primemovers-totalitative-framework in constitutedness outside existential-contextualising-contiguity’. Thus ‘disparateness/disjointing of primemovers as disparateness-of-conceptualisation’ basically undermines the veridical underlying ‘ontological-totalitative-framework as of existential-contextualising-contiguity conflatedness’, and thus undermines aetiologisation/ontological-escalation predicative-effectivity. ‘Disparateness/Disjointing of primemovers as disparateness-of-conceptualisation’ undermines the inherent ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity conflatedness, such that the supposed exercise of knowledge-reification ends up ‘losing the edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising of axiomatic-constructs as reflective of existential-reality’; as of the flawed disparateness/disjointing of overall inherent existential-reality 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 conflatedness’, and so due to ‘human-subpotency presencing totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as well as lack of prospective intemporal parrhesiastic aestheticisation for prospectively renewed mathesis/motif/throwness-disposition’ thus undermining existence-potency projective-totalitative—implications of relative-ontological-incompleteness/relative-ontological-completeness. While in many a natural science ‘the high-and-immediate subjection to existential/experimental falsifiability and validation as of projective-totalitative—implications of conceptualisations’ acts as a strong constraining effect in relatively undermining ‘disparateness/disjointing of primemovers’ and rather encouraging ‘cogent-unifying-operant-dynamics of primemovers’ reflecting existential-contextualising-contiguity conflatedness, ‘the blurriness and remoteness of falsifiability and validation as of projective-totalitative—implications 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 conflatedness, as the latter is inclined to an institutional-disposition that construes of the unification of disparateness-of-conceptualisation substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague contrasting-and-comparison’ rather than as of ‘existence-potency driven unification-of-explanations as of nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations’. 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 implications of existence-potency on human-subpotency. Human meaningfulness-and-teleology as of its ontological-performance 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-as-institutional-manifestations of human meaningfulness-and-teleology as from: human ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. Basically, human meaningfulness-and-teleology refers to human-subpotency conscious-able aestheticisation of ecstatic-existence as of varying human ontological-performance in veridically reflecting existence-potency. Underlying the ontological-performance 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 meaningfulness-and-teleology, as-of-their-inversely-varying-emphasis; and more specifically

‘as institutive of underlying reference-of-thought’, their implied spontaneity and reproducibility conjointly drive ‘human existence historicity-as-of-ontological-aesthetic-tracing creative aestheticisation of meaningfulness-and-teleology’. 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 by its renewing spontaneity-of-aestheticisation’ over already set/established prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, given human limited-mentation-capacity implications, is reflected in all human aestheticisation construals whether as of reflex aestheticisation construct, instant aestheticisation construct, shallow aestheticisation construct, dragged-out aestheticisation construct, profound aestheticisation construct or subsuming aestheticisation construct with respect to sought out ontological-performance implications. The inevitability of this relation of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation in all human aestheticisation of meaningfulness-and-teleology lies with the fact that, however human limited-mentation-capacity-deepening implications of more and more profound reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation given edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising, human-subpotency is ever always unduly prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining in its ontological-performance-including-virtue-as-

ontology construal of ecstatic-existence to which it only bears an ‘as of’ semblance (in any of its given presencing) that isn’t constraining in anyway on ‘the becoming of ecstatic-existence/existence-potency/transcendental-signifier’ such that ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,-to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy 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 of human aestheticisation of meaningfulness-and-teleology in the construal of existential-reality’ while overcoming the stalling in ontological-performance 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 setup/establishing in derivating re-originating; 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ reflected by ontological-primemovers-totalitative-framework as of existence-potency, 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 human institutionalisation process: in the dynamic reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation reflected within the successive registry-worldviews/dimensions reference-of-thought-level ‘edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising for devolving meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising’ as closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications, and the originariness-parrhesia,—as—spontaneity-of-aestheticisation enabling the institutional-cumulation/institutional-recomposuring to occur by driving the human institutionalisation-process as of prospective intemporal parrhesiastic ontological-faith-notion-or-ontological-fideism reasoning-through/messianic-reasoning renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the succession of registry-worldviews/dimensions reference-of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic instigation of

prospective mathesis/motif/throwness-disposition is ascetic as it emphasises that the ontological-performance of human meaningfulness-and-teleology as of existence-potency validation/invalidation implications is not compromisable, and so over temporal nihilistic dispositions of prior mathesis/motif/throwness-disposition susceptible to compromising ontological-performance of human meaningfulness-and-teleology as of human-subpotency averaging-of-thought and sophistic dispositions. Ultimately, human meaningfulness-and-teleology as of ‘human-subpotency conscious-able aestheticisation of ecstatic-existence as of existence-potency’ is ever always a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ which is patternly developed-and-anchored as from its driven originariness-parrhesia,—as—spontaneity-of-aestheticisation; and so at the thresholds of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation

unduly

aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance-including-virtue-as-ontology wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake epistemic-ricochettingly/transepistemicityally 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-including-virtue-as-ontology of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation

meaningfulness-and-teleology as of existence-potency validation/invalidation implications. It is important to grasp that the extensive manifest outcomes/outfits/shells—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestations of human meaningfulness-and-teleology aestheticisation (as of human

‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able mediating ascriptivity’), is reflective of underlying ‘hermeneutic reactualising as totalising—renewing-realisation/re-perception/re-thought’ human aestheticisation process with respect to living-development meaningfulness-and-teleology, institutional-development meaningfulness-and-teleology and Being-development/ontological-framework-expansion meaningfulness-and-teleology, and so epistemic-ricochettingly/transepistemicityally as of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ with respect to unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance-including-virtue-as-ontology wherein originariness-parrhesia,—as—spontaneity-of-aestheticisation re-stakes/puts-back-at-stake the reconstruing of existential-reality despite the taxingness-of-originariness. This human aestheticisation process involves inversely-varying-emphasis of originariness-parrhesia,—as—spontaneity-of-aestheticisation and reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation (so-construed as of ‘high/low parrhesiastic-pressure-of-aestheticisation’ with respect to ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’), reflecting the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’. For instance with regards to living-development meaningfulness-and-teleology, human aestheticisation is reflected in childhood to adulthood social development wherein a child’s development as of its ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ 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-by-reification/contemplative-distension in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension 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-as-of-human-personality-developing’ human aestheticisation of meaningfulness-and-teleology (‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of a ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’) in existential-contextualising-contiguity conflatedness involving ‘hermeneutic reactualising as 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 mediating 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 reactualising as totalising–renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement, greater social autonomy and responsibility achievement, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-teleology aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic reactualising as totalising–renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, as the child already has a ‘complex sense of meaningfulness-and-teleology aestheticisation’ before its ‘recognised’ acquisition of ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, and that acquisition of a specific ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ in due course (though annunciative) is rather secondary-and-prolongative of the child’s evolving underlying human ‘complex sense of meaningfulness-and-teleology aestheticisation’ as of its ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’. It is this underlying ‘complex sense of meaningfulness-and-teleology aestheticisation’ that is truly of ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ ontological analysis in

existential-contextualising-contiguity conflatedness (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 meaningfulness-and-teleology aestheticisation’ (as implied above with ‘living-as-of-human-personality-developing’ aestheticisation of underlying becoming ‘complex sense of meaningfulness-and-teleology aestheticisation’ as of the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ of language), with human ‘institutional-development meaningfulness-and-teleology aestheticisation’ as of any given conventioned human ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’, such an insight about ‘high/low parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as to the implications of ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as-reproducibility-of-aestheticisation’ is highly informing about ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ and so highlighting the collective social ‘existentially developing/becoming-as-of-social-integration-and-evolving relevant meaningfulness-and-teleology’ in reflection of ‘institutional-development meaningfulness-and-teleology aestheticisation’ of any given conventioned human ‘language-as-phonetic/written-

signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’. It is important thus to grasp that ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ is rather established institutionally as of the collective social human ‘complex sense of meaningfulness-and-teleology aestheticisation’ that drives human social institutions, and that while ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ does reflect this collective social human ‘complex sense of meaningfulness-and-teleology aestheticisation’ rather as an ‘institutional-development meaningfulness-and-teleology outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ in existential-contextualising-contiguity conflatedness, 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 constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (even as on occasion such an ontologically-flawed construal in identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism may be incidentally/accidentally/ad-hocly seemingly veridical but ontologically-flawed in principle from the perspective of the precedence over ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of the collective social human ‘complex sense of meaningfulness-and-teleology aestheticisation’ as of the ‘more and more profound enlarging-framework of

reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation’ of language, as of the implied ‘high parrhesiastic-pressure-of-
 aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic reactualising as
 totalising—renewing-realisation/re-perception/re-thought’ in difference-conflatedness-as-
 totalitative-reification-in-singularisation-as-veridical-epistemic-determinism). This is so
 because ‘human projective-totalitative—implications purposefulness-reflexivity for
 prospective relative-ontological-completeness orientation’ supersedes any such human
 ‘institutional-development meaningfulness-and-teleology outcome/outfit/shell—construed-
 historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
 manifestation/conflatedness conceptions like language’ in existential-contextualising-
 contiguity conflatedness (even as the latter had been precedently contributive to that
 purposefulness-reflexivity) such that such a human ‘institutional-development
 meaningfulness-and-teleology outcome/outfit/shell—construed-historially-as-of-the-
 specifically-aestheticised-incrusting/plating/coating-as-institutional-
 manifestation/conflatedness conceptions like language’ is more critically a passive ready-at-
 hand conception that is epistemically/notionally ever always critical only in existential-
 contextualising-contiguity conflatedness as it is adapted to ‘human projective-totalitative—
 implications purposefulness-reflexivity for prospective relative-ontological-completeness
 orientation’. This basically explains the constantly developing nature of human ‘institutional-
 development meaningfulness-and-teleology outcome/outfit/shell—construed-historially-as-
 of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-
 manifestation/conflatedness conceptions like language’ which are not truly absolutely of
 present-at-hand as to wrongly imply absolutising-identitive-constitutedness of
 meaningfulness-and-teleology in presencing (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 projective-totalitative-implications purposefulness-reflexivity for prospective relative-ontological-completeness orientation’ implied as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that fundamentally renders/makes human institutional-development meaningfulness-and-teleology outcome/outfit/shell—construed-historially-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflatedness conceptions’ to be necessarily as of existential-contextualising-contiguity in conflatedness and not in constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. In another respect, ‘living-development meaningfulness-and-teleology 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 meaningfulness-and-teleology 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-as-institutional-manifestations—construed-as-institutional-manifestations from historically accrued ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ construed as of human institutional-cumulation 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 human institutionalisation process as of ‘institutional-development meaningfulness-and-teleology aestheticisation’ is ‘highly parrhesiastically economical’ as reflected in the overall

institutionalisation process ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’; wherein only the perception of unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance-including-virtue-as-ontology of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation epistemic-ricochettingly/transepistemicityally 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-including-virtue-as-ontology of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for such ‘institutional-development meaningfulness-and-teleology aestheticisation’ underlying ‘hermeneutic reactualising as totalising—renewing-realisation/re-perception/re-thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance of the human institutionalisation process, the ‘institutional-development meaningfulness-and-teleology aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and-teleology aestheticisation analysis (and as reflected specifically with language acquisition) is

reflective of the fact that human-subpotency specific panintelligibility, reflected in human underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence, is ultimately potentiated as of human ‘intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’. This instigation of human aestheticisation of meaningfulness-and-teleology so- reflected in ‘human existence historicity-as-of-ontological-aesthetic-tracing creative aestheticisation of meaningfulness-and-teleology’ driven as of originariness-parrhesia,—as-spontaneity-of-aestheticisation in renewing reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation involves an ‘overall flux of human meaningfulness-and-teleology of varying temporal-to-intemporal ontological-performances’ wherein such a flux construed as human aporetic dissemination is confronted to ‘existence-potency validative/invalidative selectivity’ enabling living-development meaningfulness-and-teleology, institutional-development meaningfulness-and-teleology and Being-development/ontological-framework-expansion meaningfulness-and-teleology; and thereof reflected in the second-natured institutionalisation framework of the given registry-worldview suprasocial-construct and its averaging-of-thought. It is important here to grasp that despite any human registry-worldview/dimension totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ontologically-flawed inclination to think otherwise, its given suprasocial-construct and its given averaging-of-thought ‘are not the absolute possibility’, as of their induced reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation, for the prospective aestheticisation of human intemporal-as-ontological meaningfulness-and-teleology given that such suprasocial-construct and averaging-of-thought are effectively rather second-natured institutionalisation outcome of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-

aestheticisation. In this regards, the more profound basis for prospective generation of human intemporal-as-ontological meaningfulness-and-teleology arises as of transepistemic/epistemic-ricochetting originariness-parrhesia,—as—spontaneity-of-aestheticisation that renews reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation as of prospective existence-potency validation/invalidation implications. This underlying insight is reflective of the fact that ‘second-naturedness is no substitute for originariness as of the projective-totalitative—implications of relative-ontological-incompleteness/relative-ontological-completeness’, as originariness is ever always about ‘intemporal parrhesiastic seeding-promise anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) of the registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical mathesis/motif/throwness-disposition for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism’ in contrast to the essentially mechanical/mere-form of mathesis/motif/throwness-disposition of second-naturedness. This fundamental originariness and second-naturedness conundrum of the human institutionalisation process is reflected by the fact that the human Self is ever always in disseminative constructiveness/destructuring defining its given registry-worldview/dimension shiftiness-of-the-Self as of ‘a sub-existence-potency/human-subpotency disposition to construe as of full existence-potency at its uninstitutionalised-threshold’ its prior second-natured reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation; and so in obfuscation and pedantically. The possibility for prospective human transcendence-and-sublimity has ever always been able to arise at such uninstitutionalised-thresholds of registry-worldviews/dimensions not by a ‘false pretense’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-

deficient/prospectively-limitative/prospectively-constraining ontological-performance-
 including-virtue-as-ontology of prior reproducibility—mathesis/motif/throwness-
 disposition,—as—reproducibility-of-aestheticisation in the construal of ecstatic-existence, is
 one in want of candid analysis as of the very same prior reproducibility—
 mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather the
 ontological-veracity of originariness-parrhesia,—as—spontaneity-of-aestheticisation for
 prospective/renewed reproducibility—mathesis/motif/throwness-disposition,—as—
 reproducibility-of-aestheticisation; as perfectly understood by the Socratic philosophers
 advancing of 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 not constrained to existence-potency but rather institutionalised imprimatur
 as of institutional-being-and-craft as intellectually wanting and in need of the advancing of
 deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought reference-of-
 thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-
 dynamics—unification-of-explanations edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising. In other words, the
 uninstitutionalised-thresholds of all registry-worldviews/dimensions as of their shiftiness-of-
 the-Self are the aporetic point at which their languages collapse into ‘wooden languages’ that
 are from a prospective perspective not profound but mechanical/mere-form
 mathesis/motif/throwness-disposition thus inherently raising up the underlying ontological-
 veracity issue of their prospectively-aporetic/prospectively-undecidable/prospectively-
 dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-
 limitative/prospectively-constraining ontological-performance-including-virtue-as-ontology

of prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation that can only be dealt with as of prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation so-construed as ‘intemporal parrhesiastic seeding-promise anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) of the registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical mathesis/motif/throwness-disposition for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity 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 anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemicityally salvageable as of existence-potency validation/invalidation implications as of ontological-primemovers-totalitative-framework. That is, between reasoning—as-reasoning-from-results/afterthought and reasoning—as-reasoning-through/messianic-reasoning is ‘aporetic underdetermined madness’ that renders a pretense of hanging unto prior reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation more like ‘a pretense of already grasping the complete implications of ecstatic-existence while ignoring/not-registering the epistemic-ricochetting/transepistemicity implications of prospective relative-ontological-completeness’ and rather speaks in effect of a nihilistic closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications; and this temporal nihilism at uninstitutionalised-thresholds has ever always been associated with a corresponding intemporal asceticism for opened-construct-of-meaningfulness-and-teleology (not partaking

as of transversality/logical-incongruence in any such ‘wooden language’) that is the sine qua non for the habituation of the possibility of prospective transcendence-and-sublimity. Overcoming this ‘aporia of underdetermined madness’ despite human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, has ever always been the absolutely determinative possibility for the fulfilment of the construction-of-humanity-as-of-its-developing-construction-of-the-Self enabling human transcendence-and-sublimity 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 anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection), however its recurrent outlier intemporal instigation as of originariness-parrhesia,—as—spontaneity-of-aestheticisation across the human institutionalisation process, speaks to the fact that the sense of prospective base-institutionalisation in prior recurrent-utter-uninstitutionalisation is potentially an actionable possibility as of the latter’s ‘parrhesiastic structure’ construed as ‘its-given-developed-level-of-Will/Spirit in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’, and likewise between base-institutionalisation and universalisation, non-positivism/medievalism and positivism/rational-empiricism, and prospectively positivism—procrypticism and deprocrypticism. But then across the human institutionalisation process what is easily lost is exactly ‘this most vital but brittle ontological-faith-notion-or-ontological-fideism anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) element of meaningfulness-and-teleology instigating the successive transcendences-and-sublimity’, as the very renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual responsibility’ as to

temporally imply ‘human ontological-performance strategies are valid by their mechanical/mere-form alignment to any such mathesis/motif/throwness-disposition’ inducing human naïve temporal-intemporality as of the shiftiness-of-the-Self of the corresponding registry-worldview/dimension wherein the eliciting of a mutual sense of temporality within such a framework as of totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag is wrongly reconstrued as ‘intemporality’ (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 and the same does applies in our own respect from a prospective perspective). In this regards the prospective deprocrypticism registry-worldview/dimension, as of its notional-deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporetic deficiency of ontological-performance’ along the overall human institutionalisation process, effectively elicits originariness-parrhesia,—as—spontaneity-of-aestheticisation but then as of its ‘reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising’, it is not receptive to a human dephasing shiftiness-of-the-Self as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our presencing totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag while paradoxically failing to articulate a coherent existential narrative underlying human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor involving a developing historicity/ontological-aesthetic-tracing of human recurrent destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold and its superseding with

human recurrent constructiveness-of-ontological-performance, and so beyond just the nombrilism of our lifespans. This orientation is very much the peculiarity of deprocrypticism as in reality all the other prior registry-worldviews/dimensions are notionally/epistemically various levels of notional-procrypticism-or-notional-disjointedness-as-of-reference-of-thought (in successive relative-ontological-completeness as of increasing notional-deprocrypticism or increasing notional-preempting-of-disjointedness-as-of-reference-of-thought) but it is prospective deprocrypticism ontological-faith-notional-or-ontological-fideism anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) specific originariness-parrhesia,—as—spontaneity-of-aestheticisation that converges with its reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation and reflects an indistinctness between the two that overcomes human shiftiness-of-the-Self undermining ‘deferment of human instinctual responsibility’ in perpetuating the human transcendence-and-sublimity narrative; and so-construed as implying that deprocrypticism as of its protensive—self-consciousness achieves an epistemic-ricochetting/transepistemicity ‘explanation of everything’ as implied with human limited-mentation-capacity-deepening so-reflected with the human institutionalisation process’s anamnestic-residuality as to difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications successiveness of registry-worldviews/dimensions involving underlying successive construction-of-the-Self enabling successive human knowledge-reification capacity. This is achieved rather as of deprocrypticism self-conscious construing of human ontological-performance of virtue at constructiveness-of-ontological-performance and vices-and-impediments at destructuring-threshold-of-ontological-performance as inherently defined structurally/paradigmatically by ‘the projective-totalitative—implications of the institutionalisation process in reflection of underlying human limited-mentation-capacity as

of human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor relative-ontological-incompleteness/relative-
 ontological-completeness implications induced/spawned/hatched/emerged difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 as instigating both human constructiveness-of-ontological-performance and human
 destructuring-threshold-of-ontological-performance across the successive registry-
 worldviews/dimensions; thus eliciting the construal of aetiologisation/ontological-escalation
 as of a reflection of human-subpotency panintelligibility-as-reifying-and-empowering-
 reflexivity-of-ecstatic-existence in structurally/paradigmatically upholding human virtue at
 constructiveness-of-ontological-performance and undermining human vices-and-
 impediments/destructuring-threshold-of-ontological-performance’. This
 structural/paradigmatic process orientation with regards to human virtue at constructiveness-
 of-ontological-performance and vices-and-impediments at destructuring-threshold-of-
 ontological-performance overrides/supersedes the naïve/ontologically-flawed traditional
 orientation as of absolutising-identitive-constitutedness/identitive-constitutedness-as-totality-
 dereification-in-dissingularisation-as-flawed-epistemic-determinism 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 structural/paradigmatic process as of relative-
 ontological-incompleteness/relative-ontological-completeness implications that then reflects
 the manifestation of human virtue at constructiveness-of-ontological-performance and human
 vices-and-impediments at destructuring-threshold-of-ontological-performance’. The bigger
 point here is that it is at the edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising of

deprocrpticism/preempting-of-disjointedness-as-of-reference-of-thought as ‘point of projective-totalitative-implications of the human institutionalisation process’ that one can reflect upon the ‘notional-procrpticism/notional-disjointedness as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism’ of our procrpticism-positivism meaningfulness-and-teleology in order to construe its induced virtue at constructiveness-of-ontological-performance and vices-and-impediments at destructuring-threshold-of-ontological-performance as of living-development, institutional-development and Being-development/ontological-framework-expansion. We can thus appreciate that just as an absolutising-identitive-constitutedness/identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism assessment of the virtue and vices-and-impediments of individuals in any of the preceding registry-worldviews/dimensions will find them relatively wanting/deficient with regards to our positivism, this ‘is not decisively/critically the case on the basis that we are inherently better individuals than any of the prior registry-worldviews/dimensions individuals’ but rather a question of us being at the vantage backend of the institutional-cumulation/institutional-recomposuring as of the human institutionalisation process relative-ontological-incompleteness/relative-ontological-completeness implications of limited-mentation-capacity-deepening, pointing out that what is decisive/critical for inducing human virtue over vices-and-impediments rather lies with the assessment of any such registry-worldview/dimension prospective ‘point of projective-totalitative-implications of the human institutionalisation process’ as so-implied by the prospective registry-worldview/dimension edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as it reflects upon the preceding registry-worldview/dimension ‘notional-procrpticism/notional-disjointedness as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism’ in order to

construe/assess/supersede by its induced virtue at the prospective constructiveness-of-
 ontological-performance over vices-and-impediments at the destructuring-threshold-of-
 ontological-performance as of living-development, institutional-development and Being-
 development/ontological-framework-expansion. The overall emphasis herein of the
 conjunction between psychopathic manifestation with the human institutionalisation process
 arises in the sense that as previously articulated the ‘postlogism/psychopathy-as-of-
 dialectically-dementing-(as-of-lower-threshold-in-failing-dispensing-with-immediacy-for-
 relative-ontological-completeness-by-reification/contemplative-distension,-with-‘slanting-
 qualia-schema’-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-
 susceptible-to-be-wrongly-construed-as-‘dialectical-thinking-qualia-schema’-at-covert-
 adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-
 postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance’
 manifestation of any given registry-worldview/dimension is just a ‘difference-in-
 kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising’
 on the basis of the same totalising/circumscribing/delineating edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising construed as of the
 ‘underlying apriorising/axiomatising-psychologism/mental-schema’ of the given registry-
 worldview’s/dimension’s reference-of-thought-devolving meaningfulness-and-teleology.
 Thus a registry-worldview’s/dimension’s ‘postlogism/psychopathy-as-of-dialectically-
 dementing-(as-of-lower-threshold-in-failing-dispensing-with-immediacy-for-relative-
 ontological-completeness-by-reification/contemplative-distension,-with-‘slanting-qualia-
 schema’-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-
 susceptible-to-be-wrongly-construed-as-‘dialectical-thinking-qualia-schema’-at-covert-
 adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-
 postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance’

manifestation is rather as of an ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for living-development’ that is just a difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising to the registry-worldview’s/dimension’s ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for living-development’ considered as ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’ manifestation. The implication here is that ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-failing-dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-‘dialectical-thinking-qualia-schema’-at-covert-adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance’ disposition rather ‘manifests as ontologically-flawed inordinarily/unexpected/anormal catching-up-by-extrinsic-attribution for social-functioning-and-accordance (in contrast to ontologically-veridical ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’ disposition ordinary/expected/assumed-normal intrinsic-attribution for social-functioning-and-accordance) as of the edginess/incisiveness—of apriorising/intelligibilitysetup/measuringinstrument/axiomatising of the given registry-worldview/dimension for aposteriorising/intelligising/measuring/logicising cognisant-and-integrative social meaningfulness-and-teleology, and manifesting as ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-failing-

dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-
 childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-
 ‘dialectical-thinking–qualia-schema’-at-covert-adulthood-psychopathy-destructuring-
 threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold)
 destructuring-threshold-of-ontological-performance’, as of existential-contextualising-
 contiguity conflatedness becoming as from childhood postlogism/psychopathy destructuring-
 threshold overt manifestation to adulthood postlogism/psychopathy destructuring-threshold
 covert manifestation. Along this same line of difference-in-kind/notional-contiguity-or-
 epistemic-contiguity/difference-in-aposteriorising-or-logicising implied between the
 ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-failing-
 dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-
 childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-
 ‘dialectical-thinking–qualia-schema’-at-covert-adulthood-psychopathy-destructuring-
 threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold)
 destructuring-threshold-of-ontological-performance’ disposition and ‘prelogism/dialectically-
 thinking constructiveness-of-ontological-performance’ disposition within a given registry-
 worldview/dimension reference-of-thought-devolving meaningfulness-and-teleology,
 between two registry-worldviews/dimensions as of their relative-ontological-
 incompleteness/relative-ontological-completeness we can equally construe that the same
 registry-worldview/dimension construed rather in relative-ontological-incompleteness as of
 its ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-
 capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension for living-development’, and previously considered as

supposedly of ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’
 manifestation in its existential-contextualising-contiguity conflatedness is now rather turning
 out at its destructuring-threshold-of-ontological-performance to be (as of wooden-language—
 of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-
 narratives of the registry-worldview’s/dimension’s institutionalisation categorical-
 imperatives/axioms/registry-teleology) veridically of manifest ‘dialectically-dementing-as-
 of-postlogism/psychopathy-(as-of-the-‘dementing–qualia-schema’-at-its-uninstitutionalised-
 threshold-it-wrongly-implies-as-nondescript/ignorable-void) at the registry-
 worldview’s/dimension’s destructuring-threshold-of-ontological-performance’ ontologically-
 flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution for social-
 functioning-and-accordance as from the edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising of the prospective relative-
 ontological-completeness registry-worldview/dimension perspective for
 aposteriorising/intelligising/measuring/logicising cognisant-and-integrative social
 meaningfulness-and-teleology’ (that is, so-construed as from the perspective of the
 prospective registry-worldview’s/dimension’s transcendence-and-sublimity induced
 constructiveness-of-ontological-performance); explaining why the prospective registry-
 worldview/dimension is rather a difference-in-nature/notional-discontiguity-or-epistemic-
 discontiguity/difference-in-apriorising-or-axiomatising as of its edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising from the prior registry-
 worldview’s/dimension’s given edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising, and equally explaining
 why a ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-
 failing-dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-

childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-
'dialectical-thinking-qualia-schema'-at-covert-adulthood-psychopathy-destructuring-
threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold)
destructuring-threshold-of-ontological-performance' manifestation as of a prior registry-
worldview/dimension doesn't work/is-inoperant with respect to a prospective registry-
worldview/dimension say for instance a 'postlogism/psychopathy-as-of-dialectically-
dementing-(as-of-lower-threshold-in-failing-dispensing-with-immediacy-for-relative-
ontological-completeness-by-reification/contemplative-distension,-with-'slanting-qualia-
schema'-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-
susceptible-to-be-wrongly-construed-as-'dialectical-thinking-qualia-schema'-at-covert-
adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-
postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance'
manifestation on the basis of non-positivism/medievalism superstition/positivistically-
unenlightened-insight wouldn't be effective with respect to a positivism registry-
worldview's/dimension's edginess/incisiveness—of-
apriorising/intelligibilitysetup/measuringinstrument/axiomatising due to the difference-in-
nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-
axiomatising between the two registry-worldviews/dimensions. Contrastively,
'postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-failing-
dispensing-with-immediacy-for-relative-ontological-completeness-by-
reification/contemplative-distension,-with-'slanting-qualia-schema'-manifested-overtly-at-
childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-
'dialectical-thinking-qualia-schema'-at-covert-adulthood-psychopathy-destructuring-
threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold)
destructuring-threshold-of-ontological-performance' manifestation going by its

‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity
 in failing dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension for living-development’ (and so as of existential-
 contextualising-contiguity conflatedness becoming as from childhood
 postlogism/psychopathy overt manifestation to adulthood postlogism/psychopathy covert
 manifestation) when effective/successful elicits in others corresponding manifestations as of
 difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-
 or-logicising (on the basis of the very same registry-worldview’s/dimension’s
 edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 for aposteriorising/intelligising/measuring/logicising cognisant-and-integrative social
 meaningfulness-and-teleology) eliciting adhoc conjugated-postlogism social dynamics as of
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Likewise, the
 same registry-worldview/dimension prospective destructuring-threshold-of-ontological-
 performance construed rather as of its manifest ‘dialectically-dementing-as-of-
 postlogism/psychopathy-(as-of-the-‘dementing-qualia-schema’-at-its-uninstitutionalised-
 threshold-it-wrongly-implies-as-nondescript/ignorable-void) at the registry-
 worldview’s/dimension’s destructuring-threshold-of-ontological-performance’ ontologically-
 flawed inordinarily/unexpected/anormal catching-up-by-extrinsic-attribution for social-
 functioning-and-accordance now construed rather as from the edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising of the prospective registry-
 worldview/dimension for aposteriorising/intelligising/measuring/logicising cognisant-and-
 integrative social meaningfulness-and-teleology’ speaks of the structural/paradigmatic
 manifestation of the given prior registry-worldview’s/dimension’s corresponding notional-
 procrypticism/notional-disjointedness (whether such a corresponding notional-

procrypticism/notional-disjointedness, starting as from the basis of ‘fundamental animality
 failing dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension’, is recurrent-utter-uninstitutionalisation’s trepidation-
 self-consciousness specific notional-procrypticism/notional-disjointedness of ‘failing
 rulemaking-over-non-rules given dispensing-with-immediacy-for-relative-ontological-
 completeness-by-reification/contemplative-distension’ from base-institutionalisation
 perspective, ununiversalisation’s warped-self-consciousness specific notional-
 procrypticism/notional-disjointedness of ‘failing universalisation-directed-rulemaking-over-
 non-rules given dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension’ from universalisation perspective, non-
 positivism’s/medievalism’s preclusive-self-consciousness specific notional-
 procrypticism/notional-disjointedness of ‘failing positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules given dispensing-with-immediacy-for-
 relative-ontological-completeness-by-reification/contemplative-distension’ from
 positivism/rational-empiricism perspective or prospectively procrypticism/disjointedness-as-
 of-reference-of-thought occlusive-self-consciousness specific notional-
 procrypticism/notional-disjointedness of ‘failing pre-empting-disjointedness-as-of-reference-
 of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-
 rulemaking-over-non-rules given dispensing-with-immediacy-for-relative-ontological-
 completeness-by-reification/contemplative-distension’ from deprocrypticism/preempting-of-
 disjointedness-as-of-reference-of-thought protensive-self-consciousness perspective; as of
 epistemic-ricochetting/transepistemicity narrowing-down of meaningfulness-and-teleology as
 of human limited-mentation-capacity-deepening grasp of ecstatic-existence as the absolute a
 priori) so-reflected as the given prior registry-worldview’s/dimension’s susceptibility to its
 corresponding ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-

threshold-in-failing-dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-‘dialectical-thinking-qualia-schema’-at-covert-adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance’ manifestation (and so respectively as susceptible to any such ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-failing-dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-‘dialectical-thinking-qualia-schema’-at-covert-adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance’ manifestation on ‘the given registry-worldview/dimension defining basis of failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension’: reflected as of ‘non-rules-as-impulsive-or-accidented-or-random-mental-disposition-or-failing-rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising with recurrent-utter-uninstitutionalisation, ‘failing-universalisation-directed-rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising with base-institutionalisation–ununiversalisation, ‘failing-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising with universalisation–non-positivism/medievalism, ‘failing-pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising with positivism–

procrypticism, and prospectively ‘pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising with deprocrypticism); wherein at the destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold the given registry-worldview’s/dimension’s reference-of-thought reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is rather related to as of wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology, even as it is equally susceptible however difficultly to prospective cross-generational originariness-parrhesia,—as—spontaneity-of-aestheticisation disseminative instigation of renewing reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation for the prospective registry-worldview/dimension edginess/incisiveness—of apriorising/intelligibilitysetup/measuringinstrument/axiomatising as renewed meaningfulness-and-teleology infrastructure induced difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising. What is central and critical in this contrastive construal of difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising and difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising so-reflected in the implications of ‘inordinarily/unexpectedly/anormally lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for living-development’ associated with ‘postlogism/psychopathy-as-of-dialectically-dementing-(as-of-lower-threshold-in-failing-dispensing-with-immediacy-for-relative-ontological-completeness-

by-reification/contemplative-distension,-with-‘slanting-qualia-schema’-manifested-overtly-at-childhood-psychopathy-destructuring-threshold-but-susceptible-to-be-wrongly-construed-as-‘dialectical-thinking-qualia-schema’-at-covert-adulthood-psychopathy-destructuring-threshold-and-as-the-latter-induces-conjugated-postlogism-destructuring-threshold) destructuring-threshold-of-ontological-performance’ and ‘ordinary/expected/assumed-normal higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension for living-development’ associated with ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’ (as from within the very same registry-worldview/dimension edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising perspective), is the fact that ‘all that humankind has got for conceptualising ecstatic-existence, as ever the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, is effectively our human limited-mentation-capacity of apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ by which we then assume/adopt an absolutising-identitive-constitutedness disposition for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology ‘as if humankind has ever always been as of ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’ disposition and never ‘dialectically-dementing-as-of-postlogism/psychopathy-(as-of-the-‘dementing-qualia-schema’-at-its-uninstitutionalised-threshold-it-wrongly-implies-as-nondescript/ignorable-void) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance disposition’ when factoring in projective-totalitative-implications as of relative-ontological-incompleteness/relative-ontological-completeness; in the sense that the edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising of recurrent-utter-uninstitutionalisation, base-institutionalisation-universalisation,

universalisation–non-positivism/medievalism and our positivism–procrypticism respectively reflexive of their ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’ disposition as of their presencing, do not factor in that their prospective destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold wherein respectively the transcendental/absencing prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism arise as of ‘prelogism/dialectically-thinking constructiveness-of-ontological-performance’ disposition imply respectively that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism are then effectively of ‘dialectically-dementing-as-of-postlogism/psychopathy-(as-of-the-‘dementing–qualia-schema’-at-its-uninstitutionalised-threshold-it-wrongly-implies-as-nondescript/ignorable-void) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance’ disposition. The point is that ‘ecstatic-existence doesn’t have any inherent/supposed limit of manifestation tied-down/bogged-down to human limited-mentation-capacity as of its relative-ontological-incompleteness’ (successively as of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrypticism), such that the implied difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism between the prior and prospective registry-worldviews/dimensions involving prospective human limited-mentation-capacity-deepening apriorising/intelligibilitysetup/measuringinstrument/axiomatising construal of ecstatic-existence, as ever the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, so-implied from the prospective registry-worldview/dimension transcendence-and-sublimity constructiveness-of-ontological-performance exposes the prior registry-worldview/dimension destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold veridically as of manifest

‘dialectically-dementing-as-of-postlogism/psychopathy-(as-of-the-‘dementing-qualia-schema’-at-its-uninstitutionalised-threshold-it-wrongly-implies-as-nondescript/ignorable-void) at the registry-worldview’s/dimension’s destructuring-threshold-of-ontological-performance’ ontologically-flawed inordinary/unexpected/anormal catching-up-by-extrinsic-attribution-for-social-functioning-and-accordance as from the edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising of the prospective registry-worldview/dimension for aposteriorising/intelligising/measuring/logicising cognisant-and-integrative social meaningfulness-and-teleology’ so-construed as difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising. Hence, ‘all the human home that exists’ is as of the full implications of the perpetuation of the human institutionalisation process as it explains what is the human and its becoming beyond any epochally blinded nombrilism. But then while realistically the human institutionalisation process is driven as of human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity and second-natured institutionalisation dispositions with respect to the fact that the human averaging-of-thought disposition of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective relative-ontological-completeness implications; that is, until when that fragility is exploited by temporal sophistic dispositions in wrongly and cynically implying the equivalency of prospective intemporal-projection and prior temporal-projection as to when ancient Sophists elicit the contemplation of Socratic philosophers intemporal universalising idealisation narrative in terms of their epochal averaging-of-thought non-universalising narrative, as to when medieval-scholasticism fail to engage prospective budding positivism/rational-empiricism meaningfulness-and-teleology and harkening rather to its dogmatism pedantry, and as to when modern day intellectual muddlement seems to be blinded to the implication of ‘prospective event/aporetic thinking

implied deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought' and take the route of eliciting disparateness-of-conceptualisation unconstrained to existential-reality as of ontological-primemovers-totalitative-framework 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 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 subontological as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising mathesis/motif/throwness-disposition as of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising; 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 mathesis/motif/throwness-disposition ontologisation/ontological-veracity/aestheticisation-towards-ontology. Basically, human aestheticisation, in reflection of human limited-mentation-capacity and human limited-mentation-capacity-deepening possibility, ever always involves a 'human disposition in portraying/reflecting/construing existence/ontological-

veracity' as of 'presencing finitism of aestheticisation' and as of 'aporetic
 absencing/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-as-
 institutional-manifestations—construed-as-institutional-manifestations explaining why
 human institutional constructs like language, cultural practices, etc. are inherently of their
 given cultural specificness. In this regards, the social-setup in its furtherance of human
 aestheticisation towards human ontologising of meaningfulness-and-teleology is ever always
 drawn between 'presencing finitism of aestheticisation' rather in constitutedness as of its
 reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-
 aestheticisation and 'aporetic absencing/transcending infinitism of aestheticisation
 possibilities' rather in conflatedness as of instigative originariness-parrhesia,—as—spontaneity-
 of-aestheticisation; explaining the structural/paradigmatic nature of human living-
 development, institutional-development and Being-development/ontological-framework-
 expansion as to the respective possibility of either a non-transcendental closed-construct-of-
 meaningfulness-and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-
 prospective-apriorising-implications and a transcendental opened-construct-of-
 meaningfulness-and-teleology with regards to reference-of-thought-level
 edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising.
 The prospect for prospective transcendence-and-sublimity is thus in many ways outlier to any
 given social-setup by the mere token that it more critically construes of
 ontologisation/ontological-veracity/aestheticisation-towards-ontology as being within the
 framework of its value-construct 'presencing finitism of aestheticisation' and so in
 incoherence with outlying implied 'aporetic absencing/transcending infinitism of
 aestheticisation possibilities'; explaining why transcendence-and-sublimity cannot be

construed as of incrementalism-in-relative-ontological-incompleteness of ‘presencing finitism of aestheticisation’ but rather as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of ‘aporetic absencing/transcending infinitism of aestheticisation possibilities’. Basically, ‘aporetic absencing/transcending infinitism of aestheticisation possibilities’, as of existence-potency value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness implications necessarily imply the prospective devaluing of the ‘presencing finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold-of-ontological-performance as of prior mathesis/motif/thrownness-disposition, in the sense that the human investment as of ‘presencing 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 ‘aporetic absencing/transcending infinitism of aestheticisation possibilities’ of ontologisation/ontological-veracity/aestheticisation-towards-ontology, and so where this discrepancy is sophistically perceived as advantageous to social-stake-contention-or-confliction (as manifested with sophistic mediums, shamans, witchdoctors, ancient Sophists, medieval-scholasticism pedants and modern day intellectual muddlement). In this regards, the value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness implications of a social-setup epistemic-ricochetting/transepistemicity hierarchisation-of-values (rather in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) is what provides the prospect for deflating/undermining its given vices-and-impediments as from prospective transcendence-and-sublimity. The fact that all registry-worldviews/dimensions are subontological as of their ‘presencing finitism of aestheticisation’

with respect to prospective ‘aporetic absencing/transcending infinitism of aestheticisation possibilities’ (so-reflected in the transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of universalising idealisation rather as from outlier 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 outlier budding positivists over medieval Europe scholasticism pedantry notwithstanding its medieval institutional hegemony, likewise modern day disjointedness-as-of-reference-of-thought muddlement involving institutional-being-and-craft speaks of our uninstitutionalised-threshold requiring prospective deprocrypticism transcendental advancing of ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘existential-contextualising-contiguity conflatedness of parrhesiastic and mathesis/motif/thrownness-disposition in organic coherence and as ultimately reflecting the panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence of all human knowledge’) points out that all registry-worldviews/dimensions tend to assume a subontological equilibrium as their prospective destructuring-threshold with regards to their given mathesis/motif/thrownness-disposition; with the suprasocial-construct, averaging-of-thought and sophistry ‘presencing finitism of aestheticisation’ dynamics seemingly substituting in effect for prospective ontologisation/ontological-veracity/aestheticisation-towards-ontology as of ‘aporetic absencing/transcending infinitism of aestheticisation possibilities’. The projective-totalitative-implications of relative-ontological-incompleteness/relative-ontological-completeness of the human institutionalisation process critically and insightfully highlights, in reflection of inherent human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, that ‘all registry-worldviews/dimensions are ever

always at the crossroads of knowledge-reification and sophistry as the latter is facilitated by underlying social averaging-of-thought 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 (inherently so as all prospective knowledge in inherently initially underdetermined thus depended at its instigation on ontological-faith-notion-or-ontological-fideism, and is only prospectively validated as of ontological-primemovers-totalitative-framework in reflection of existence-potency/the-transcendental-signifier) parrhesiastic seeding-promise of prospective knowledge-reification mathesis/motif/thrownness-disposition' as of reasoning-through/messianic-reasoning induced constructiveness-of-ontological-performance and 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising as mere-form of the prospective knowledge-reification mathesis/motif/thrownness-disposition' as of reasoning-from-results/afterthought induced destructuring-threshold-of-ontological-performance. This structurally/paradigmatically defined existential framework of knowledge-reification of any given registry-worldview/dimension is known as its 'parrhesiastic structure' and is intimately associated with its given shiftiness-of-the-Self. The 'parrhesiastic structure' speaks of 'a-given-developed-level-of-Will/Spirit in dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension' that then allows for the corresponding 'mathesis/motif/thrownness-disposition reference-of-thought-level edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising'. This is fundamentally what explains why the state of recurrent-utter-uninstitutionalisation cannot all of a sudden start reasoning as of base-institutionalisation, and the latter as of universalisation, the latter as of positivism/rational-empiricism and prospectively the latter as of deprocrypticism. The overall point here is that it is the 'parrhesiastic structure' as of parrhesiastic-aestheticisation that

‘invents/creates’ the prospective registry-worldview’s/dimension’s
 mathesis/motif/throwness-disposition, and carries the ‘intemporal parrhesiastic seeding-
 promise anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) of the
 registry-worldview/dimension meaningfulness-and-teleology beyond just its mechanical
 mathesis/motif/throwness-disposition for the possibility of further prospective parrhesiastic
 instigation as from ontological-faith-notion-or-ontological-fideism’. But then human
 temporality loses sight of this ‘parrhesiastic instigative intemporal ontological-faith-notion-
 or-ontological-fideism parrhesiastic seeding-promise of prospective knowledge-reification’
 and assumes at the given registry-worldview/dimension destructuring-threshold-of-
 ontological-performance ‘an absolutising disposition as of temporal/sophistic-as-
 ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising as mere-form
 of mathesis/motif/throwness-disposition reflected in the absolutising of normativities,
 conventions, practices, etc.’ without or a poor sense of the ‘intemporal parrhesiastic seeding-
 promise anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) of the
 registry-worldview/dimension meaningfulness-and-teleology beyond just its
 mathesis/motif/throwness-disposition’ (that is, as the shiftiness-of-the-Self loses sight of
 ‘Will/Spirit parrhesiastic instigative dispensing-with-immediacy-for-relative-ontological-
 completeness-by-reification/contemplative-distension’). Such an ‘absolutising disposition
 with the registry-worldview/dimension mere-form of mathesis/motif/throwness-disposition’
 is what underlies disparateness-of-conceptualisation at a registry-worldview/dimension
 destructuring-threshold-of-ontological-performance ‘wherein normativities, conventions,
 practices, etc. as second-natured institutionalised constructs assume absolute determinism
 that flawly override any parrhesiastic totalising–renewing-realisation/re-perception/re-
 thought of ontological-veracity’, and explains the Sophists—ideal-type-or-individuation non-
 universalising inclination on the basis that that social practice is absolutely deterministic of

meaningfulness-and-teleology and the medieval-scholasticism-pedants—ideal-type-or-individuation non-positivising/medievalism dogma on the basis that that social practice is absolutely deterministic of meaningfulness-and-teleology, as well as present day overall intellectual muddlement as of institutional-being-and-craft normativities, conventions, practices, etc. in ‘procrypticism/disjointedness-as-of-reference-of-thought mathesis/motif/thrownness-disposition as of its lack of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations edginess/incisiveness—of apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ on the basis that such social practices are absolutely deterministic of meaningfulness-and-teleology. In other words, adherence to prospective knowledge-reification as of human temporality arises as of the existentially constraining untenability of positive-opportunism induced mathesis/motif/thrownness-disposition but doesn’t necessarily elicits intemporal parrhesiastic seeding-promise anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) for prospective knowledge-reification as of ‘a weak social mental-reflex that any parrhesiastic totalising–renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior mathesis/motif/thrownness-disposition as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation at uninstitutionalised-thresholds as ‘mere-form of mathesis/motif/thrownness-disposition’ temporally takes pride-of-place and so unconstrained to prospective existence-potency validation/invalidation implications ‘as of parrhesiastic totalising–renewing-realisation/re-perception/re-thought of ontological-veracity’ thus providing the framework for intellectual-bad-faith and sophistry hanging on unto second-natured normativities, conventions, practices, etc. thus rendering prospective transcendence-

and-sublimity impotent. Thus 'the possibility for prospective human transcendence-and-sublimity is ever always a renewed parrhesiastic structure' that as of its reasoning-through/messianic-reasoning can overcome such a 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 as rather occurring along its already second-natured established mathesis/motif/throwness-disposition normativities, conventions, practices, etc.; and this very much explains why the successive registry-worldviews/dimensions are successive parrhesiastic instigation of renewed mathesis/motif/throwness-disposition. Further the 'renewed parrhesiastic structure' in undermining prior 'reference-of-thought-level and thus reference-of-thought-devolving-level of disparateness-of-conceptualisation' implies 'reference-of-thought-level and thus reference-of-thought-devolving-level unification-of-explanations as of existence-potency', and not 'unification as of human-subpotency elicited contrasting-and-comparison' as the latter just leads to a complexification of disparateness-of-conceptualisation along the very same mathesis/motif/throwness-disposition as of an ontologically-flawed human-subpotency dialogical-equivalency that 'allows the mortals that we are to average our thoughts' rather than existence-potency imposing ontological-veracity as of prospective ontological-primemovers-totalitative-framework. This explains why the universalising idealisation of Socratic philosophers, budding positivists thought and herein as well suprastructuralism/postmodern-thought are all characterised in their knowledge-reification not by an articulation along the prior established mathesis/motif/throwness-disposition but rather prospective existence-potency constraining parrhesiastic aestheticisation of prospective mathesis/motif/throwness-disposition, that in all three cases looks down upon the notion of human-subpotency sophistic pretense of unification that is no more than complexification of

disparateness-of-conceptualisation. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior mathesis/motif/thrownness-disposition ‘sophistic pretenses 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 mathesis/motif/thrownness-disposition and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and intellectual muddlement as of positivism–procrypticism ‘disjointedness-as-of-reference-of-thought mathesis/motif/thrownness-disposition as of its lack of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought as reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising; as all that is as of knowledge-reification at uninstitutionalised-thresholds is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated mathesis/motif/thrownness-disposition. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity, it is important to grasp that their validation lies in their ‘parrhesiastic totalising–renewing-realisation/re-perception/re-thought of reference-of-thought-level mathesis/motif/thrownness-disposition’ construed as from projective-totalitative–implications of relative-ontological-incompleteness/relative-ontological-completeness as of ‘existence-potency induced unification-of-explanations at registry-worldview/dimension reference-of-thought-level for devolving meaningfulness-and-teleology as validated by ontological-primemovers-totalitative-framework’ reflecting a nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-

explanations so-implied across the human institutionalisation process successive registry-
 worldviews/dimensions with respect to human limited-mentation-capacity-deepening
 implications of edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-
 teleology aposteriorising/intelligising/measuring/logicising, and so ‘over human-subpotency
 dialogical-equivalency implied disparateness-of-conceptualisation unification as of an
 ontologically-flawed human-subpotency contrasting-and-comparison driven notion of
 unification’. Rather the Socratic philosophers are not obstinate as all the possibility for
 prospective transcendence-and-sublimity that can-exist-as-of-existence-potency (as from
 ontological-faith-notion-or-ontological-fideism intemporal parrhesiastic seeding-promise
 anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) for prospective
 knowledge-reification, with respect to human limited-mentation-capacity-deepening) can
 only arise as of existence-potency implied prospective relative-ontological-completeness
 parrhesiastic instigation implications of ‘universalising idealisation’ as the cogent-unifying-
 operant-dynamics of ‘unification-of-explanations at reference-of-thought-level for devolving
 meaningfulness-and-teleology’, and ‘not contrasting-and-comparison disparateness-of-
 conceptualisation in human-subpotency dialogical-equivalency as of non-universalising
 sophistry mathesis/motif/thrownness-disposition second-natured normativities, conventions,
 practices, etc. as of its lack of prospective universalising idealisation as reference-of-thought-
 level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—
 unification-of-explanations edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising’; likewise the budding
 positivists are not obstinate as all the possibility for prospective transcendence-and-sublimity
 that can-exist-as-of-existence-potency (as from ontological-faith-notion-or-ontological-
 fideism intemporal parrhesiastic seeding-promise anamnestic-residuality-as-ratiocinative-

integrity-(not-mythical-recollection) for prospective knowledge-reification, with respect to human limited-mentation-capacity-deepening) can only arise as of existence-potency implied prospective relative-ontological-completeness parrhesiastic instigation implications of ‘positivism/rational-empiricism’ as the cogent-unifying-operant-dynamics of ‘unification-of-explanations at reference-of-thought-level for devolving meaningfulness-and-teleology’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation in human-subpotency dialogical-equivalency as of non-positivism/medievalism dogma mathesis/motif/thrownness-disposition second-natured normativities, conventions, practices, etc. as of its lack of prospective positivism/rational-empiricism as reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations edginess/incisiveness—of apriorising/intelligibilitysetup/measuringinstrument/axiomatising’; and likewise prospective suprastructuralism/postmodern-thought is not obstinate as all the prospective possibility for our prospective transcendence-and-sublimity that can-exist-as-of-existence-potency (as from ontological-faith-notion-or-ontological-fideism intemporal parrhesiastic seeding-promise anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) for prospective knowledge-reification, with respect to human limited-mentation-capacity-deepening) can only arise as of existence-potency implied prospective relative-ontological-completeness parrhesiastic instigation implications of ‘deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought’ as the cogent-unifying-operant-dynamics of ‘unification-of-explanations at reference-of-thought-level for devolving meaningfulness-and-teleology’, and ‘not contrasting-and-comparison disparateness-of-conceptualisation in human-subpotency dialogical-equivalency of positivism–procrypticism’s disjointedness-as-of-reference-of-thought mathesis/motif/thrownness-disposition second-natured normativities, conventions, practices, etc. as of its lack of prospective deprocrypticism/preempting-of-disjointedness-as-

of-reference-of-thought as reference-of-thought-level nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising’.

In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification gesturing/process as of disparateness-of-conceptualisation 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 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 flatminded incrementalism-in-relative-ontological-incompleteness as of a poor sense of intemporality beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘totalising/circumscribing/delineating unifications’ reflecting existence’s panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence, 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 unification theories for instance can ultimately imply the reconceptualisation of meaningfulness-and-teleology in order to supersede the fundamental approach of ‘finite categorising axiomatisation’ as of positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising towards hermeneutic existential-contextualising-contiguity reifying projective-totalitative—implications of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought referentialism apriorising/intelligibilitysetup/measuringinstrument/axiomatising in ontological-normalcy/post-convergence involving ‘ontologically-projective-as-of-ontological-normalcy/post-convergence aestheticising/designed axiomatisation insight’. Basically thus, naïve mimicry of mere scientific approaches and methodologies isn’t inherently ontologically-pertinent but for vague ‘science ideology imprimatur’ as of institutional-being-and-craft, as priorly any study as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or any totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality should necessarily be in nested-congruence as of ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ reflected by ontological-primemovers-totalitative-framework as of existence-potency, 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 unification is what validates their maturity/immaturity. It should be noted here as well that it is human limited-

mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of relative-ontological-completeness as of 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 projective-totalitative-implications of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism over ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. In another respect this author’s re-elaboration of postmodern difference conception, as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism contends that this effectively captures-and-reflects the evolving reality of existential-contextualising-contiguity knowledge-reification of human meaningfulness-and-teleology, and so over analytic atomising/taking-to-pieces formalisation approach as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism that goes on to analyse as if all the analysis that has ever been is as of presencing while ignoring the projective-totalitative-implications of human underlying relative-ontological-incompleteness/relative-ontological-completeness with respect to temporal-to-intemporal ontological-performance as from past to present to future with regards to existential-contextualising-contiguity knowledge-reification. 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-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism that often poorly reflect the ‘ecstatic holism/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in existential-contextualising-contiguity and then reifies-out

conceptualisations as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism. The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very averaging-of-thought that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic holism/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic holism/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 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 holism/nested-congruence’ proponents thought, failing to factor in the existential-contextualising-contiguity dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic holism/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-teleology/knowledge as of existential-contextualising-contiguity knowledge-reification’, as being rather all about

elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the elucidation/reification of their manifestations as validated or can be falsifiable by ontological-primemovers-totalitative-framework; 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, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-primemovers-totalitative-framework disposition rather than an orientation towards the transversality/transversal-analysis-towards-validatory-selectivity-for-unification of conceptualisations-and-interpretations as constrained to ontological-primemovers-totalitative-framework which is what further reifies the body of knowledge by enabling existence as the transcendental-enabler/existence-potency/transcendental-signifier to continually select the trace/ontological-aesthetic-tracing of sound and complementary conceptualisations-and-interpretations out of a genuine ecstatic mathesis/motif/thrownness-disposition 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-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, construable rather as a more precise theoretical, conceptual and operant notion of truth by its existential-contextualising-contiguity knowledge-reifying projective-totalitative-implications as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as reflected with ‘intemporal

ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications' as of Being-development/ontological-framework-expansion; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. Such a construal of relative truth doesn't imply a lack of commitment in truth, but is utterly the contrary as of 'a much more critical and ontologically decisive commitment to truth and growing truth' as any pertinent critique can garner in Foucault's truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth 'expands the conception of truth beyond our presencing totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of presencing', and displaces/decenters the human subject as of its presencing 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 averaging-of-thought populist interpretations rather than elevating human ontological construal of the social domain-of-study! This author contends that existence as the absolute a priori as of its ecstatic singularity actually points to appropriate attitude/mental-disposition/care-and-episteme as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism for existential-contextualising-contiguity knowledge-reification 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 from the domain-

of-study of the natural world, and not to mention that even within the natural world or social world there are equally subject-matters peculiarities that require their own specific approaches to elucidation/reification as of existential-contextualising-contiguity – and this said without undermining the idea of the ecstatic singularity of existence from which all such subject-matter-human-specialisms ecstatically arise as veridically implied by singularisation/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 elucidation/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to existential-contextualising-contiguity knowledge-reification by the implicated immediate-constraining ontological-primemovers-totalitative-framework transcendence-and-sublimity whereas the human world is rather blurry in this regard and hence requires the requisite explicated insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of existential-contextualising-contiguity but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/existence-potency 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 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 knowledge-reification

projective-totalitative-implications. Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated creative process of existential-contextualising-contiguity knowledge-reification. This process is one of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with increasing prospective relative-ontological-completeness’ reflected as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, and not just a prior formalisation exercise as mere conceptual patterning as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity reflected as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism; with ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with increasing prospective relative-ontological-completeness’ rather reflected as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism which implied singularisation/epistemic-immanence/veridical-epistemic-determinism enables transcendence-and-sublimity 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 guise’ as of the insight of their existential-contextualising-contiguity knowledge-reification of the physics domain, with such mathematics ‘very often not well presented but essentially sublime’, and thereafter such existential-contextualising-contiguity initially reified mathematics is further reified as of mathematics more generalised-level of existential-contextualising-contiguity insight while ‘exquisitely formalised in concurrence’. This reality of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with increasing prospective relative-ontological-completeness’ 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 totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’; with this ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with increasing prospective relative-ontological-completeness’ 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 cross-generationally as of the ‘very same 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 the threshold where the 'theory-of-relativity-together-with-quantum-mechanics axiomatic-construct' projects its prospective relative-ontological-completeness is considered as dialectically-thinking, and striving to operate the 'classical-mechanics axiomatic-construct' in its projected prior relative-ontological-incompleteness is effectively dialectically-dementing; even though both address the 'very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality'. The implications of flawed formalisation credo as of conceptual patterning identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism implied dissingularisation/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 knowledge-reification 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 implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically 'paradoxically then supersede knowledge' as of its very organic authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-holism or 'poor conflatedness of holism/nested-congruence', is that the underlying conception about growing the body of human knowledge seems to be the 'incrementing of all such conceptual patterning conceptualisations' going by their cross-analysis as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. Basically, the underlying implication of conflatedness, and so

over naïve constitutedness, is that all ontologically-veridical conceptualisations can only be veridical by their ‘abstract reduction to the holistic/nested-congruence implication of existence as the absolute a priori as of its ecstatic singularity’, and thus implies the articulation of all such ontologically-veridical conceptualisations as of singularisation/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, totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and logocentrism as of constitutedness. Critically, no concepts have any veridical meaningfulness-and-teleology but only rather as of their conflatedness with existence, and cannot be construed as ‘existing in existence’ as implied by constitutedness which just leads to ontologically-flawed dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism implied identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. 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 knowledge-reification end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existence-potency/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 knowledge-reification, 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 reifying gestures of postmodern-thought and other

critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with increasing prospective relative-ontological-completeness’ as of implied singularisation/epistemic-immanence/veridical-epistemic-determinism has fundamental projective-totalitative–implications, as transcendence-and-sublimity only arise as of human expansion of its reifying grasp of existential-contextualising-contiguity. Consider in this regard that the repeated maximalising-recomposuring-for-relative-ontological-completeness/transvaluating articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification insight often goes missing with many a subscriber to the formalisation credo, as of reification along the three frames indicated above (as of same scholar interest-of-study, scholars of the same generation interest-of-study and scholars cross-generationally 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 knowledge-

reification perspective of knowledge construal, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originally/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative existential-contextualising-contiguity knowledge-reification projective-totalitative-implications 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-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying/elucidating the headway as of ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for existential-contextualising-contiguity knowledge-reification, inducing successive differences of ontological-performance of meaningfulness-and-teleology as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality with increasing prospective relative-ontological-completeness’. This is especially the case where such headway mirrors ‘pure ontology’ articulation, as there is only one ontological as existential reality. This orientation and rearticulating exercise by postmodern-thought speaks

rather of an assurance that they are on a solid ontological pathway just as physicists orientation and redevelopment of the ontic lines setup by the early Galileos, Newtons and Leibnizes speaks of an assurance of ontological depth, in both instances as of their existential-contextualising-contiguity knowledge-reification. Ultimately, and it is this author's contention, the various scholarly contributions to postmodern-thought can be understood as rather pointing to the structural/paradigmatic disseminative implications of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created 'a rational-empiricism/positivism disseminative metaphoricity orientation making the human subject thinking as of mathesis universalis conceptualisation central' reflected by Descartes 'I think therefore I am', and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism reasoning-through/messianic-reasoning wherein in their states of undecidability/aporia 'left it' to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabler/existence-potency to 'continually select' rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity, 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—deprocrypticism self-conscious mindset we fail to truly appreciate the structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of 'leaving it' to existence as of ontological-primemovers-totalitative-

framework as the veritable transcendental-signifier/transcendental-enabler/existence-potency to ‘continually select’ postmodern—deprocrpticism disseminative orientations for transcendence-and-sublimity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the structural/paradigmatic disseminative implications of prospective positivism/rational-empiricism thought. On the other hand, recurrent conceptual patterning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlier-intellectuals, ‘apparently and falsely surpass existence as the absolute a priori’. 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 knowledge-reification for transcendence-and-sublimity. But then with regards to the social notwithstanding its high emotional-involvement disruptiveness to knowledge, more profoundly existential-contextualising-contiguity knowledge-reification here implies human displacement/decentering even though our temporal/shortness-of-register-of-meaningfulness-and-teleology dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental meaningfulness-and-teleology. This further speaks to the fact that human knowledge is much more than distantly/remotely abstracted conceptions of meaningfulness-and-teleology of trite existential-contextualising-contiguity knowledge-reification projective-totalitative-implications, as on critical occasions this puts the human subject itself into question; and so, as of ‘ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ even where

this edges into contortioning asceticism as of nonextirpatory-existential-preempting-of-existential-unthought. Such 'pure ontology' orientation grounded on creative existential-contextualising-contiguity knowledge-reification is ever always a 'conflatedness holism/nested-congruence' as it aspires to grasping and articulating meaningfulness-and-teleology as portends to the wholeness/nested-congruence of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality; with such construal in reality rather very much as of singularisation/epistemic-immanence/veridical-epistemic-determinism rather than dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. It is thus not a surprise that many natural sciences in their 'creative existential-contextualising-contiguity knowledge-reification' develop as and aspire to be whole/congruent in conception, even though their concepts can be misconstrued as rather disparate but in effect are 'operant as of wholeness/nested-congruence'. Likewise, the underlying deprocrypticism-or-preempting-of-disjointedness-as-of-reference-of-thought conflatedness holism/nested-congruence suprastructuralism conception herein is rather articulated as of singularisation/epistemic-immanence/veridical-epistemic-determinism as of epistemic reflection of the ecstatic singularity of existence as the absolute a priori. Unlike the constitutedness 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 conflatedness holism/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence projective-totalitative-implications with 'the ecstatic singularity of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality 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/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 constitutedness token tend to give up on the central issue of knowledge as of its wholeness/nested-congruence reflection ‘as of creative existential-contextualising-contiguity knowledge-reification’ of existence as the absolute a priori in its ecstatic singularity. The naivety of implied constitutedness in the social is in the expectation that the unity of disparateness of conceptualisations as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality will take care of itself in reflecting the ecstatic singularity of existence without human self-conscious wholeness/nested-congruence conception as of conflatedness 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

congruence conceptualisation as of the conflatedness of 'prospective ontological-normalcy/post-convergence ontologically-uncompromised—referentialism deprocrypticism apriorising/intelligibilitysetup', as implied by the suprastructuralism conception herein in fully reflecting the ecstatic singularity of existence as the absolute a priori, and so over our present parsimony/disparateness of conceptualisations 'mathesis/motif/thrownness-disposition—as-of-ontologically-compromised—categorising positivism—procrypticism apriorising/intelligibilitysetup'. Thus we can appreciate here that ultimately singularisation/epistemic-immanence/veridical-epistemic-determinism is not just artificially prompted but is rather the structural/paradigmatic consequence of the prospective relative-ontological-completeness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising attitude/mental-disposition/care—and-episteme, ultimately as of prospective ontological-normalcy/post-convergence ontologically-uncompromised—referentialism deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought. Our mental-disposition is caught up between its capacity to conceptualise as of singularisation/epistemic-immanence/veridical-epistemic-determinism implied prospective relative-ontological-completeness conflatedness and dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism implied prior relative-ontological-incompleteness constitutedness; and basically intemporal ontological-performance arises by drawing out the full projective-totalitative-implications of meaningfulness-and-teleology exclusively as of singularisation/epistemic-immanence/veridical-epistemic-determinism implied conflatedness prospective relative-ontological-completeness as it enables 'ontological-performance to be utterly as of predictable structural/paradigmatic internal-necessity/determinism so-construed as immanence-function-conflatedness'. Thus the inherent ecstatic singularity of existence carries intemporal 'immanence-functions-conflatedness projective-totalitative-implications'

as of singularisation/epistemic-immanence/veridical-epistemic-determinism conflatedness, while dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism constitutedness arises as of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness implication’ of panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence phenomenality axiomatic-construct. 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 of the human panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence social immanence as this is bound to induce constitutedness. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality of an outright human panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence social immanence as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness is as of an altogether panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence social 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 immanence as of the earliest of humans, speaking of an altogether substantive cumulated abstract tissue of panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence social immanence built up by ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-

totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-
totalitative-implications’ as of institutional-cumulation/institutional-recomposuring. In this
regard, immanence-function-conflatedness rather reflects ‘the ontological-normalcy/post-
convergence disposition as of ontological-completeness-of-reference-of-thought
deprocrypticism point-of-departure/perspective as of its protensive self-consciousness’ that
fulfils-and-assumes meaningfulness-and-teleology as of singularisation/epistemic-
immanence/veridical-epistemic-determinism going by its full comprehension of existence’s
ecstatic singularity immanence projective-totalitative-implications, hence overcoming our
positivism-procrypticism totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag mental-reflex for constitutedness that
induces dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism; and so,
as of immanence-function-conflatedness insight with regards to ‘panintelligibility-as-
reifying-and-empowering-reflexivity-of-ecstatic-existence phenomenality’ axiomatic-
construct, and reflected in whether the ‘panintelligibility-as-reifying-and-empowering-
reflexivity-of-ecstatic-existence phenomenality’ axiomatic-construct is within the very same
subject-matter purview or as of contrastive subject-matter purviews say chemistry
immanence-function-conflatedness panintelligibility-as-reifying-and-empowering-reflexivity-
of-ecstatic-existence over physics, biology immanence-function-conflatedness
panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence over
chemistry, neurology immanence-function-conflatedness panintelligibility-as-reifying-and-
empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological
immanence-function-conflatedness panintelligibility-as-reifying-and-empowering-reflexivity-
of-ecstatic-existence over neurology, social immanence-function-conflatedness
panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence over
mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative

metaphoricity as of ontological-aesthetic-tracing) immanence-function-conflatedness
 panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence over social,
 and as of reasoning-through/messianic-reasoning immanence-function-conflatedness
 panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence over
 reasoning-from-results/afterthought. Basically, immanence-function-conflatedness speaks of
 the counterintuitive mental-reflex for drawing out the full projective-totalitative-implications
 for ‘creative understanding’/insight as of singularisation/epistemic-immanence/veridical-
 epistemic-determinism, going by existence’s ecstatic singularity, with regards to
 ‘panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence
 phenomenality’ axiomatic-construct. This immanence-function-conflatedness insight is
 effectively what marks prospective deprocrypticism/pre-empting-of-disjointedness-as-of-
 reference-of-thought as of an utterly different protensive self-consciousness from our hesitant
 and occlusive positivism–procrypticism self-consciousness. Hence existence’s ecstatic
 singularity is very much akin with the Deleuzian plane of immanence construed herein as of
 existence’s ecstatic singularity immanence/internal-necessity projective-totalitative-
 implications of singularisation/epistemic-immanence/veridical-epistemic-determinism; the
 ontological implication here being that ‘we are as potently transcendental as from our flawed
 constitutedness’ or ‘we are as potently immanent as of our virtuous conflatedness’.
 Immanence-function-conflatedness points out that the mental-reflex for objectifying
 discursivity between prospective relative-ontological-completeness and prior relative-
 ontological-incompleteness is fundamentally flawed as of constitutedness, as all the
 objectifying discursivity that is ontologically-veridical is as of the conflatedness of
 prospective relative-ontological-completeness over prior relative-ontological-incompleteness
 construed as immanence-function-conflatedness. Thus metaphoricity of non-positivism
 mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset

registers as of positivism immanence-function-conflatedness reflection of the underlying non-positivism mental-disposition with regards to such issues like existential manifestations of superstition, spiritualism, etc. This same conception holds with the deprocrypticism immanence-function-conflatedness overriding the meaningfulness-and-teleology of procrypticism/disjointedness-as-of-reference-of-thought mindset ‘supposedly in an objectifying/contending discursivity’ with the deprocrypticism mindset, as the latter reflects the underlying positivism–procrypticism mental-disposition mindset with regards to existential manifestations of disjointedness-as-of-reference-of-thought. In both instances, the issue lies in the lack of a common apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising, with immanence-function-conflatedness implying that all the meaningfulness-and-teleology is necessarily as of the prospective relative-ontological-completeness over the prior relative-ontological-incompleteness; 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/intelligibilitysetup/measuringinstrument/axiomatising as of structural/paradigmatical internal-necessity/determinism insight from positivism immanence-function-conflatedness 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 deprocrypticism immanence-function-conflatedness as of structural/paradigmatical internal-necessity/determinism insight with regards to anticipating the disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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-reference-of-thought inclination. In other words, immanence-function-conflatedness is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework as of singularisation/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 structurally/paradigmatically deterministic by mere mental-reflex of naively elevating prior relative-ontological-incompleteness meaningfulness-and-teleology as if of prospective relative-ontological-completeness apriorising/intelligibilitysetup. Immanence-function-conflatedness equally highlights knowledge as of its essential organic construct implications. As a constitutedness predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly 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 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/intelligibilitysetup/measuringinstrument/axiomatising 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 as of prospective relative-ontological-completeness-of-reference-of-thought. Such a 'decentering of the human subject' implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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/intelligibilitysetup/measuringinstrument/axiomatising 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/intelligibilitysetup/measuringinstrument/axiomatising of a prior relative-ontological-incompleteness-of-reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, this author contends that similarly a deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 of prospective deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought transcendence. The implication of organic knowledge conception is that the state of recurrent-utter-uninstitutionalisation by its apriorising/intelligibilitysetup/measuringinstrument/axiomatising fails the objectifying/contending discursivity as of prospective base-institutionalisation immanence-function-conflatedness, likewise does base-institutionalisation–ununiversalisation fails as of prospective universalisation immanence-function-conflatedness, universalisation–non-positivism/medievalism fails as of prospective positivism immanence-function-conflatedness, and prospectively positivism–procrypticism fails in futural Being-development/ontological-framework-expansion as of prospective deprocrypticism

immanence-function-conflatedness; so-implied as of singularisation/epistemic-
 immanence/veridical-epistemic-determinism reflection of existence's ecstatic singularity.
 Hence 'intemporal ontological-faith-notion-or-ontological-fideism instigated human
 institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-
 singularisation-as-veridical-epistemic-determinism projective-totalitative-implications'
 implied organic knowledge is ever always as of the structural/paradigmatic internal-
 necessity/determinism of prospective relative-ontological-completeness-reference-of-thought
 as of immanence-function-conflatedness, with the pretence of prior relative-ontological-
 incompleteness-of-reference-of-thought for objectifying/contending discursivity nothing
 more but flawed totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-
 drag temporal meaningfulness-and-teleology. The study of the social as of immanence-
 function-conflatedness insight grasp that the blurriness, totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag and remoteness of cause-and-effect
 invoke a more refined conception of ontological-primemovers-totalitative-framework as
 reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while
 cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian
 research-programme perspective given the complexity of the social just as many a complex
 domain in the natural sciences in effect assume the research-programme epistemic model;
 consider that while the natural sciences are generally more amenable to strong immediate
 cause-and-effect determination, such complex studies like string theory in physics, medical
 research, etc. tend to assume in effect the research-programme epistemic model. The
 underlying insight here is that many a complex study purview as well as the study of the
 social given its poorly constraining immediate cause-and-effect determination, renders
 knowledge validation more of a 'construct of comprehensive-coherence and competitive
 claim to ontological pertinence as of extensive research-programme implications', but this

should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. This author contends that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough existential-contextualising-contiguity knowledge-reification 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 knowledge-reification. This insight equally informs this author’s conviction that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further existential-contextualising-contiguity knowledge-reification, as well as existential-contextualising-contiguity knowledge-reification as of the disposition for advancing the metalevel transversal unification of the ‘structural/paradigmatic disseminative implications of postmodern and other human textuality/hermeneutics/possibilities-of-existential-interpretation/axiomatisation-of-existence’ thought, that the ontological-pertinence assumes ontological-primemovers-totalitative-framework unassailability; and so, not for the mere sake of research-programme extensiveness but as of its internal constraining to falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as of existential-contextualising-contiguity knowledge-reification as implied by the articulation of authenticity herein as of reasoning-through/messianic-reasoning attitude/mental-disposition/care—and—episteme ‘implication of ontological-primemovers-totalitative-framework’, on the basis that the very first epistemic frontier for ontological-pertinence lies with the scholarly developed creative insight for existential-contextualising-contiguity knowledge-reification as

knowledge. Ultimately, postmodern-thought has been unassailable to vague scepticism and intellectual-bad-faith criticism exactly because of its strong scholarly research-programme existential-contextualising-contiguity knowledge-reification, and thus an immanence-function-conflatedness 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-thresholds, human existential-investment as of its temporality 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 lies in upholding-and-defending authentic intellectualism even as of metaphoricity beyond averaging-of-thought socially intelligible meaningfulness-and-teleology conceptualisation in totalising-self-referencing-syncretising. Metaphoricity as such ironises on social intellectual nihilism as it is bent on undermining any temporality as of ontological-faith-notion-or-ontological-fideism solipsistic intemporality parrhesiastic askance, and as of immanence-function-conflatedness ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic temporal-intemporality manifestations that usurp and undermine human transcendence. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval

scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the institutionalisation process as of Being-development/ontological-framework-expansion conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic paradigms as of their ultimate existential-contextualising-contiguity knowledge-reification 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 knowledge-reification 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/epistemic-immanence/veridical-epistemic-determinism so-implied as of

ontological-normalcy/post-convergence associated with ontologically-uncompromised—referentialism deprocrypticism; and very much overcoming the limiting effect of our present conception of epistemic commitment as rather dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of ontologically-compromised—categorising positivism—procrypticism. Thus, if immanence-function-conflatedness reveals that it is the ‘projected research-programme of any given knowledge construct as of its prospective relative existential-contextualising-contiguity knowledge-reification’ 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 knowledge-reification are nothing more but totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions that pretend to supersede existence as the absolute a priori, and institutionalised, such totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag predispositions may actually be structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence, 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 wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality but with contrastive underlying relative-ontological-incompleteness/relative-ontological-completeness. It is quite absurd to think that the possibility of prospective human transcendence especially, as of our apriorising/intelligibilitysetup, 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 knowledge-reification for transcendence-and-sublimity. While today that notion of contrariety has in many ways sanked in and been accepted with natural science knowledge especially so as it hardly elicits social emotional-involvement, the fact of the matter is that the possibility of the profound study and emancipation of the social inevitably comes with a contrariety of our social ‘sense of presence’. Just as the ‘decentering of the subject’ was what brought about the positivistic mindset today that allowed for modern day science to develop and just as well modern day social science, it is inevitable that a further development of human knowledge as of its organic knowledge construct warrants a further ‘decentering of the human subject’ as implied by deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought; and justified by the fact that if previous generations had to undergo their psychoanalytic-unshackling for prospective institutionalisation, we can only ever be pushed into the corner of our intellectual nihilism when we seem to pretend that we are beyond the prospect of our transcendence. Immanence-function-conflatedness analytical implications equally arise as of the ‘countervailing transversal relation induced as of

ontological-primemovers-totalitative-framework' between 'existence/existence-
 potency/existential-possibilities as the selecting transcendental-signifier/transcendental-
 enabler/existence-potency' and 'the ever developing human limited-mentation-capacity as of
 its deepening from relative uninstitutionalised-threshold to relative institutionalisation so-
 construed as prospective institutionalisation dissemination', as this transversality is exactly
 what validates epistemic-veracity as of prospective relative-ontological-completeness as
 relevant for the protracted-consciousness of notional-deprocrypticism. Thus for such a notion
 of research-programme as articulated herein rather than just implying mere epistemic
 latitude/anarchy, it speaks instead of the construal/justification of epistemic-veracity as of
 precedence of prospective relative-ontological-completeness projective-totalitative-
 implications, and so as of the structural/paradigmatic implication of
 singularisation/epistemic-immanence/veridical-epistemic-determinism over
 dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. Thus prospective
 relative-ontological-completeness is inherently bound with its very own epistemic projective-
 totalitative-implications as of the 'decentering of the human subject' involved in knowledge-
 reification. This inherently projects a 'practical picture of human epistemic determination' of
 'maximal disseminative human epistemic articulations at relative uninstitutionalised-
 threshold' and 'minimum select human epistemic articulations at prospective
 institutionalisations', and so as of existence/existence-potency/existential-possibilities as the
 transcendental-signifier/transcendental-enabler/existence-potency transversally induced
 ontological-primemovers-totalitative-framework selective epistemic-veracity transcendence-
 and-sublimity. In this regard and at the general epistemic level of reference-of-thought-
 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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ is one associated with increasing thinning out of epistemic-veracity as of prospective relative-ontological-completeness projective-totalitative-implications induced from ontological-primemovers-totalitative-framework. Central to such epistemic-veracity thinning out is the very essential process behind increasing human institutionalisation process 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 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 and of high emotional involvement, and as such social domains practically tend to get into amalgamation with the extended-informality as of its deficient averaging-of-thought epistemic impertinence. Prospective notional-deprocrpticism necessarily implies a further epistemic-veracity thinning out as of its prospective relative-ontological-completeness-of-reference-of-thought associated ontological-primemovers-totalitative-framework, with the implication that our positivism-procrpticism uninstitutionalised-threshold epistemic-veracity is in many ways construed as of epistemic impertinence at its disjointedness-as-of-reference-of-thought uninstitutionalised-threshold and superseded by futural Being-development/ontological-framework-expansion as of

prospective deprocrypticism disseminative epistemic-veracity and so as the prospective epistemic-veracity thinning out outcome of existence/existence-potency/existential-possibilities as the transcendental-signifier/transcendental-enabler/existence-potency determinant selector as of the deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought disseminative research-programme coherence and ontological-contiguity. The idea being that the deprocrypticism epistemic-veracity as of such disseminative research-programme coherence and ontological-contiguity equally imply an underlying falsifiability-or-deferred-falsifiability and validation-or-deferred-validation as a constraint to the social domain-of-study meant to render it more thoroughly amenable to ontological-primemovers-totalitative-framework projective-totalitative-implications 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 knowledge-reification for transcendence-and-sublimity. Such a deprocrypticism epistemic-veracity implication is pertinent because blurriness 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, such that it is obvious to all that the epistemic-veracity as of existence/existence-potency/existential-possibilities selective function of ontological-primemovers-totalitative-framework 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 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 transversal constraining to the 'superior party' that is existence/existence-potency/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as intellectual-bad-faith with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their conflatedness holism/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence as the absolute a priori. Ultimately, the contrastive epistemic-veracity of theoretical and conceptual articulations rather lies with regards to their existential-contextualising-contiguity knowledge-reification as of their critical operant implications and unmuddled conceptions. Furthermore, the deprocrypticism epistemic-veracity implies a further extension of deferential-formalisation-transference as of less predisposition to extended-informality averaging-of-thought. With the projective-totalitative-implications that the deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought extended-informality requires an organic-knowledge type of pedagogy based on eliciting an ontological-faith-notion-or-ontological-fideism solipsistic sense-of-things, over the usual mechanical-knowledge type of pedagogy which is rather based on eliciting positive-

opportunism sense-of-things. This is critical because the deprocrypticism reference-of-thought warrants a more originary/as-of-event mental-disposition ‘beyond just responsiveness to second-natured institutionalisation’ but equally the capacity to assume the solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity ontological-faith-notion-or-ontological-fideism 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-second-natured institutionalisation framework’ as well as actually perpetuating prospective ontologically-veridical sublimity-as-of-deprocrypticism-immanent-implications, and so as of a fundamental mental-disposition for perpetually preempting-disjointedness-as-of-reference-of-thought. With the foregoing immanence-function-conflatedness insight, of most critical importance and decisiveness as structurally/paradigmatically anchoring futural Being-development/ontological-framework-expansion as of prospective deprocrypticism meaningfulness-and-teleology is the need for a 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 totalising—self-referencing-syncretising, the psychology traditions have tended to ad-hocly construe the construction-of-the-Self as of a human-subpotency flawed absolutising epistemic reference, and so over an existence-potency 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 rather than as of epistemic-abnormalcy’ considering the necessarily decontorting human-subpotency psyche on the constraint of our ontologically-compromised

mathesis/motif/throwness-disposition as of our totalising–throwness-in-existence. 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/post-convergence, and so given human-subpotency prior relative-ontological-incompleteness implied flawed prospective ontological-performance. Such a human-subpotency flawed absolutising epistemic reference for meaningfulness-and-teleology can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’; as of ‘human-subpotency temporality flawed absolutising epistemic reference’ as it induces flawed ontological-performance as by its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag it ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance of existence-potency/intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is structurally/paradigmatically bound to fail the ontological-performance-including-virtue-as-ontology of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of universalisation mental-disposition, universalisation–non-positivism/medievalism will likewise fail as of positivism mental-disposition, and prospectively our positivism–procrypticism will likewise fail as of 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/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex', is mostly lost to traditional psychology that doesn't register our own positivism–procrpticism prior relative-ontological-incompleteness-of-reference-of-thought as of an ontological-normalcy/post-convergence/referentialism notional-deprocrpticism perspective of analysis as of singularisation/epistemic-immanence/veridical-epistemic-determinism. We can perceive the 'totalising/circumscribing/delineating dementing–qualia-schema' associated with akrasia-susceptibility-or-akrasiatic-drag complex only from the perspective of prospective relative-ontological-completeness-of-reference-of-thought, and so as of the latter's difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism as from the ontological-conguity of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising, as it reflects-and-contemplates of the uninstitutionalised-threshold of the prior relative-ontological-incompleteness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising, whereas the prior relative-ontological-incompleteness-reference-of-thought mental-disposition reflects its uninstitutionalised-threshold as a nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) in notional-discontiguity/epistemic-discontiguity by 'resetting its apriorising/intelligibilitysetup/measuring-instrument which is flawed at its uninstitutionalised-threshold' thus taking a flawed posture of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism in notional-discontiguity/epistemic-discontiguity. Such akrasia-susceptibility-or-akrasiatic-drag complex 'totalising/circumscribing/delineating dementing–qualia-schema' is reflected as of the 'totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the prior relative-ontological-incompleteness-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising as

mathesis/motif/thrownessdisposition-at-its-uninstitutionalised-threshold'. Consider the akrasia-susceptibility-or-akrasiatic-drag complex 'totalising/circumscribing/delineating dementing-qualia-schema' from a prospective positivism/rational-empiricism apriorising/intelligibilitysetup/measuring instrument in this regards, with respect to 'God of plane' type of expression in an animistic/base-institutionalisation setup wherein their fundamental apriorising/intelligibilitysetup/measuringinstrument/axiomatising psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising psychologism of meaningfulness-and-teleology in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with its uninstitutionalised-threshold as a nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) whereas such a representation as a nondescript/ignorable void wouldn't be recognised from the positivism/rational-empiricism perspective as of its prospective relative-ontological-completeness-of-reference-of-thought. Likewise, as of prospective insight, the nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) we imply as of our positivism-procrypticism disjointedness-as-of-reference-of-thought is certainly prospectively contemplable in futural Being-development/ontological-framework-expansion as of prospective deprocrypticism reflection of our akrasia-susceptibility-or-akrasiatic-drag complex 'totalising/circumscribing/delineating dementing-qualia-schema' of positivism-procrypticism disjointedness-as-of-reference-of-thought in 'totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism from the deprocrypticism ontological-contiguity, whereas from our positivism-procrypticism perspective we'll tend to a 'resetting of the

apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ of positivism–procrypticism in ontological-disconguity as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency–as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism ‘notional preempting-of-disjointedness-as-of-reference-of-thought’/notional-deprocrypticism and not as of ontologically-compromised human-subpotency perspective; and is articulated more completely to reflect ontological-performance-including-virtue-as-ontology as of the the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation with respect to prospective relative-ontological-completeness projective-totalitative–implications in accounting for human differences of ontological-performance-including-virtue-as-ontology. This author contends that such a traditional psychology approach to the construction-of-the-Self is constituted as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism. Thus the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ refers to the mental dispositional state of paradigmatic/structural rationalised-closedness-of-ontological-performance-of-the-self ‘as bound to define-and-shape any given registry-worldview’s/dimension’s specific ontological-performance-including-virtue-as-ontology-and-vices-and-impediments’. Rather an ontologically-veridical construction-of-the-Self is necessarily in conflatedness as of the intemporal absolutising epistemic reference of existence-potency-constrainous-implications-over-human-subpotency so-implied as of ontologically-uncompromised ontological-normalcy/post-convergence/referentialism and construed as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism. Such a

conflatedness construction-of-the-Self is one that is structurally/paradigmatically enframed in grasping the ‘notional dissonance/consonance of human superego and existence-potency’, as it construes of human-subpotency reference-of-thought given level of ontological-veridicality-commitment/aetiologisation/ontological-escalation/otherliness implications; and so as devolvingly thereof, the construction-of-the-Self is the individual autonomous ecstatic/existential registering, contemplating, responding, conceptualising, articulating, effecting and acting-out of its social meaningfulness-and-teleology as of the projective-totalitative-implications of living-development, institutional-development and Being-development/ontological-framework-expansion. Thus fundamentally the projective-totalitative-implications and orientations underlying the construction-of-the-Self as of a deprocrpticism conception is rather transformative, in reflecting its protensive-consciousness insight of varied human constructions-of-the-self as of institutional-cumulations/institutional-recomposures with successive registry-worldviews/dimensions human-subpotency reference-of-thought induced recurrently from the instigative projective-totalitative-implications of ontological-dementation/dialectical-dementation stranding dialectics. Thus, what critically stands out from traditional psychology as inducing such a novel differentiated and transformative articulation of the construction-of-the-Self is the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework. Thus intemporal ontological-performance ever always warrants human prospective relative-ontological-completeness-of-reference-of-thought for empowering and responsible meaningfulness-and-teleology for transcendence-and-sublimity. Thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance-including-virtue-as-ontology arises as of the intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-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 totalising–thrownness-in-existence the possibility for prospective human institutionalisation enabling transcendence-and-sublimity 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 closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance-including-virtue-as-ontology as of human totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’, and it is inherently so-validated as of ‘intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ as it cogently-and-fluidly as of ecstatic-holism/nested-congruence ahistorically-and-aculturally reflects-and-accounts-for the transitioning institutionalisation process development of the human species psyche. This insight equally specifically underlies the psychoanalytic ontological-veracity of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ as it reflects the basic human psychological nature across all ages and times, so appraised as from a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation with respect to prospective relative-ontological-completeness-of-reference-of-thought projective-

totalitative—implications in accounting for human differences of ontological-performance—including-virtue-as-ontology across the successive registry-worldviews/dimensions reference-of-thought-level of ontological-performances as well as the temporal-to-intemporal differences of ontological-performances as of each registry-worldview's/dimension's reference-of-thought-devolving-level, rather than flawed impression-driven/good-naturedness/wishfulness conceptualisation as of inherent identitive essences flawed accounting of human differences. This idea of 'human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex' fundamentally harkens back to the notion of ontological-faith-notion-or-ontological-fideism as of its 'seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity'; wherein successive prospective relative-ontological-completeness-of-reference-of-thought generate structural/paradigmatic existential implications as of 'successive specific less-and-less-degenerate human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex' with respect to the successive registry-worldviews/dimensions construction-of-the-Self, as of their ontological-performance—including-virtue-as-ontology-and-vices-and-impediments. Basically, the construction-of-the-Self is herein construed rather as: 'the self, as of its totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag metaphoricity, as of its evolving-and-devolving constraining reference-of-thought pitting its axiomatic structuring/paradigming apriorising/intelligibilitysetup/measuringinstrument/axiomatising correspondingly with existence-potency/intrinsic-reality/ontological-veridicality, as so-entertainable/permissible by its given registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance', in the construction-of-the-Self's existential narrative; involving existential reactive temporisation/bouncing-off of the construction-of-

the-Self elements (- akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation 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 implications with respect to the constructiveness-of-ontological-performance of the social totality of meaningfulness-and-teleology so-reflected in the construction-of-the-Self all along the human institutionalisation process). The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when it recognises that we do fall short of intemporal ontological-performance, but strangely enough hardly has there been articulated any conception about this obviously fundamental structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency/intrinsic-reality/ontological-veridicality which is exactly what is ontologically pertinent, and so out of our presencing totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness projective-totalitative–implications in the degenerating-construction-of-the-Self as of living, institutional and Being ontological-performances arising as of human temporality; wherein ‘human-subpotency temporality flawed absolutising epistemic reference’ as it induces flawed ontological-performance by its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic

reference ontological-performance of the existence-potency/intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operand accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism instigating recurrent shot for prospective relative-ontological-completeness as reasoning-through/messianic-reasoning enabling of the human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’ brings about successively weaker degenerative constitutedness ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’, with increasing ontological-performance as of the successive registry-worldviews/dimensions 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 perspective towards the realisation of the full existence-potency epistemic perspective’ in order to induce transcendence-and-sublimity, so-construed as superegoic cleansing as of living-development, institutional-development and Being-development/ontological-framework-expansion in dispensing-with-immediacy-for-relative-ontological-completeness/contemplative-distention; as of a prospective psychoanalysis rather constrained to existence-potency-as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism ‘notional preempting-of-disjointedness-as-of-reference-of-thought’/notional-deprocrypticism. We can fundamentally appreciate that just as the institutionalisation process is associated with epistemic-veracity narrowing-down with the increasing existential ousting of superfluous notions like superstitions, etc., likewise ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ as of prospective relative-ontological-completeness epistemically shrinks with the

institutionalisation process. That is, as of the institutionalisation process epistemic-veracity narrowing-down constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ for everyday existential occurrences as of meaningfulness-and-teleology ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from:

- the trepidatious-consciousness degenerating-construction-of-the-Self complex (by its epistemic non-rules-as-impulsive-or-accidented-or-random-mental-disposition relative neuterising as of its random-as-uncircumscribing/undelineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-of-bad-omen existential-contextualising-contiguity-lowest-level-reification;
- the warped-consciousness degenerating-construction-of-the-Self complex (by its epistemic rulemaking-over-non-rules relative neuterising as of its tendentious-circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology), given its animistic base-institutionalisation-ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period existential-contextualising-contiguity-second-level-reification;
- the preclusive-consciousness degenerating-construction-of-the-Self complex (by its epistemic universalisation-directed-rulemaking-over-non-rules relative neuterising as of its qualifying-circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology), given its universalisation-non-positivism/medievalism perceptivity-as-of-failure-to-follow-the-heeding-of-the-Deity-or-failure-to-adhere-to-a-certain-mysticism-or-failure-to-pay-reverence-to-an-ancestor existential-contextualising-contiguity-third-level-reification;

- the occlusive-consciousness degenerating-construction-of-the-Self complex (by its epistemic positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules relative neutering as of its categorising–circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology), given its positivism–procrypticism perceptivity-as-of-full-rational-account-as-exclusive-cause-and-effect-conceptualisation existential-contextualising-contiguity-fourth-level-reification; and prospectively
- the protensive-consciousness nondegenerating-construction-of-the-Self (by its epistemic preempting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules deneutering—referentialism as of referentialism–circumscribing-as-totality-or-delineating-as-totality existential-totalisation-scheme-of-meaningfulness-and-teleology), given its notional-deprocrypticism perceptivity-as-of-full-preempting-of-dementing-disjointedness-of-thought-conceptualisation existential-contextualising-contiguity-full-level-of-reification.

This reality of the human institutionalisation process 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 absolutising-identitive-constitutedness terms meaningfulness-and-teleology as of absolutising reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation but rather ‘the anamnesis of meaningfulness-and-teleology reflects prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ (and so, as of the institutionalisation process’s anamnestic-residuality as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications). This

explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation in the human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of phronetic/practicality situations’ so-construed as ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal-as-ontological mental-disposition’ and not any absolutising-identitive-constitutedness as reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle as of his phronesis/practicality emphasis on the other hand. The fact is that Socrates (and momentarily reflected in his abhorrence of writing as of his focus on the very spirit-of-things over mere reproducing) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising idealisation renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation over non-universalising sophistry 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 deconstructing-threshold-of-ontological-performance, and thus what is more profoundly critical is knowledge-reification as of the transepistemic implications of human limited-mentation-capacity-deepening. Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising idealisation meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation is what allows prospective anamnestic-residuality insight

for further human limited-mentation-capacity-deepening—in-recomposuring,—as-of-totalising—renewing-realisation/re-perception/re-thought,—by-ratio-contiguity/ratiocination leading to further superseding/transcendence as of prospective reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. But the fact is there is comprehensive coherence in the philosophical articulations of the three thinkers when construed with this comprehensive philosophical knowledge-reification project insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification, and so in all domains without exception, is one of a dynamic complementary relationship between anamnestic-residuality and phronesis in order to grasp ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy as so reflected with prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective universalising idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence/existence-potency/transcendental-signifier—becoming-spontaneity-implications-of-prospective-digression-as-of-its-ontologicalnormalcy/postconvergence,—to-which-latter-human-subpotency-projectively-conflates-to-in-order-to-overcome-our-prospective-epistemic-abnormalcy, and that such a possibility lies in perpetual knowledge-reification disposition as of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-

framework. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising idealisation phronesis at the latter’s destructuring-threshold-of-ontological-performance, as well as anticipate the overall human institutional process as herein conceptualised as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications.

In concrete terms, we can contrastively construe of such akrasia-susceptibility-or-akrasiatic-drag complex ‘totalising/circumscribing/delineating dementing–qualia-schema’ existential manifestation of meaningfulness-and-teleology as of both a universalisation–non-positivism/medievalism and our positivism–procrpticism registry-worldview/dimension with regards to ‘mental-dispositions of general social living, institutional and Being intellectual-bad-faith geared to undermine ontological-veracity’; but then the positivism–procrpticism perspective as of its prospective relative-ontological-completeness will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex ‘totalising/circumscribing/delineating dementing–qualia-schema’ as of the former’s totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as it underlies non-positivism dementing acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex ‘totalising/circumscribing/delineating dementing–qualia-schema’ as of its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) of its dementing acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a

positivism–procrypticism

averaging-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 of prospective deprocrypticism/disjointedness-as-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising contemplation. This point out the ontological-veracity for avoiding the absolutising referencing of psychology/psychoanalysis as of any human-subpotency perspective in prior relative-ontological-incompleteness-of-reference-of-thought as of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism in notional-discontiguity/epistemic-discontiguity, and the critical pertinence in this regard of the notion of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ as it reflects a more profound and fuller construct of the human psychological potency as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism in ontological-contiguity as from existence-potency–as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism; speaking of the veridical protractedness of the deprocrypticism protensive self-consciousness as of its notional-preempting-of-disjointedness-as-of-reference-of-thought, as can be conveyed with an elucidative storied-construct. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental structuring/paradigming of the human psyche as it is caught up between dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism projective-totalitative–implications of prior relative-ontological-incompleteness of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising and singularisation/epistemic-immanence/veridical-epistemic-determinism projective-totalitative–

implications of prospective relative-ontological-completeness of its
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising. Such a notional-
 deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the
 structural/paradigmatic constraining pervasiveness of any given registry-
 worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its
 uninstitutionalised-threshold construes that: as of the-very-same-totalising–purview-of-
 construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality, the
 affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of prospective relative-ontological-completeness
 like base-institutionalisation with regards to Being-development/ontological-framework-
 expansion as from its singularisation/epistemic-immanence/veridical-epistemic-determinism
 perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness like
 recurrent-utter-uninstitutionalisation as from its dissingularisation/epistemic-
 nonimmanence/flawed-epistemic-determinism perspective, will be construed as of the latter’s
 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in recurrent-
 utter-uninstitutionalisation conventioning-referencing over any such prospective base-
 institutionalisation pretence of Being-development/ontological-framework-expansion
 projective-totalitative–implications, and as of social-stake-contention-or-confliction it further
 elicits sophistic 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 of prospective base-institutionalisation; as so
 reflected across the successive uninstitutionalised-thresholds of the institutionalisation
 process inducing human transcendence-and-sublimity. This explains why prospective
 transcendence is actually reflected by the human institutionalisation process as of transversal

epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason metaphoricity, and not incisively about dialogical-equivalency level of contemplation induced transcendence even as such a dialogical conception arises as of mutual apriorising/intelligibilitysetup/measuringinstrument/axiomatising say with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion common apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing devaluing their presencing conventioning-referencing as of sophistry apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-ontological-incompleteness or as with budding positivists Being-development/ontological-framework-expansion common apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing devaluing their presencing conventioning-referencing in scholasticism pedantry apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-ontological-incompletenesss or with a Rousseau Being-development/ontological-framework-expansion as of social enlightenment common apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-ontological-incompletenesss. Thus more critically prospective transcendence is

induced as of the displacement/decentering-of-the-human-subject in its prior relative-
ontological-incompleteness apriorising/intelligibilitysetup/measuringinstrument/axiomatising,
and so as of epistemic-ricochetting/transepistemicity reasoning-through/messianic-reason
metaphoricity that exploits the ‘supposedly coherent ontological-commitment—construed-as-
of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-
reflexivity-in-ecstatic-existence’ so-implied as of a social-setup ‘self-assuredness-of-
authenticity with respect to its social-stake-contention-or-confliction’ which opens it up to
prospective intemporal-as-ontological metaphoricity. The reality thus is that prospective
transcendence from a presencing perspective is not actual meaningfulness-and-teleology but
rather such is rather acting as a constrained metaphoricity upon a social-setup ‘supposedly
coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-
and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ to which the
social-setup cannot overtly turn around and wholly assume a contradictory nihilistic
disposition; with metaphoricity rather inducing prospective meaningfulness-and-teleology
mostly as of prospective cross-generational reasoning-from-results/afterthought. In this
regards as of the possibility of futural Being-development/ontological-framework-expansion
as of prospective deprocrypticism transcendence, this author is of the opinion that any
intellectual endeavour must precedingly guarantee that it is truly involved in a transparent
ontological reification exercise exclusively as of the full existence-potency reflection of its
ontological-veracity or ontological-impertinence, and so rather than subject to sophistry, as
the latter instance will fundamentally undermine and ridicule the underlying intellectual a
priori aspiration for reification. In this regards, and as of extensive contemplation, it is this
author opinion 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 this author has seen it as relevant to introduce

the notion of intellectual-bad-faith 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. 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–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor there is an effective mechanism of human 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 averaging-of-thought 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 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/post-convergence is structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the successive given levels of the institutionalisation process; from recurrent-utter-uninstitutionalisation ontological-fracturing, base-institutionalisation—ununiversalisation ontological-fracturing, universalisation—non-positivism-medievalism ontological-fracturing, positivism—procrypticism ontological-fracturing towards futural Being-development/ontological-framework-expansion as of prospective deprocrypticism ontological-normalcy/post-convergence; as of the implications of the ontological-faith-notion-or-ontological-fideism 'seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity' in instigating 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-

conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’. Ontological-fracturing as such is a reflection of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and points out that the way we tend to conceptualise/construe-of idealisation as reflected in rules, institutional essence, institutional processes and ideals is ontologically-flawed/wrong as the assumption is one that tends to imply beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought only human intemporal ontological-performance by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performances of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is structurally/paradigmatically bound to be ontological-fractured as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. The implication here is that all projections of idealisation should be anticipatory-and-preemptive of the possibility of their prospective ontological-fracturing, for efficient institutionalisation deferential-formalisation-transference and percolation-channelling, ‘in order to be more ontologically pertinent and resilient constructs’, as they are otherwise subject to the temporal denaturing of such idealisations with regards to their more profound transcendence-and-sublimity 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 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 is inherent, the underlying structural/paradigmatic reality is rather guaranteed and accounted for as of the effective grasping-and-nurturing-appropriate-intemporal-individuation projection for ontological-performance in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human institutionalisation outcome as of deferential-formalisation-transference and percolation-channelling doesn't substitute for the totalising–renewing-realisation/re-perception/re-thought as of the underlying intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity individuation disposition that of reasoning-through/messianic-reasoning brought about second-natured institutionalisation. The bigger point here is that there is never going to be an inherent supra-social or averaging-of-thought framework that 'invents' and accounts for prospective social transcendence-and-sublimity 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 totalising–renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought and the subsequent second-natured institutionalisation of its given intemporal ontological-performance-including-virtue-as-ontology; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a supra-social or averaging-of-thought absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity idealisation. We can garner that it is intemporal individuations transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-

through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective base-institutionalisation and not a supra-social or averaging-of-thought absolutising epistemic reference in recurrent-utter-uninstitutionalisation, likewise for prospective universalisation and not a supra-social or averaging-of-thought absolutising epistemic reference of base-institutionalisation–ununiversalisation, likewise for prospective positivism and not a supra-social or averaging-of-thought absolutising epistemic reference of universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do have a supra-social or averaging-of-thought absolutising epistemic reference for our prospective transcendence rather than as of prospective intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning in our positivism–procrypticism to bring about futural Being-development/ontological-framework-expansion as of prospective deprocrypticism apriorising/intelligibilitysetup. Consider in this regards for instance that while we generally tend to wrongly imply of a supra-social absolutising epistemic reference that can structurally/paradigmatically bring about human transcendence-and-sublimity, it is inevitably the case that the examination of any such representation with say for instance the physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality since medievalism points that such transcendence-and-sublimity idealisation necessarily had to pass through the intemporal individuation transversal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning of the Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Poincarés, Rutherfords, Einsteins, Bohrs, etc and the subsequent second-natured institutionalisation as of differential-formalisation-transference and percolation-channelling. There has never been any supra-social or averaging-of-thought absolutising epistemic reference of ontological-pertinence for prospective transcendence-and-sublimity 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 arises ultimately as of internalised epistemic responsibility of intemporal individuation transversal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning that supersede the pretence of any such absolutising epistemic reference on the basis of a supra-social reasoning-from-results/afterthought. Thus the abstraction as of supra-social or averaging-of-thought absolutising epistemic reference about human nature transcendence-and-sublimity idealisation ‘doesn’t truly exist’, but for effective operant human intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning and subsequent second-natured institutionalisation. Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-performance-including-virtue-as-ontology over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality, as of the awareness of the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, that underlies the institutionalisation process 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/intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework over imagined supra-social or averaging-of-thought opinionatedness, but rather that human transcendence-and-sublimity idealisation is more operantly and effectively as of solipsistic occurrence as from intemporal individuations solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity epistemic internalisation for intemporal ontological-

performance-including-virtue-as-ontology. The second-natured institutionalisation as reflected as of supra-social or averaging-of-thought abstract integration/assimilation of such resultant intemporal ontological-performance-including-virtue-as-ontology is ever always ontologically jeopardisable/compromisable as of the structural/paradigmatical reality of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing second-natured institutionalised intemporal ontological-performance-including-virtue-as-ontology at the uninstitutionalised-threshold as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-ontological-fideism sense of intemporal-projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness epistemic want of prospective reasoning-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness projective-totalitative-implications. Interestingly, thus if there is no supra-social or averaging-of-thought absolutising epistemic reference of ontological-veracity for prospective transcendence-and-sublimity but for prospective solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning and corresponding second-natured institutionalisation of intemporal ontological-performance-including-virtue-as-ontology, then all the critical human intemporal meaningfulness-and-teleology for prospective transcendence-and-sublimity that-exists-and-can-prospectively-exist-respectively effectively arises-and-lies in the ‘induced metaphoricity of such prospective intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-

through/messianic-reasoning and corresponding second-natured institutionalisation of intemporal ontological-performance-including-virtue-as-ontology'. Just as demonstrated above with the physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality, in the instance philosophy reflecting the-very-same-totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality we can as well appreciate, going by the projective-totalitative—implications of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism over identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism, that there was no supra-social or averaging-of-thought absolutising epistemic reference for the transcendence-and-sublimity idealisation of say Plato's idea concept nor say Descartes's cogito concept but in both cases for their operant prospective intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning and corresponding second-natured institutionalisation of intemporal ontological-performance-including-virtue-as-ontology. Likewise, this author contends that this difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative—implications equally applies prospectively with respect to the deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought implied apriorising/intelligibilitysetup/measuringinstrument/axiomatising transcendence-and-sublimity idealisation, and so as of operant prospective intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism for reasoning-through/messianic-reasoning and corresponding second-natured institutionalisation of intemporal ontological-performance-including-virtue-as-ontology, as herein implied; overriding pretences of supra-social or averaging-of-thought absolutising epistemic reference, and as subject only to falsifiability and validation as of ontological-primemovers-totalitative-

framework of the 'superior party' that is existence-potency/intrinsic-reality/ontological-veridicality. The fact is and as confirmed by 'intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications', prospective reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising transcendence-and-sublimity 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 as of sophistry, - for the Cartesian cogito transcendence-and-sublimity as of scholasticism pedantry, and prospectively for deprocrypticism transcendence-and-sublimity as of spurious institutional-being-and-craft muddlement. Effectively, human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor implies that metaphoricity why tending ultimately towards intemporality, is effectively of both intemporal/longness-of-register-of-meaningfulness-and-teleology and temporal/shortness-of-register-of-meaningfulness-and-teleology manifestations. But any given social-setup 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction' in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension meaningfulness-and-teleology as well as the fact that human perceived social-stake-contention-or-confliction interests drift within-and-across social-setups whether with regards to basic trading, curiosity, social competition and generally as of a predisposition to achieve optimum existential possibilities, implies that any such registry-worldview/dimension social-setup has basic structuring/paradigming 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-

subpotency-reflexivity-in-ecstatic-existence' for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective ontological-primemovers-totalitative-framework as from prospective existence-potency 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 of meaningfulness-and-teleology. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying totalising-self-referencing-syncretising, as of potentially the same ontological-performance 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' as of its 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction' which is then enabling for the critical metaphoricity of prospective meaningfulness-and-teleology ontological-veracity implications of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness. In other words, as of the transversality of human metaphoricity of temporal-to-intemporal-ontological-performances-of-narratives, we know that the ontological-primemovers-totalitative-framework that underlies existence-potency validation/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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications' ultimately has a direction as of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, notwithstanding the temporal-and-intemporal accordioneing of historicity/ontological-aesthetic-tracing. We can appreciate both with regards to the social fabric as well as the natural sciences this common basis of 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' 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—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' of human societies conventioning as of their 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction' render themselves exposed to the transcendence-and-sublimity of the prospective relative-ontological-completeness as projected by the industrial revolution underlying technical and scientific knowledge manifesting as of existence-potency selection/skewing of ontological-primemovers-totalitative-framework projective-totalitative-implications and so because these project beyond subjectivity-of-truth-as-of-human-subpotency as implied by the universal objectivity as of existence-potency of the underlying sciences and their applications. It is this insight as of 'existence-potency selection/skewing of ontological-primemovers-totalitative-framework projective-totalitative-implications' that animates the elucidation of metaphoricity herein as of ontology-driven 'ontologically-hegemonising-narrative ontological-performance', more than just a notion of mere subjective human-subpotency perspective narratives; and so, as underlined by human limited-mentation-

capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination inducing prospective relative-ontological-completeness-of-reference-of-thought projective-totalitative–implications. This ontology-driven assessment of intemporality metaphoricity perspective rejects the often wrongly made critique of relative-for-the-mere-sake-of-relative-disparateness by atomising/taking-to-pieces identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism critiques when misrepresenting the ontologically-veridical observations/remarks/‘constatations’ as of ecstatic-holism/nested-congruence of postmodern thinkers. Rather as construed herein, relative truth speaks to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as of the projective-totalitative–implications of prospective relative-ontological-completeness, and so-construed as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism perspective. In other words, this author contends 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–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination; and this notion of relative truth is reflected in their works/research-programmes that undermine our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism perspective. Further, the implication as well is that the adjudicator/transcendental-enabler/existence-potency/transcendental-signifier with regards to truth as it enables transcendence-and-sublimity then is existence-potency as of its ontological-primemovers-totalitative-framework projective-totalitative–implications selecting/skewing for ontological-pertinence within the underlying human metaphoricity

scheme of ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’, and not just mere human subjectivity. Even though in the short-term/immediacy perspective the specific metaphoricity of say a scientific and liberal worldview narrative as implied with the industrial revolution may actually be in the most part ignored/overlooked in a pre-industrial society from a merely meaningfulness-and-teleology transmission/spreading perspective, the ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ so-implied as of a social-setup ‘self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity 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 paradigms of societies. Such an overall prospective institutionalisation metaphoricity constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology for say a supra-social or averaging-of-thought human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity as of a self-consciously instigated prior supra-social or averaging-of-thought comprehensive sense of prospective metaphoricity’. This points to a more comprehensive

reality of human epistemic-veracity arising as of our totalising—thrownness-in-existence with regards to the fact that while of immediate epistemic strive for knowledge we are naturally predisposed to immediate validation-and-falsifiability implications as of ontological-primemovers-totalitative-framework, in the long run our sense of epistemic-veracity is rather more aptly refined as of our overall existential knowledge insight as reflected with say the research programme knowledge implications, and ultimately we come to realise that even then epistemic-veracity is in many ways more profoundly as of a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought non-presencing ricochetting that speaks of the structural/paradigmatic reality of a human epistemic-veracity as of prospective relative-ontological-completeness appraisal. The reason for making this point is equally to undermine any overrating of human comprehensive contemplation of any such implied supra-social or averaging-of-thought presencing 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 implications of operant prospective intemporal individuation transversal intemporal projection as of ontological-faith-notion-or-ontological-fideism 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 supra-social or averaging-of-thought epistemic-veracity pretence, as expressed before with respect to Plato's idea universalisation involving the undermining of the supra-social epistemic-veracity pretence associated with sophistry or Descartes' cogito implications of positivism/rational-empiricism involving the undermining of the supra-social epistemic-veracity pretence of scholasticism pedantry. Just as we can appreciate that in 'the very same physics totalising-devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality' as of prospective relative-ontological-completeness-of-

axiomatic-construct-or-reference-of-thought, the epistemic-veracity as implied in succession from Copernicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricocheting prospective non-presencing. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has equally thresholded/attained-its-limits, with the possibility of prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity as of prospective meaningfulness-and-teleology as knowledge on a vague notion of any presencing epistemic-veracity that at the very least doesn't rise to projectively contemplate and appraise of such prospective meaningfulness-and-teleology as knowledge prospectively implicated epistemic-veracity of research-programme and validation-and-falsifiability. Thus metaphoricity as such is a notion that is beyond just simplistic transmission/spreading of prospective meaningfulness-and-teleology as knowledge, even though this can be relevant as of a shared prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined outlier thinkers sharing a common emancipatory metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding positivism/rational-empiricism. But rather

beyond such shared prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting structuring/paradigming implications for inducing such prospective meaningfulness-and-teleology implications on the fabric of the social as a totality framework beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, as the ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ of ‘self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity. This is so because in the long run the transversality of temporal-to-intemporal—ontological-performances-of-narratives is rather as of ontological-primemovers-totalitative-framework selecting/skewing-towards intemporal/ontological-veracity as of existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its presencing Being-development/ontological-framework-expansion, when it comes to assessing the possibility of prospective meaningfulness-and-teleology inducing of metaphoricity. It is not necessarily the case that a society that doesn’t or poorly appreciate the implication of science will value as of immediacy prospective Being-development/ontological-framework-expansion 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 including our modern period, is a flawed appraisal; as in many ways, beyond our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion, 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 of prospective deprocrypticism metaphoricity in our positivism–procrypticism; as it brings to the self-consciousness the reality that the implication of such a deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such a uninstitutionalised-threshold, this author contends while of a difference-in-kind/notional-contiguity-or-epistemic-contiguity/difference-in-aposteriorising-or-logicising is not really a difference-in-nature/notional-discontiguity-or-epistemic-discontiguity/difference-in-apriorising-or-axiomatising from that which scuppered Arabic medieval science or scuppered medieval China progressiveness. The ‘intemporal ontological-faith-notion-or-ontological-fideism reasoning-through/messianic-reasoning instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ warrants such intemporal relaying of prospective Being-development/ontological-framework-expansion beyond just conventioning-referencing; as the very possibility of successive registry-worldviews/dimensions as of prospective relative-ontological-completeness arises because

such reasoning-through/messianic-reasoning can devalue their presencing conventioning-referencing to value prospective possibility for Being-development/ontological-framework-expansion as explained above with Socrates/Plato/Aristotle with their schools Being-development/ontological-framework-expansion common universalising idealisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing devaluing their presencing conventioning-referencing as of sophistry apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-ontological-incompleteness or as with budding positivists Being-development/ontological-framework-expansion common positivism/rational-empiricism apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing devaluing their presencing conventioning-referencing in scholasticism pedantry dogmatism apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-ontological-incompletenesss or with a Rousseau Being-development/ontological-framework-expansion as of social enlightenment common apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prospective relative-ontological-completenesss but as of unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing devaluing the conventioning-referencing as of aristocratic/despotic self-aggrandisement apriorising/intelligibilitysetup/measuringinstrument/axiomatising in prior relative-ontological-incompletenesss. Ultimately, the question can be asked as well of our present positivism–procrpticism wherein its conventioning-referencing procrpticism

apriorising/intelligibilitysetup/measuringinstrument/axiomatising falsely seem to project ontological-pertinence why assuming little or no prospective Being-development/ontological-framework-expansion responsibility in an existential-extirpation-as-of-existential-unthought posture; as such conventioning-referencing narratives increasingly protrude into supposedly prospective Being-development/ontological-framework-expansion purviews in usurpation, and so together with generalised intellectual teleological-decadence—as-to-lack-of-anamnestic-residuality as of its populism and pecuniary value drive substituting for intellectual reification, and as so increasingly reflected mediatically. This human contrastive mental-disposition to prospective Being-development/ontological-framework-expansion and presencing 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 structural ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’; and thus that it has an ontological-veracity destructuring/uninstitutionalised-thresholding, where beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/intelligibilitysetup/measuringinstrument/axiomatising totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and so-reflected socially as of the uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring/uninstitutionalised-thresholding is that the state of human-subpotency is one where overall its capacity to reflect existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism is inherently limited such that human meaningfulness-and-teleology construal ever always varies as of ‘individual whim/impulsion narratives ontological-performances’, ‘averaging-of-thought narratives ontological-

performances’, ‘supra-social narratives ontological-performances’ and ‘ontologically-hegemonising-narrative ontological-performance’, 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/intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework and then its deferential-formalisation-transference and percolation-channelling implications, while it can be appreciated that the preceding three dispositions as of their totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are not critically as so-committed to ontological-veracity. Narratives as such are the very totalising–self-referencing-syncretising drive for human meaningfulness-and-teleology underlying language development, wherein ‘ontologically-hegemonising-narrative ontological-performance’ as of its dispensing-with-immediacy-for-relative-ontological-completeness profoundness is as of singularisation/epistemic-immanence/veridical-epistemic-determinism and so over the temporal–ontological-performances-of-narratives as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. Unsuspectingly, the reality of projected narratives as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor across the institutional-cumulation/institutional-recomposure is rather regular and stable as of the dynamics of temporal-to-intemporal–ontological-performances-of-narratives, and so as of their respectively poor to profound dispensing-with-immediacy-for-relative-ontological-completeness/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-performances-of-narratives will drag out as of dialectically-dementing-‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ of akrasia-susceptibility-or-

akrasiatic-drag complex in obviation of prospective ontological-veracity without the constraining untenability as of ontological-primemovers-totalitative-framework as of existence-potency of intemporal ‘ontologically-hegemonising-narrative ontological-performance’, going by the fact that the ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ so-implied as of a social-setup ‘self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction’ opens it up to the prospective intemporal-as-ontological metaphoricity of ‘ontologically-hegemonising-narrative ontological-performance’. The reality of a regular and stable dynamic of human temporal-to-intemporal–ontological-performances-of-narratives across the institutional-cumulation/institutional-recomposure, critically and naturally makes of anthropology more of a universally and operantly principled construction of human existence reification as of anthropopsychology, beyond more or less a traditional orientation categorising epistemic disposition with regards to human cultural life, the social and practices of specific societies, with respect to the coherence of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor projective-totalitative—implications as of the structural/paradigmatic projective-totalitative—implications of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’; as reflected as of singularisation/epistemic-immanence/veridical-epistemic-determinism over dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. Basically, the possibility of the human institutionalisation process arises as of human generation of ‘criss-crossing temporal-to-intemporal ontological-performances of narratives’ as of the specific destructuring/uninstitutionalised-thresholding of ‘human akrasia-susceptibility-or-akrasiatic-

drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex'. It is ultimately 'ontologically-hegemonising-narrative ontological-performance' that is implicated with respect to the 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' so-implicit as of a social-setup 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction' opening it up to prospective intemporal-as-ontological metaphoricity, such that human historicity/ontological-aesthetic-tracing as of the institutionalisation process can effectively be construed as of the dynamism of the 'ontologically-hegemonising-narrative ontological-performance', as it supersedes temporal-ontological-performances-of-narratives as of its constraining to existence-potency as of ontological-primemovers-totalitative-framework 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 ontological-performance' 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. relegating social opinionatedness and substituting social deferential-formalisation-transference and percolating-channelling for 'ontologically-hegemonising-narrative ontological-performance'. The institutionalisation process successive overcoming of uninstitutionalised-thresholds involves a migration of the hegemony of social meaningfulness-and-teleology away from 'individual whim/impulsion narratives ontological-performances', 'averaging-of-thought narratives ontological-performances' and 'supra-social narratives ontological-performances' which reflect human-subpotency totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, towards the hegemony of

‘ontologically-hegemonising-narrative ontological-performance’ rather reflecting existence-potency as validated or invalidated by ontological-primemovers-totalitative-framework, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity 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-recomposuring in succession of mainly the ‘ontologically-hegemonising-narrative ontological-performance’ as of existence-potency, while all ‘individual whim/impulsion narratives ontological-performances’, ‘averaging-of-thought narratives ontological-performances’ and ‘supra-social narratives ontological-performances’ as of human sub-potency constraining were discarded. The implication here is that prospective relative-ontological-completeness will necessarily imply a discarding of our present positivism–procrypticism ‘individual whim/impulsion narratives ontological-performances’, ‘averaging-of-thought narratives ontological-performances’ and ‘supra-social narratives ontological-performances’ as of human-subpotency, for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism ‘ontologically-hegemonising-narrative ontological-performance’ as of existence-potency involving the displacement/decentering-of-the-human-subject; reflecting the latter’s profoundness in dispensing-with-immediacy-for-relative-ontological-completeness as enabling Being-development/ontological-framework-expansion. This author further contends that as of our positivism–procrypticism uninstitutionalised-threshold in disjointedness-as-of-reference-of-thought, futural Being-development/ontological-framework-expansion as of prospective deprocrypticism ‘ontologically-hegemonising-narrative ontological-performance’ is not meant in anyway to be explicative, as of the idea of falsely validating our defective procrypticism/disjointedness-as-of-reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising, thus wrongly inducing
 procrypticism/disjointedness-as-of-reference-of-thought totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag; but rather has to project as of
 prospective epistemic-ricochetting/transepistemicity the requisite deferential-formalisation-
 transference and percolation-channelling as the mechanism for futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism
 institutionalisation based on deprocrypticism/pre-empting-of-disjointedness-as-of-reference-
 of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising totalising–self-
 referencing-syncretising/circularity/interiorising, and so just as with the positivism projection
 of the requisite deferential-formalisation-transference and percolation-channelling of
 positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising totalising–self-
 referencing-syncretising/circularity/interiorising as the mechanism of prospective positivism
 institutionalisation rather than engaging in defective non-positivism/medievalism
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag. Besides and overlaid on this underlying
 human-subpotency background deficiency as of human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, is the reality that
 human meaningfulness-and-teleology fundamentally develops out of the
 constructive/institutionalising and destructuring/uninstitutionalised-thresholding 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, that goes into building
 the individual capacity to uphold ontological-veracity when the social-construct as its
 significant otherness is constructive/institutionalising of meaningfulness-and-teleology as

knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring/uninstitutionalised-thresholding of meaningfulness-and-teleology as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endeavourment of specific and/or generalised social-construct settings significant otherness destructuring/uninstitutionalised-thresholding implications of its possible constructive/institutionalising construal of ontological-veracity. This destructuring/uninstitutionalised-thresholding effect of social-construct settings with regards to individual possible constructive/institutionalising construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is 'purely/absolutely receptive-as-constructive/institutionalising to ontological-veracity' but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness/contemplative-distension to strategically articulate such meaningfulness-and-teleology going by the possibility of the social-construct as of its potential constructive/institutionalising significant otherness to tolerate it in the immediacy, even as the social-construct is rather predisposed in the immediacy to destructure at this

uninstitutionalised-threshold as of its registry-worldview/dimension structural ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’. From the foregoing, while the ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ so-implied as of a social-setup ‘self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold; with any such superseding ontological-veracity at the social-setup uninstitutionalised-threshold rather beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, as base-institutionalisation implied meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of recurrent-utter-uninstitutionalisation, that of universalisation is beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of base-institutionalisation—ununiversalisation, that of positivism is beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of universalisation—non-positivism/medievalism, and prospectively that of deprocryticism is beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of positivism—procryticism; and so because any given registry-worldview/dimension structural ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ defines the social-construct institutionalisation threshold perceived intemporal meaningfulness-and-teleology as of its

mathesis/motif/throwness-disposition categorical-imperatives/axioms/registry-teleology but
 then is equally amenable to wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the
 registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology failing/not-upholding-as-of-axiomatic-construct
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation manifesting at
 reference-of-thought-devolving-level as of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, and so-disambiguated as of 'reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent temporal-to-intemporal ontological-performances of the
 ontological-aesthetic-tracing'. This social-construct constructive/institutionalising and
 destructuring/uninstitutionalised-thresholding of meaningfulness-and-teleology reality is
 exactly what renders 'prospective metaphoricity as of ontological-veracity superseding of
 uninstitutionalised-threshold' necessarily as of ontological-faith-notion-or-ontological-
 fideism parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning,
 wherein the reality of social transformation is more veridically as of prospective non-
 presencing epistemic-ricochetting/transepistemicity rather than any prior presencing
 epistemic grounding; with transcendence-and-sublimity over the uninstitutionalised-threshold
 structural 'human akrasia-susceptibility-or-akrasiatic-drag/degenerating-construction-of-the-
 Self/ontological-fracturing/desublimation complex' as of prospective superseding re-
 structuring/re-paradigming apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 as edginess/incisiveness—of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative—

implications for affirmation/projection/assertion/dueness-validating-
 logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of
 prospective registry-worldview/dimension. The ultimate point here being that critically the
 notion of human transcendence-and-sublimity more often than not occur as ‘reasoning-
 through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-
 as-reinventing-prospective-non-presencing-human-self-consciousness’ rather than as it can
 wrongly be implied with ‘reasoning-from-results/afterthought postures as of presencing self-
 consciousness mastery and direction’ which are rather ontologically-flawed totalising–self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag. In this regards, ontological-
 veracity as of a perpetual predisposition for prospective relative-ontological-completeness is
 ensured by ‘supposedly coherent ontological-commitment—construed-as-of-existential-
 reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-
 existence’ to undermine the social-construct predisposition to destructure meaningfulness-
 and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its
 uninstitutionalised-threshold, and enable the construal of prospective ontological-veracity by
 ‘ontologically-hegemonising-narrative ontological-performance’, as of ontologically-
 veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-
 epistemic-determinism, over ‘individual whim/impulsion narratives ontological-
 performances’, ‘averaging-of-thought narratives ontological-performances’ and ‘supra-social
 narratives ontological-performances’ in their various flawed identitive-constitutedness-as-
 totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism postures. The
 social totality reality of the metaphoricity flux of temporal-to-intemporal–ontological-
 performances-of-narratives thus implies that in effect a social-setup is a construct of ‘criss-
 crossing temporal-to-intemporal ontological-performances of narratives’ as a totality of
 meaningfulness-and-teleology, wherein the most

universalising/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative ontological-performance’ is structurally superseding over more specific and spurious temporal–ontological-performances-of-narratives but with all such temporal-to-intemporal–ontological-performances-of-narratives susceptible to recombination in unsuspecting ways given human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performances-of-narratives unlike the strictly formalised institutional frameworks tending to universalising/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 universalising/ontologising/institutionalising narratives susceptible to recombination with temporal–ontological-performances-of-narratives, thus leading to their possible ontological denaturing as of uninstitutionalised-threshold implications. Ultimately, this author contends that conceptualising ontological-veracity reflecting existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism as this underlies retrospective, present to prospective meaningfulness-and-teleology rather boils down to grasping prospective relative-ontological-completeness projective-totalitative–implications as of notional-deprocrypticism. Effectively prospective meaningfulness-and-teleology, as articulated from ‘ontologically-hegemonising-narrative ontological-performance’ reflecting existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism perspective, can be construed as: prospective relative-ontological-completeness re-structuring/re-paradigming in

superseding/undermining/deflating the ‘relative-ontological-incompleteness perception of prospective relative-ontological-completeness structuring/paradigming’; wherein the former’s apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of its re-structuring/re-paradigming substitutes for the latter’s apriorising/intelligibilitysetup/measuringinstrument/axiomatising structuring/paradigming, and so as of the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality. This knowledge notion, construed as organic-knowledge, involving articulating prospective meaningfulness-and-teleology as of its structuring/paradigming apriorising/intelligibilitysetup/measuringinstrument/axiomatising substituting of prior meaningfulness-and-teleology structuring/paradigming apriorising/intelligibilitysetup/measuringinstrument/axiomatising can be referred to as edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising with regards to human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as of prospective psychoanalytic-unshackling/institutional-recomposure/memetic-reordering; speaking of the recurrent edging towards completion of ontological-performance as of intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive mathesis/motif/throwness-disposition for a ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’, which by that token as of the reference-of-thought-level induces the institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism in ontological-contiguity from notional-deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology as organic-knowledge is more critically overtly walking into the evil forest and finding a root or

leaf cure as 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
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising with the latter so-construed
 as its ‘identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-
 epistemic-determinism of meaningfulness-and-teleology’, rather than surreptitiously
 sneaking around and getting the root or leaf cure from the evil forest as remedy but then
 failing as of the prospective relative-ontological-completeness possibility for
 superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup
 to put into question and supersede the existential implications of its prior presencing
 structuring/paradigming apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
 prospective non-presencing re-structuring/re-paradigming
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising with the latter so-construed
 as of ‘difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-
 epistemic-determinism of meaningfulness-and-teleology’; in both cases, as of the-very-same-
 totalising—purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-
 veridicality but with differing ontological-performances of meaningfulness-and-teleology as
 it is such ‘difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-
 epistemic-determinism of meaningfulness-and-teleology’ construed as
 edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 that induces the animistic social-setup reference-of-thought-level prospective society-wide
 transcendence-and-sublimity into positivism/rational-empiricism. Thus, the prospect of all
 human meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-or-
 ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning

recurrent/relaying instigating, at uninstitutionalised-thresholds, of the human institutionalisation process as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination implications for prospective relative-ontological-completeness inducing the human ontological-aesthetic-tracing as of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising. We can appreciate in this regards that the successive registry-worldviews/dimensions reference-of-thought are actually in an edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising relation with each other as of prospective relative-ontological-completeness with regards to construing the very same 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; universalisation edgily/incisively reconstrues existence as of universalisation-directed-rulemaking over base-institutionalisation-universalisation construal of existence as of rulemaking; positivism/rational-empiricism edgily/incisively reconstrues existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking over universalisation-non-positivism/medievalism construal of existence as of universalisation-directed-rulemaking; and prospectively, deprocrypticism edgily/incisively reconstrues existence as of pre-emptying-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking 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 maximalising-recomposuring-for-relative-ontological-completeness/transvaluating implying the affirmation/projection/assertion/dueness-validating-

logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking an
 altogether prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising and
 not incrementalism-in-relative-ontological-incompleteness which will wrongly imply the
 affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-
 validating-measuring/dialectically-thinking of the priorly superseded
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising instead of its
 unaffirmation/deprojection/de-assertion/undueness-invalidating-
 logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing.
 Edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 as-of-contrastive-dialectically-dementing-and-dialectically-thinking-differentiation reflection
 of ontological-aesthetic-tracing highlights ‘human akrasia-susceptibility-or-akrasiatic-
 drag/degenerating-construction-of-the-Self/ontological-fracturing/desublimation complex’ as
 of temporal-to-intemporal—ontological-performances-of-narratives as so-disambiguated as of
 ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-
 singularisation-as-veridical-epistemic-determinism reflected as the differing temporal-to-
 intemporal ontological-performances in the ontological-aesthetic-tracing’ at the given
 uninstitutionalised-threshold, thus articulating the social totality possibility of ‘criss-crossing
 temporal-to-intemporal ontological-performances of narratives’. ‘ontologically-
 hegemonising-narrative ontological-performance’ as intemporal/ontological is thus
 effectively the panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence
 reflection of the social totality of human ‘criss-crossing temporal-to-intemporal ontological-
 performances of narratives’ as of living-development, institutional-development and Being-
 development/ontological-framework-expansion, with respect to existence-potency—as-of-
 ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism
 contrastive disclosing of ‘human akrasia-susceptibility-or-akrasiatic-drag/degenerating-

construction-of-the-Self/ontological-fracturing/desublimation complex', and so-
 disambiguated ontologically as of reference-of-thought-devolving-level ontologically-
 veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-
 epistemic-determinism 'differentiating/disambiguating transversality' of 'criss-crossing
 temporal-to-intemporal ontological-performances of narratives'; wherein what marks out
 temporal-ontological-performances-of-narratives is their 'overt temporal-intemporality
 existential-extirpation-as-of-existential-unthought akrasia-susceptibility-or-akrasiatic-drag
 complex' as of the dynamic implications of direct and conjugating human temporal
 solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity manifestation of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the differing temporal-to-intemporal ontological-performances of the ontological-
 aesthetic-tracing', and what marks out 'ontologically-hegemonising-narrative ontological-
 performance' as of intemporal aetiologisation/ontological-escalation of prospective
 transcendence-and-sublimity is its dispensing-with-immediacy-for-relative-ontological-
 completeness/contemplative-distension in nonextirpatory-existential-preempting-of-
 existential-unthought, and so with respect to overall registry-worldview/dimension
 uninstitutionalised-threshold implication (procrypticism or non-positivism—medievalism or
 ununiversalisation or recurrent-utter-uninstitutionalisation) as of its totalising-self-
 referencing-syncretising/circularity/interiorising/akrasiatic-drag flawed
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising. Basically, 'ontologically-
 hegemonising-narrative ontological-performance' is thus the panintelligibility-as-reifying-

and-empowering-reflexivity-of-ecstatic-existence conceptualisation of the social totality of
meaningfulness-and-teleology temporal-to-intemporal-ontological-performances-of
narratives differentiated transversality as of living-development, institutional-development
and Being-development/ontological-framework-expansion. The possibility of ‘ontologically-
hegemonising-narrative ontological-performance’ as construed from existence-potency-as-
of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism is
what allows for veridical aetiologisation/ontological-escalation as of transcendently-
enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-
as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism implied as of
singularisation/epistemic-immanence/veridical-epistemic-determinism over
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism, just as with the
natural sciences and so beyond the notion of subjectivity as of ontological-primemovers-
totalitative-framework validation and falsifiability 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) 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/uninstitutionalised-thresholding to further advance its
constructive/institutionalising nature, thus overcoming underlying logocentrism as of
prospective relative-ontological-completeness implications; reflecting the fact that human
knowledge is more completely a two-fold process involving building the right mindset-as-of
prospective-relative-ontological-completeness and thus the knowledge for that given right

mindset-as-of-prospective-relative-ontological-completeness as of projected conflatedness. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative constitutedness since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness on ontological-veracity; as it construes of 'logocentric habituated social conditions' as inherently ontological or beyond ontological treatment while failing to countenance the 'decentering heavy lifting' involved in undermining ontologically impertinent 'logocentric habituated social conditions' in enabling the human institutionalisation process as of Being-development/ontological-framework-expansion 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 and destructuring/uninstitutionalised-thresholding nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity meaningfulness-and-teleology whether with regards to the Socrates/Plato/Aristotle, Copernicuses, Galileos, Descartes, Newtons, Darwins, Rousseaus, Nietzsches, Einsteins, etc. as reasoning-through/messianic-reasoning. This basic idea of the social-construct as of its constructive/institutionalising and destructuring/uninstitutionalised-thresholding nature is effectively what underlies in ontologically neutral/objective terms-as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity

of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrysticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms-as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure ontology as of prospective relative-ontological-completeness deprocrysticism; explaining in many ways the difficulty for Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension; 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, this author contends that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrysticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure ontology appreciation of the deconstruction

notion as of prospective relative-ontological-completeness deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporality and temporality as to human limited-mentation-capacity relative ontological-performance-including-virtue-as-ontology. It is effectively from this fuller pure ontology perspective of prospective relative-ontological-completeness deprocrypticism that we can appreciate more profoundly the universal ontological epistemic pertinence of decentering narratives like deconstruction, and so pervasively well beyond the stereotypical grand themes of gender, race, postcolonialism, power, etc. but rather just as of an all-pervasive universal ontological profundity for analysing everything as of prospective relative-ontological-completeness deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation; 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/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 positivism/rational-empiricism, we don't ideally construe of science as of its pure ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising and destructuring/uninstitutionalised-thresholding nature inherently points out why human transcendence-and-sublimity as of intemporal metaphoricity epistemic pertinence doesn't lie with any inherent supra-social framework or inherent averaging-of-thought framework. The fact is that the inherent human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor renders such averaging-of-thought framework or supra-social framework epistemic pertinence for prospective transcendence-and-sublimity untenable, as susceptible to prospective dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism. Such epistemic pertinence for prospective human transcendence-and-sublimity is rather structured/paradigmed dynamically as of prospective reasoning-through/messianic-reasoning epistemic-ricochetting/transepistemicity possibility exploiting the 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-

existence' so-implied as of a social-setup 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction' which opens it up to prospective intemporal-as-ontological metaphoricity. It is by this token that the intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as of existence-potency ontological-primemovers-totalitative-framework validation induce transcendence-and-sublimity thus constraining the positive opportunism for prospective human second-natured institutionalisation as of cross-generational deferential-formalisation-transference and percolation-channelling. The insight here is that the epistemic possibility for human prospective aetiologisation/ontological-escalation as reflected in all prior transcendence-and-sublimity is more decisively about such intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning exploiting of the 'supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence' so-implied as of a social-setup 'self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction', rather than a naïve reliance on averaging-of-thought or supra-social epistemic relevance which is actually the outcome as reasoning-from-results/afterthought of second-natured 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 ontological-veracity perspective and so over our human-subpotency perspective which is rather in an ontologically-flawed totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. (It should be noted here thus that going by the entire projection of this work rather towards futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as of the notional-deprocrypticism

framework as implied by existence-potency perspective as a more originary reformulation as of the displacement/decentering-of-the-human-subject in the institutionalisation process projective-totalitative-implications with regards to prospective Being-development/ontological-framework-expansion, institutional-development and living-development implied as of deprocrpticism/pre-empting-of-disjointedness-as-of-reference-of-thought, this author has rather thought it pertinent herein to use the term ‘akrasia’ differently from the more traditionally restricted personal development implications of the Greek interpretation as of a 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 ‘acratia’ or ‘akratic’ to mark such a break, and further the term ‘antiakrasiatic’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of the institutionalisation process projective-totalitative-implications of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination 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 a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework reference of ‘ontological-contiguity’ but for naively and wrongly implying good-natured qualities as being ontological; and such ‘antiakrasiatic disposition’ is more critically reflected as of underlying human ‘intemporal-as-ontologically-veridical/ontological-faith-notion-or-

ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning
 parrhesiastic seeding-promise of prospective meaningfulness-and-teleology as
 equivalency/correspondence antiakrasiatic-aspiration ontological-performance' with the
 'akrasiatic disposition' construed as of 'temporal/sophistic-as-ontologically-
 flawed/ontological-bad-faith reasoning-from-results/afterthought reproducibility seeding-
 misprising of prospective meaningfulness-and-teleology as covert pretence of
 equivalency/correspondence antiakrasiatic-aspiration ontological-performance'.) This
 existence-potency ontological-veracity perspective reflects the fact that as of our human-
 subpotency, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought we-fail-to-factor-in/we-are-oblivious-to our human limited-mentation-
 capacity implications as of our ontologically-compromised totalising–thrownness-in-
 existence, so-reflected with the successive registry-worldviews/dimensions reference-of-
 thought-level mathesis/motif/thrownness-disposition
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative–
 implications, to then proceed in affirmation/projection/assertion/dueness-validating-
 logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking as of our
 existential-instantiations and so defectively as if we have no limited-mentation-capacity and
 no ontologically-uncompromised totalising–thrownness-in-existence; and this with respect to
 our articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance-
 including-virtue-as-ontology, such that inherently our ontological-performance is ever always
 constrained as of constructive and destructuring-threshold-of-ontological-performance of
 meaningfulness-and-teleology. The destructuring-threshold-of-ontological-performance of
 human articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance,
 and as structurally/paradigmatically reflected at the uninstitutionalised-threshold, speaks of a
 threshold at which as of our human-subpotency we fail to assume the intellectual-and-moral

responsibility arising as of ontological-veridicality so-reflected as from the full implications of existence-potency ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking. 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 and intemporality implications, and so construed epistemically as a ontological-normalcy/post-convergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as of existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism so-reflected with futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview/dimension, over human-subpotency—as-of-ontologically-compromised-epistemic-abnormalcy so-reflected variously with the preceding successive registry-worldviews/dimensions; wherein notional-deprocrypticism as of existence-potency will rather speak of prospective ‘ontologically-hegemonising-narrative ontological-performance’ which as of its inherent constructive ontological-performance is of a structural/paradigmatic implication that ultimately supersedes the destructuring-threshold-of-ontological-performance 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-performances to existence-potency possibility of ontological-performance. In this respect, we can appreciate that the successive registry-

worldviews/dimensions reference-of-thought of the human institutionalisation process are effectively differing 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 of prospective deprocrypticism. We can further appreciate that all the successive registry-worldviews/dimensions reference-of-thought are marked at their reference-of-thought-devolving-level by temporal-to-intemporal ontological-performances speaking of differing ontological-performances-including-virtue-as-ontology of intemporal and disambiguated temporal ontologically-flawed antiakrasiatic-disposition as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social totality of meaningfulness-and-teleology across the human institutionalisation process. Further and of much more profound reification implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency equivalency/correspondence antiakrasiatic-aspiration ontological-performance’. This reflects

the epistemic-veracity of construing human-subpotency ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ of its articulated–or–acquiesced-to meaningfulness-and-teleology as from existence-potency ontological-performance, which underlies beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought the universal-transparency of the social totality of meaningfulness-and-teleology 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/institutionalisation-by-destructuring/uninstitutionalised-threshold in ‘a metaphorising vacillating-conception’ of the social totality of meaningfulness-and-teleology as can be fully reflected from existence-potency epistemic perspective in ontological-normalcy/post-convergence. This thus points out that human-subpotency ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ supposedly of universal-transparency is mainly and rather the overtly presumed social posture of articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance, and that human-subpotency implications of human limited-mentation-capacity induces ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ construed as destructuring-transitoriness/deratiocination-or-deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity of apriorising/intelligibilitysetup/measuringinstrument/axiomatising thus denaturing the true ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ from the ontologically-veridical existence-potency perspective reflecting social-construct constructiveness-of-ontological-performance, so that it is a difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism that can restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-

aesthetic-tracing about the social-construct constructiveness-of-ontological-performance from this induced destructuring-transitoriness/deratiocination-or-deratiocontiguity denaturing whereas naïve identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism will wrongly validate the so-induced destructuring-transitoriness/deratiocination-or-deratiocontiguity as of the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity as ontologically-veridical by its flawed implying of ontological-contiguity without/failing-to-restore-and-reflect-by-disambiguating/differentiating the ontological-veridicality-as-of-ontological-aesthetic-tracing. This destructuring-transitoriness/deratiocination-or-deratiocontiguity exactly reflects the destructuring-threshold-of-ontological-performance as the point where human-subpotency from its ‘destructuring relative-ontological-incompleteness ontologically-flawed perspective’ is in a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that systematically represents it’s the reality of its destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity of apriorising/intelligibilitysetup/measuringinstrument/axiomatising (as so-construed notionally/epistemically from the ‘prospective relative-ontological-completeness as of existence-potency constructiveness perspective’) as a nondescript/ignorable void that actually speaks of akrasiatic-drag-denatured-and-dementing-narratives, and goes on to systematically ‘contend recurrently’ on the basis of its ontologically-flawed destructuring apriorising/intelligibilitysetup/measuringinstrument/axiomatising. Consider the case of the destructuring-threshold-of-ontological-performance with a ‘God of plane’ proposition in say an animistic social-setup (reflecting the underlying ‘animistic superstitious totalising/circumscribing/delineating–narrative-disposition’ and not any such notion as propositional attitude because human meaningfulness-and-teleology is

totalising/circumscribing/delineating as of its given totalising–thrownness-in-existence apriorising/intelligibilitysetup/measuringinstrument/axiomatising thus construed in notional-conflatedness with existence-as-of-existential-instantiations and as its ‘totalising/circumscribing/delineating–narrative-disposition’ can then be reflected in an infinite number of propositions by that notional-conflatedness with existence-as-of-existential-instantiations as so-construed in such approaches as Derridean deconstruction and Foucauldian discourse analysis, as such a reification is all about elucidating the ontological-veracity/ontological-performance of human-subpotency perspective meaningfulness-and-teleology articulated within any given registry-worldview/dimension social-setup going by its ‘supposedly coherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as so-reflected by its self-assuredness-of-authenticity with respect to its social-stake-contention-or-confliction exposing it to existence-potency perspective of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness projective-totalitative–implications’, whereas the notion of propositional attitude is rather as of constitutedness and not in conflatedness with existence-as-of-existential-instantiations as failing to reflect the given totalising–thrownness-in-existence apriorising/intelligibilitysetup/measuringinstrument/axiomatising devolving ‘totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘totalising/circumscribing/delineating–narrative-disposition’ in notional-conflatedness with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/intelligising/measuring/logicising, wherein for instance as of a holistic insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘totalising/circumscribing/delineating–

narrative-disposition' of temporal-as-ontologically-flawed meaningfulness-and-teleology or
intemporal-as-ontologically-veridical meaningfulness-and-teleology with regards to revealing
the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed
destructuring-transitoriness/deratiocination-or-deratiocontiguity as when respectively
projecting a destructuring-threshold-of-ontological-performance as of notional-
discontiguity/epistemic-discontiguity of 'reference-of-thought-devolving-level
apriorising/intelligibilitysetup/measuringinstrument/axiomatising' reflecting a
nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-
narratives) or as of ontologically-veridical ratio-contiguity/ratiocination in ontological-
contiguity of 'reference-of-thought-devolving-level
apriorising/intelligibilitysetup/measuringinstrument/axiomatising', and thus with their
corresponding differing 'totalising/circumscribing/delineating dementing–qualia-schema' and
'totalising/circumscribing/delineating dialectical-thinking–qualia-schema'; and further the
notion of propositional attitude fails to reflect the fact of varying registry-
worldviews/dimensions as of relative-ontological-incompleteness/relative-ontological-
completeness with their varying totalising–thrownness-in-existence reference-of-thought-
level apriorising/intelligibilitysetup/measuringinstrument/axiomatising
'totalising/circumscribing/delineating–narrative-dispositions' translating in the differing
nature of propositions veridically admissible by differing registry-worldviews/dimensions
reference-of-thought as implied in the contrastive example here between a positivism and a
non-positivism registry-worldview/dimension with their differing
'totalising/circumscribing/delineating dialectical-thinking–qualia-schema' and
'totalising/circumscribing/delineating dementing–qualia-schema'), since it is fundamentally
an ontologically-flawed destructuring non-positivism/superstitious
apriorising/intelligibilitysetup/measuringinstrument/axiomatising eliciting this misconstrued

proposition of non-positivism/superstitious aposteriorising/intelligising/measuring/logicising as ‘God of plane’, a further proposition as of positivism aposteriorising/intelligising/measuring/logicising like ‘wings generate lift’ will just as well elicit a further proposition of non-positivism/superstitious aposteriorising/intelligising/measuring/logicising ‘along the lines of a superstitious effect from the wings’; with the positivism relative-ontological-completeness perspective rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘totalising/circumscribing/delineating dementing–qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’. This is the fundamental conception underlying the notion of ontological-dementation/dialectical-dementation stranding dialectics as implying an underlying apriorising/intelligibilitysetup/measuringinstrument/axiomatising structural/paradigmatic misconstruing for aposteriorising/intelligising/measuring/logicising meaningfulness-and-teleology, thus disambiguating/differentiating prospective relative-ontological-completeness as of ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ and the prior relative-ontological-incompleteness as of ‘totalising/circumscribing/delineating dementing–qualia-schema’. This is equally what very much underlies from a prospective relative-ontological-completeness constructiveness perspective of deprocrypticism as preempting-of-disjointedness-as-of-reference-of-thought the social manifestation of a phenomenon like psychopathy and social psychopathy reflecting our prior relative-ontological-incompleteness positivism–procrypticism destructuring-threshold-of-ontological-performance as of its disjointedness-as-of-reference-of-thought, wherein the fundamentally induced destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity of apriorising/intelligibilitysetup/measuringinstrument/axiomatising is the very same

destructuring apriorising/intelligibilitysetup/measuringinstrument/axiomatising of instigating
 disjointedness-as-of-reference-of-thought that prolongs as of totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag into its lingering social manifestation
 (just as the non-positivism/superstitious
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
 aposteriorising/intelligising/measuring/logicising enters a lingering social manifestation in
 striving to interpret positivism meaningfulness-and-teleology as reflected about a plane on
 the basis of its non-positivism/superstitious propositions as it narrative disposition, and
 reflected by its ‘totalising/circumscribing/delineating dementing–qualia-schema’); with
 futural Being-development/ontological-framework-expansion as of prospective
 deprocrypticism/preempting-disjointedness-as-of-reference-of-thought prospectively
 constructiveness perspective rather reflecting it veridically as of
 ‘totalising/circumscribing/delineating dementing–qualia-schema’ while our positivism–
 procrypticism prospectively destructuring perspective rather reflecting wrongly as of
 ‘totalising/circumscribing/delineating dialectical-thinking–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 ‘ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in
 singularisation/epistemic-immanence/veridical-epistemic-determinism’ of phenomenal-
 abstractiveness given its persistently pervasive reshuffling thoughtfulness as from human
 anxiety, the underlying apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 mathesis/motif/throwness-disposition ontological-performance of any given registry-
 worldview/dimension as of its ‘equivalency/correspondence antiakrasiatic-aspiration
 ontological-performance’ is limited due to human limited-mentation-capacity with regards to
 the intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-

acumen reasoning-through/messianic-reasoning that establishes prospective
mathesis/motif/throwness-disposition of
apriorising/intelligibilitysetup/measuringinstrument/axiomatising for
aposteriorising/intelligising/measuring/logicising ontologically-veridical meaningfulness-
and-teleology, such that this mathesis/motif/throwness-disposition of
apriorising/intelligibilitysetup/measuringinstrument/axiomatising thus necessarily has a
structural/paradigmatic prospective destructuring-threshold-of-ontological-performance that
is susceptible to its very own ontologically-flawed manifestation of its wooden-language—
of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-
narratives so-implied as of postlogism-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation instigated as of ‘random-as-impulsive destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘nominal-as-
tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-
epistemic-determinism’, ‘ordinal-as-qualifying destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in
dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’, and ‘intervalist-
as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-
epistemic-determinism’ on any such given registry-worldview’s/dimension’s
mathesis/motif/throwness-disposition of
apriorising/intelligibilitysetup/measuringinstrument/axiomatising; thus requiring the further

‘ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in
 singularisation/epistemic-immanence/veridical-epistemic-determinism’ phenomenal-
 abstractiveness as of intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic
 askesis-or-acumen reasoning-through/messianic-reasoning that establishes prospective
 mathesis/motif/throwness-disposition of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising to further match-and-
 restore existence-potency perspective of ontological-veridicality as of prospective relative-
 ontological-completeness-of-reference-of-thought in order to overcome the preceding
 destructuring-threshold-of-ontological-performance, and so-implied in this work as futural
 Being-development/ontological-framework-expansion as of prospective deprocrypticism
 preempting-of-disjointedness-as-of-reference-of-thought mathesis/motif/throwness-
 disposition of apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 constructiveness-of-ontological-performance reflected as of
 ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ with respect to our
 positivism–procrypticism disjointedness-as-of-reference-of-thought prior
 mathesis/motif/throwness-disposition of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising destructuring-threshold-of-
 ontological-performance reflected as of ‘totalising/circumscribing/delineating dementing–
 qualia-schema’. The bigger point here is that, the social as purportedly driven by its
 constructiveness-of-ontological-performance is rather supposedly all about overtly implicated
 ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ of
 articulated–or–acquiesced-to meaningfulness-and-teleology ontological-performance with
 regards to the universal-transparency of social totality of meaningfulness-and-teleology.
 However, human limited-mentation-capacity renders such overtly implicated
 ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ unachievable

such that this elicits ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—destructuring-transitoriness/deratiocination-or-deratiocontiguity that reflects the social-construct prospective destructuring as construed from existence-potency epistemic perspective as of ontological-veracity. Such ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—destructuring-transitoriness/deratiocination-or-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 in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/intelligibilitysetup/measuringinstrument/axiomatising for ontological-performance’, as deviating-from/being-wrongly-imputed-as-of existence-potency epistemic perspective of ontological-performance construed as ‘equivalency/correspondence antiakrasiatic-attainment ontological-performance’, 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 in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism of the ‘possibilities-of-human-phenomenal-abstractiveness with respect to their apriorising/intelligibilitysetup/measuringinstrument/axiomatising for ontological-performance’, so-conceptualised from the perspective of existence-potency as the latter reflects ‘equivalency/correspondence antiakrasiatic-attainment ontological-performance’, vary as of human-subpotency ‘random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-

discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’, ‘intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’ and ‘ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation/epistemic-immanence/veridical-epistemic-determinism’, with the latter construed rather as of constructive difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism with respect to its constructive disambiguating of the ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—destructuring-transitoriness/deratiocination-or-deratiocontiguity as it disambiguates/differentiates the destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity of apriorising/intelligibilitysetup/measuringinstrument/axiomatising denaturing and achieves existence-potency epistemic perspective dispositional possibility of ontological-performance in reflecting the ontologically-veridical ‘equivalency/correspondence antiakrasiatic-attainment ontological-performance’ exactly because it is the ‘human ratio-conguity/ratiocination phenomenal-abstractiveness as of developed-intellection-of-exactness-capacity-ontological-performance 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 in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism of apriorising/intelligibilitysetup/measuringinstrument/axiomatising by aligning with the destructuring in identitive-constitutedness-as-totality-dereification-in-

dissingularisation-as-flawed-epistemic-determinism with regards to the ‘covert pretence of
equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—
destructuring-transitoriness/deratiocination-or-deratiocontiguity rather than
disambiguating/differentiating it to restore ontological-veridicality as of existence-potency,
and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
existential-unthought. Phenomenal-abstractiveness as of human-subpotency mental-
processing for equivalency/correspondence with existence-potency effectively reflected
herein as of the varied depth as from random-as-impulsive, nominal-as-tendentious, ordinal-
as-qualifying, interval-as-categorising and ratio-contiguity/ratiocination-as-referentialism;
with ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness allowing
notionally/epistemically the possibility for human fulfilment of ‘ontologically-hegemonising-
narrative ontological-performance’ which is what underlies the framework of social-construct
constructiveness-of-ontological-performance/institutionalisation and superseding its
destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold, thus
reflected as of ‘equivalency/correspondence antiakrasiatic-attainment ontological-
performance’. Inherently, this most profound ratio-contiguity/ratiocination-as-referentialism
human phenomenal-abstractiveness is what exactly enables human-subpotency to be able to
supersede destructuring-threshold-of-ontological-performance by the underlying specific
existential-as-ontological disambiguating/differentiating disposition. We can thus
contemplate of 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 ontological-performance’, and
so as of the very ‘recurrent edging towards completion of ontological-performance of
intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen
reasoning-through/messianic-reasoning recurrent shot for completeness, as of successive

mathesis/motif/throwness-disposition implied reference-of-thought and reference-of-thought—devolving-teleological-structure-of-meaningfulness’. Such that the very abstract idea of any ‘existential contemplative insurmountability’ arising as of human totalising—throwness-in-existence is-not-acquiesced-to/is-rejected naturally by the human mental-processing disposition of ratio-contiguity/ratiocination-as-referentialism phenomenal-abtractiveness 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 ratio-contiguity/ratiocination-as-referentialism phenomenal-abtractiveness as of its constructive reconstrual-as-of-disambiguation/differentiating of destructuring-thresholds-of-ontological-performance/uninstitutionalised-threshold, with intervalist-as-categorising phenomenal-abtractiveness, ordinal-as-qualifying phenomenal-abtractiveness, nominal-as-tendentious phenomenal-abtractiveness and random-as-impulsive phenomenal-abtractiveness reflecting lesser-and-lesser mental-processing tasking for operant meaningfulness-and-teleology as of ‘already achieved constructiveness-of-ontological-performance/institutionalisation’ enabled by ratio-contiguity/ratiocination-as-referentialism phenomenal-abtractiveness disambiguation/differentiation. It is the ratio-contiguity/ratiocination-as-referentialism phenomenal-abtractiveness existential reshuffling thoughtfulness as of its expansion of human knowledge frontier as ‘ontologically-hegemonising-narrative ontological-performance’ by its disambiguative/differentiative undermining of destructuring-thresholds-ontological-performance/uninstitutionalised-threshold as it enables ‘ontology/apriorising/axiomatising construal of Being and beings’ that instigates the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-teleology of lesser-and-lesser phenomenal-abtractiveness mental-processing tasking, and so rather as ‘already achieved constructiveness-of-ontological-

performance/institutionalisation’, as from the categorising register of ‘ratio-contiguity/ratiocination derived ontology/apriorising/axiomatising construal of Being and beings’, the qualifying register of ‘ratio-contiguity/ratiocination derived ontology/apriorising/axiomatising construal of Being and beings’, the tendentious register of ‘ratio-contiguity/ratiocination derived ontology/apriorising/axiomatising construal of Being and beings’ and the impulsive register of ‘ratio-contiguity/ratiocination derived ontology/apriorising/axiomatising construal of Being and beings’, reflecting the human understanding process (with this so-structured registers of lesser-and-lesser mental-processing mathesis/motif/throwness-disposition, as derived from the underlying registry-worldview’s/dimension’s reference-of-thought induced ‘ratio-contiguity/ratiocination ontology/apriorising/axiomatising construal of Being and beings’, forming the said registry-worldview’s/dimension’s ‘notional-conflatedness totalising/circumscribing/delineating self-consciousness qualia-schema’ of memorisation as of replication-and-differentiation-in-a-totalising-disambiguation-in-notional-conflatedness-with-existence-as-of-existential-instantiations and thus enabling the notional-conflatedness of mental-processing in existence-as-of-existential-instantiations reflected in the ‘evolving-and-devolving formation/learning-development metaphoricity and transcendence-and-sublimity metaphoricity subjoining in totalising/circumscribing/delineating meaningfulness-and-teleology’, and so as of impulsive mental-reflex, tendentious mental-reflex, qualifying mental-reflex, categorising mental-reflex and ratio-contiguity/ratiocination mental-reflex in their comprehensively underlying ‘notional-conflatedness with existence-as-of-existential-instantiations’); from whence meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising ensues as of notional-conflatedness with existence-as-of-existential-instantiations (‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ rather arises as of the implied reference-of-thought

apriorising/intelligibilitysetup/measuringinstrument/axiomatising as centered-totalisation associated 'totalising/circumscribing/delineating psychologism-schema' and is the reflected mental-state aftereffect when reflexively, contemplatively, implicitly or explicitly aposteriorising/intelligising/measuring/logicising propositions as of the given underlying registry-worldview's/dimension's narrative disposition in its notional-conflatedness with existence-as-of-existential-instantiations, and it is necessarily induced-from and reflects the 'developing totalising/circumscribing/delineating self-consciousness culturally-directed eliciting of concepts and contemplative frameworks in notional-conflatedness with existence-as-of-existential-instantiations'; and so-contrued contrary to just a constitutedness conception as of singular quale which fails to grasp that the possibility for reflecting a quale arises rather as of an underlying 'totalising/circumscribing/delineating dialectical-thinking-qualia-schema' reflecting totalising/circumscribing/delineating meaningfulness-and-teleology within which any specific quale then imports as of its replicability-and-differentiability-in-a-totalising-disambiguation-in-notional-conflatedness-with-existence-as-of-existential-instantiations such that for instance the self-consciousness for cognising colour and colour schemes with children develops rather as of culturally-directed eliciting of the colour and colour schemes devolving qualia-schema, as it is integrated with the child's developing totalising/circumscribing/delineating self-consciousness and by extension we can grasp that the totalising/circumscribing/delineating qualia-schema of successive registry-worldviews/dimensions reference-of-thought are grasp rather as of 'totalising/circumscribing/delineating dementing-qualia-schema' as of relative-ontological-incompleteness so construed from relative-ontological-completeness as of existence-potency perspective or 'totalising/circumscribing/delineating dialectical-thinking-qualia-schema' as of relative-ontological-completeness when so-construed in existence-potency as from a protracted-consciousness in relative-ontological-completeness as of futural Being-

development/ontological-framework-expansion as of prospective deprocrypticism protensive-consciousness totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism–procrypticism occlusive-consciousness totalising/circumscribing/delineating qualia-schema, universalisation–non-positivism/medievalism preclusive-consciousness totalising/circumscribing/delineating qualia-schema, base-institutionalisation–ununiversalisation warped-consciousness totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold, 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 perspective of the given registry-worldview/dimension institutionalisation mathesis/motif/throwness-disposition apriorising/intelligibilitysetup/measuringinstrument/axiomatising in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, though from existence-potency epistemic perspective of analysis as of prospective relative-ontological-completeness it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-of-ontological-performance/uninstitutionalised-threshold renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology, susceptible to be wooden-language—of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives so-implied as of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-

endemisation. It is only 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-of-ontological-performance/uninstitutionalised-threshold to reconstrue the prospective constructiveness-of-ontological-performance/institutionalisation of meaningfulness-and-teleology as so-reflected from existence-potency notional/epistemic perspective of analysis as of prospective relative-ontological-completeness to be ontologically-veridical. It is in this way that ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative ontological-performance’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-teleology of lesser-and-lesser phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive register, and thus enabling new human understanding; from whence new meaningfulness-and-teleology aposteriorising/intelligising/measuring/logicising ensues as of human existential-instantiations. In the bigger scheme of things, this ‘constructiveness-of-ontological-performance from destructuring-threshold-of-ontological-performance’ operation of the comprehensive human phenomenal-abstractiveness process reflecting the cumulation/recomposuring of human meaningfulness-and-teleology as knowledge, is what brings about the successive apriorising/intelligibilitysetup/measuringinstrument/axiomatising for aposteriorising/intelligising/measuring/logicising as of successive prospective relative-ontological-completeness, and is reflected in the institutionalisation process reification of 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—as-of-ontologically-uncompromised-ontological-normalcy/post-
 convergence/referentialism perspective. The social as supposedly a forward-facing
 constructiveness-of-ontological-performance is one where ‘equivalency/correspondence
 antiakrasiatic-aspiration ontological-performance’ is effectively driven as of ‘ratio-
 contiguity/ratiocination-as-referentialism constructiveness disposition in
 singularisation/epistemic-immanence/veridical-epistemic-determinism’ as ‘ontologically-
 hegemonising-narrative ontological-performance’ 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
 equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—
 destructuring-transitoriness/deratiocination-or-deratiocontiguity arise variously at reference-
 of-thought-level uninstitutionalised-thresholds and their reference-of-thought-devolving-level
 unconstraint extended-informality as human ‘random-as-impulsive destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’,
 ‘nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-
 notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-
 nonimmanence/flawed-epistemic-determinism’, ‘ordinal-as-qualifying destructuring-
 disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
 discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism’
 and ‘intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-
 induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-
 nonimmanence/flawed-epistemic-determinism’, and as these covertly pass as being of ‘ratio-
 contiguity/ratiocination-as-referentialism constructiveness disposition in
 singularisation/epistemic-immanence/veridical-epistemic-determinism’ thus undermining

‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’.

Destructuring-transitoriness/deratiocination-or-deratiocontiguity as of elicited ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ articulated—or—acquiesced-to meaningfulness-and-teleology at reference-of-thought-devolving-level, is induced as of destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives so-implied as of postlogism-slantedness/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 ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’, to then effect as of the dual implications ontologically-flawed overall perception of a primary commitment to constructiveness disposition of ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ so that any such destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—destructuring-transitoriness/deratiocination-or-deratiocontiguity articulated—or—acquiesced-to meaningfulness-and-teleology ontological-performance is overlooked as marginal; and so with regards to implicated social totality of meaningfulness-and-teleology, thus inducing the peculiar social dynamism effect of destructuring-transitoriness/deratiocination-or-deratiocontiguity wherein that temporally induced marginality mechanism as of destructuring-disposition—flipping/changing/transitioning-induced-notional-

discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives is the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought temporal grounds for akrasiatically undermining ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’. It is this destructuring-transitoriness/deratiocination-or-deratiocontiguity as of ‘pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ marginality implications reflected in human phenomenal-abstractiveness destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism that develop into the social dynamics manifestations of postlogism-slantedness/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—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism. This reveals destructuring-transitoriness/deratiocination-or-deratiocontiguity as the destructuring ontologically-flawed failing antiakrasiatic disposition, that is further complexified with the blending of instances/instantiations of constructiveness disposition of ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ with the marginal destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as of ‘covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’—or—destructuring-transitoriness/deratiocination-or-deratiocontiguity thus inducing the overlooking as marginal of the destructuring-

disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism, and thus defining the specific sustainable destructuring-threshold-of-ontological-performance parasitism in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold, and is so-
reflected as of its endemised/enculturated social construal of the ‘types of vices-and-impediments that can be overlooked’ beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, determining its uninstitutionalised-threshold. Critical to the social manifestation of destructuring-transitoriness/deratiocination-or-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 in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism at its destructuring-threshold-of-ontological-performance, to then reflect of such ‘pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ as if of ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ and to assent to such a state of affairs. Destructuring-transitoriness/deratiocination-or-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 as of ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’, with such destructuring deficiency defining its uninstitutionalised-threshold. Destructuring-transitoriness/deratiocination-or-deratiocontiguity as it speaks to the reference-of-thought-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 implied overall registry-worldview/dimension prospective structural/paradigmatic ontological-performance deficiency), as of the dearth of ontologically-hegemonising-narrative as of 'ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation/epistemic-immanence/veridical-epistemic-determinism' in the extended-informality with the latter variously substituted as of human phenomenal-abstractiveness 'random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism', 'nominal-as-tendentious destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism', 'ordinal-as-qualifying destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism' and 'intervalist-as-categorising destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism' as these covertly pass as constructiveness disposition in 'equivalency/correspondence antiakrasiatic-aspiration ontological-performance', thus distinctly destructuring. It is important to grasp here that this destructuring-threshold-of-ontological-performance analysis is notionally/epistemically as of existence-potency perspective of deprocrypticism which is in post-convergence and beyond/superseding the internal positivism-procrypticism disjointedness-as-of-reference-of-thought human-subpotency social-stake-contention-or-confliction perspective wherein the human-subpotency totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective of analysis as of its prior relative-ontological-incompleteness

apriorising/intelligibilitysetup/measuringinstrument/axiomatising will rather be in a muddling undisambiguated appraisal of its destructuring-threshold-of-ontological-performance in contrast to the notional/epistemic veracity of existence-potency implication as of deprocrypticism in prospective relative-ontological-completeness apriorising/intelligibilitysetup/measuringinstrument implications of aetiologisation/ontological-escalation; and this is akin to the existence-potency projection to prospective positivism insight of aetiologisation/ontological-escalation with regards to say the reflection of destructuring-transitoriness/deratiocination-or-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 ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ as of positivism ontologically-hegemonising-narrative not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such a post-convergence destructuring-threshold-of-ontological-performance analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative-implications operation of Arithmetic construed as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism in epistemic-abnormalcy and with regards to our normally conceived apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative-implications for the operation of Arithmetic as of singularisation/epistemic-immanence/veridical-epistemic-determinism in ontological-normalcy. Basically, such a post-convergence destructuring-threshold-of-ontological-performance analysis speaks of the reality of human ontological-dementation/dialectical-

dementation stranding dialectics insights; and the appreciation of the latter as it reflects the displacement/decentering-of-the-human-subject all across the institutionalisation process is a requisite for understanding such a post-convergence destructuring-threshold-of-ontological-performance analysis. The destructuring-threshold-of-ontological-performance analysis is highly abstracted from such a post-convergence perspective (so-understood as of ontological-normalcy/post-convergence/Doppler-thinking perspective of analysis). It reflects the abstract development of human-subpotency 'dynamic phenomenal-abstractiveness possibilities in their psychodynamic operant conflatedness with the social totality of meaningfulness-and-teleology'. This psychodynamic operant conflatedness reflects human-subpotency 'constructiveness-of-ontological-performance/institutionalisation-by-destructuring/uninstitutionalised-threshold metaphorising vacillating-conception of the social totality of meaningfulness-and-teleology'; as can veridically be construed from existence-potency epistemic perspective as of ontological-normalcy/post-convergence with respect to assessing 'equivalency/correspondence antiakrasiatic-aspiration ontological-performance'. This destructuring-threshold-of-ontological-performance analysis further highlights the 'transitive nature' of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-thresholds of the human institutionalisation process with respect to destructuring at all uninstitutionalised-thresholds; as so-implied by ontological-dementation/dialectical-dementation stranding dialectics. The comprehensive social susceptibility to destructuring-transitoriness/deratiocination-or-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. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of 'equivalency/correspondence antiakrasiatic-aspiration ontological-performance' arises

because of destructuring-transitoriness/deratiocination-or-deratiocontiguity as of its implied destructuring-threshold-of-ontological-performance parasitism totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalency/correspondence antiakrasiatic-aspiration ontological-performance’, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social meaningfulness-and-teleology. Insightfully, it can be appreciated that the institutionalisation process is one long process involving the undermining of destructuring-transitoriness/deratiocination-or-deratiocontiguity at uninstitutionalised-thresholds with relative ‘equivalency/correspondence antiakrasiatic-attainment ontological-performance’ as of ontologically-hegemonising-narrative implied as of prospective ‘ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation/epistemic-immanence/veridical-epistemic-determinism’. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination implications the destructuring-transitoriness/deratiocination-or-deratiocontiguity that upheld superstitious beliefs in non-positivism social constructs but as of positivism/rational-empiricism ontologically-hegemonising-narrative implied with social enlightenment and the sciences rendered many purviews of existence as of relative ‘equivalency/correspondence antiakrasiatic-attainment ontological-performance’. We can similarly project of the same with respect to our positivism-procrypticism disjointedness-as-of-reference-of-thought destructuring-transitoriness/deratiocination-or-deratiocontiguity at its

uninstitutionalised-threshold as to be prospectively superseded by deprocrypticism
 preempting-of-disjointedness-as-of-reference-of-thought ontologically-hegemonising-
 narrative thus rendering human ontological-performance correspondence with the-very-same-
 totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-
 veridicality as of prospective relative ‘equivalency/correspondence antiakrasiatic-attainment
 ontological-performance’. This destructuring-threshold-of-ontological-performance 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 across the entire human institutionalisation process as to the
 destructuring implications at uninstitutionalised-thresholds implied human-subpotency
 perspective in dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism
 relative to existence-potency perspective in singularisation/epistemic-immanence/veridical-
 epistemic-determinism. This panintelligibility-as-reifying-and-empowering-reflexivity-of-
 ecstatic-existence interpretation of the social-construct as from the elucidation/reification as
 ‘destructuring-threshold-of-ontological-performance analysis’ is rather
 notionally/epistemically reflective of the social-construct constructiveness-of-ontological-
 performance, as such an antiakrasiatic analysis of uninstitutionalised-thresholds
 notionally/epistemically reflects the human institutionalisation process; 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 projective-totalitative-implications elicits low emotional-involvement, but for the case where with regards to high and conflicting human social-stake-contention-or-confliction even the natural domain is not immuned from high emotional-involvement as with the climate change issue for instance. The point being made here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that human progress happens anyway, but then such naïve criticism only recounts the fact of human progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity implications for prospective human progress’ it fails to account for how human progress occurs in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-of-ontological-performance and as reflected at uninstitutionalised-thresholds. 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 destructuring-threshold-of-ontological-performance and uninstitutionalised-threshold, and it is this difficult task of cross-generational mobilisation that enables the prospective constructiveness-of-ontological-performance for human living-development, institutional-development and Being-development/ontological-framework-expansion. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold-of-ontological-performance need to be integrated into the very core of such 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/intelligibilitysetup/measuringinstrument/axiomatising, and this inevitably actually occurs and reoccurs throughout the human institutionalisation process; such that prospective social-construct constructiveness-of-ontological-performance and institutionalisation is ever always a process of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating to prospectively recapture the edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising for prospective organic-knowledge lost in second-natured institutionalisation with the latter construed in temporality often bound to induce incrementalism-in-relative-ontological-incompleteness as of poor apriorising/intelligibilitysetup/measuringinstrument/axiomatising. Inevitably across the various registry-worldviews/dimensions of the human institutionalisation process, the universally-transparent articulation-and-implications (as herein) of human destructuring as reflected by ‘totalising/circumscribing/delineating dementing–qualia-schema’ and constructiveness as reflected by ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ inherently elicits from the human-subpotency perspective reflected as of the ‘totalising/circumscribing/delineating dementing–qualia-schema’ in totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, a sense of temporal social-stake-contention-or-confliction existential-investment ushering in the furthering of temporality as of temporal-intemporality inclination and accompanying sophistic complexes. But from the intemporal-as-ontological teleologically-elevated projection reflected as from existence-potency perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared towards the prospective relative-ontological-completeness implied social-stake-contention-or-confliction as of human

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm and not the prior relative-ontological-incompleteness social-stake-contention-or-confliction in extirpatory/temporal paradigm; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension is not interpreted from a temporal and existential-extirpatory perspective as ineptness warranting the furtherance of temporal-dispositions as of temporal-intemporality inclination and accompanying sophistic complexes as well as to the extent of entailing prospective relative-ontological-completeness. We can appreciate in this regards that the intemporal projection as of base-institutionalisation implies an incisive/edgy apriorising-teleological-elevation-in-ontological-contiguity beyond recurrent-utter-uninstitutionalisation social-stake-contention-or-confliction as of its ‘totalising/circumscribing/delineating dementing–qualia-schema’ in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, and likewise with the intemporal projection as of universalisation over base-institutionalisation–ununiversalisation, positivism over universalisation–non-positivism/medievalism and prospectively deprocrypticism over positivism–procrypticism. In this regards, the notion of dementing as reflected as of ‘totalising/circumscribing/delineating dementing–qualia-schema’ of prior relative-ontological-incompleteness is tied-to and a necessarily associated notion with that of dialectical-thinking as reflected as of ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ with respect to the possibility of a protracted-consciousness conceptualisation of the human institutionalisation process; 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 ‘totalising/circumscribing/delineating dementing–qualia-schema’ by its self-conscious totalising–renewing-realisation/re-perception/re-thought as of its totalising–

thrownness-in-existence that structurally/paradigmatically allows for the possibility of prospective institutionalisation involving the displacement/decentering-of-the-human-subject. Unlike our naïve human-subpotency perspective inclined to perceive prior registry-worldviews/dimensions in their ‘totalising/circumscribing/delineating dementing–qualia-schema’ in stigmatising terms-as-of-axiomatic-construct, the ontological-veracity from existence-potency perspective is one that rather entails a forward-thinking appreciation that the possibility of all prospective relative-ontological-completeness dialectical-thinking reflected as of ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ can only arise as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure possibility of prior relative-ontological-incompleteness dementing reflected as of ‘totalising/circumscribing/delineating dementing–qualia-schema’, and so whether from a retrospective, present or prospective perspective; speaking of the ‘miracle of the human mind malleable potential as of the human-subject-emancipatory-relativism-driven-recompositing-constructivism-towards-singularisation’, and implying an obligation for any given registry-worldview/dimension to maximalise this human capacity for Being-development/ontological-framework-expansion as of its growing self-consciousness and self-awareness. In fact, the notion of dementing as such speaks of the fact that the entire cross-section of humanity as of recurrent-utter-uninstitutionalisation is of a ‘totalising/circumscribing/delineating dementing–qualia-schema’ with respect to prospective base-institutionalisation ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’, and likewise universalisation with respect to base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective deprocrypticism. The fact is, even the said prospective transcendence-and-sublimity emancipators across the successive registry-worldviews/dimensions of the institutionalisation process are just as equally relatively

enmeshed in many ways with their reference-of-thought old psychology ‘totalising/circumscribing/delineating dementing–qualia-schema’ like say Newton’s involvement with alchemy, and the idea of projecting to a prospective ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified presencing positivism–procrypticism disposition is all-encompassing as of our totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as ‘dialectically-thinking as of in-the-absolute’ without projecting that just as prior generations of humans were both dialectically-thinking as of their constructiveness-of-ontological-performance reflected as of ‘totalising/circumscribing/delineating dialectical-thinking–qualia-schema’ at their relative-ontological-completeness and dialectically-dementing as of their destructuring-threshold-of-ontological-performance reflected as of ‘totalising/circumscribing/delineating dementing–qualia-schema’ at their relative-ontological-incompleteness, we equally manifest the same and so-perceived from the prospective relative-ontological-completeness of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought. The critical point here has to do with the fact that beyond the ‘contingent-ontologies—as-of-conventioning-referencing’ of successive registry-worldviews/dimensions, in their closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications as of their ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism, that are enabled by human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as herein implied successively as of non-rules of recurrent-utter-uninstitutionalisation, rulemaking-over-non-rules of base-institutionalisation,

universalisation-directed-rulemaking-over-non-rules of universalisation, positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules of our positivism and
 preempting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-
 empiricism-based-universalisation-directed-rulemaking-over-non-rules of futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism; the human
 institutionalisation process can thus be qualified as the ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion’ as its opened-construct-of-meaningfulness-
 and-teleology reflects the comprehensive ontological-veracity of the successive registry-
 worldviews/dimensions becoming as of ontologically-veridical difference-conflatedness-as-
 totalitative-reification-in-singularisation-as-veridical-epistemic-determinism. This ‘true-
 ontology—as-of-Being-development/ontological-framework-expansion’ is ultimately
 construed as of notional-conflatedness with futural Being-development/ontological-
 framework-expansion as of prospective deprocrypticism as notional-deprocrypticism,
 reflecting the fact that the institutionalisation process as of successive registry-
 worldviews/dimensions outcomes can be construed as one of human successive failings to
 attain deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought
 singularisation/epistemic-immanence/veridical-epistemic-determinism and so up to the
 prospective human attaining of deprocrypticism/preempting-of-disjointedness-as-of-
 reference-of-thought singularisation/epistemic-immanence/veridical-epistemic-determinism.
 Thus the institutionalisation process ‘true-ontology—as-of-Being-development/ontological-
 framework-expansion’ highlights that as of our positivism–procrypticism closed-construct-
 of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-
 prospective-apriorising-implications as of its ontologically-flawed identitive-constitutedness-
 as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism, we are
 involved in a fundamental disjointedness-as-of-reference-of-thought in the sense that we

seem to imply in our totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag that our ‘positivism–procrpticism
 contingent-ontology—as-of-conventioning-referencing’ as reflected by our positivist science
 ideology and humanism ideology seemingly surpasses the very ‘true-ontology—as-of-Being-
 development/ontological-framework-expansion’ of the institutionalisation process 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-in-existential-extirpation-as-of-existential-unthought rather turns out to be
 denaturing 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–procrpticism contingent-ontology—as-of-
 conventioning-referencing’. Such questions with regards to how the humanities can be further
 developed as efficaciously as the natural sciences, how can philosophy be more socially
 potent, and on the social paradoxes of our suboptimum institutional-development and living-
 development, more critically point to the ontological-veracity of the institutionalisation
 process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ as of
 its implied intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-
 or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of
 successive mathesis/motif/throwness-disposition 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–procrpticism and so just as with any other prior relative-ontological-
 incompleteness registry-worldviews/dimensions closed-construct-of-meaningfulness-and-

teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications as of their ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism, there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘contingent-ontology—as-of-conventioning-referencing’ in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inherently carries all the prospective possibilities of human emancipation and so oblivious-and-substituting of the underlying human institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’. In other words, unlike we may contemplate as of our positivism/rational-empiricism presencing mindset, the notion of prospective human emancipation wasn’t alien to the recurrent-utter-uninstitutionalisation mindset though such a conception by mental-reflex was projected as of its very own ‘recurrent-utter-uninstitutionalisation contingent-ontology—as-of-conventioning-referencing’ closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications in ontologically-flawed identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism hardly contemplative of the ontological-veracity of the underlying institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ as of its ‘implied intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive mathesis/motif/throwness-disposition’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure so-reflected as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism, in order to attain prospective base-institutionalisation emancipation; such that all such relative-ontological-incompleteness

contingent-ontologies—as-of-conventioning-referencing including our own ‘positivism—procrysticism contingent-ontology—as-of-conventioning-referencing’ are rather by mental-reflex of their reasoning-from-results/afterthought rather inclined to be oblivious-and-substituting over the more profound and underlying institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ reflected as of ontologically-veridical difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications. This reality effectively structurally/paradigmatically explains the manifestation of all such relative-ontological-incompleteness registry-worldviews/dimensions contingent-ontologies—as-of-conventioning-referencing totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag induced destructuring-threshold-of-ontological-performance as reflected by their uninstitutionalised-threshold; and as such a totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag supra-social or averaging-of-thought relative-ontological-incompleteness apriorising/intelligibilitysetup/measuringinstrument/axiomatising predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity meaningfulness-and-teleology 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-of-ontological-performance and thus fails reification as of prospective existence-potency ontological-primemovers-totalitative-framework projective-totalitative-implications of aetiologisation/ontological-escalation in relative-ontological-completeness, and not wrongfully imply its ontological-elevation as of common/mutual logical-dueness implied ‘dialectical-thinking’ but rather realise the reality of its notional-discontiguity/epistemic-discontiguity that speaks of its prospective ‘dementing’ and thus ontological-degradation. In other words the human

institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ points out that our positivism/rational-empiricism induced science ideology and humanism ideology as ‘contingent-ontology—as-of-conventioning-referencing’ is the outcome of the institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ and that any such ‘contingent-ontology—as-of-conventioning-referencing’ is not of the appropriate ontological-veracity depth/perspective for contemplating prospective Being-development/ontological-framework-expansion projective-totalitative-implications as it inevitably enters into a totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag given its relative-ontological-incompleteness that fails to put itself in question with regards to the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. This displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure further points out from the perspective of the human institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ the underlying ontological-veracity of human ontological-dementation/dialectical-dementation stranding dialectics as it speaks of the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as actually of an underlying coupling of dialectically-thinking constructiveness-of-ontological-performance as reflected by ‘totalising/circumscribing/delineating dialectical-thinking-qualia-schema’ and dialectically-dementing destructuring-threshold-of-ontological-performance as reflected by ‘totalising/circumscribing/delineating dementing-qualia-schema’. Ultimately, human ontological-dementation/dialectical-dementation stranding dialectics is the notion underlying human self-consciousness as of the-construction-of-the-Self all along the institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’. It all

arises from the ‘human capacity for decomplexified/uninhibited dementing’ in order to then ‘prospectively induce originarily/as-of-event prospective dialectical-thinking’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism contingent-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity will rather be ‘a more candid face-up with our procrypticism/disjointedness-as-of-reference-of-thought’ as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that structurally/paradigmatically as of a destructuring-threshold-of-ontological-performance 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 paradigm 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 mathesis/motif/thrownness-disposition was relayed by other budding positivists, and so over the destructuring-threshold-of-ontological-performance of traditional medieval no-trouble disposition to perceive and take comfort in traditional scholasticism reasoning-from-results/afterthought pedantry as if critical reification will arise by that pathway. In other words, the possibility of all human prospective transcendence-and-sublimity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-incompleteness disposition but rather more concretely only after human decomplexing/uninhibiting paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding

existence-potency level for human emancipation as of maximalising-recomposing-for-
 relative-ontological-completeness/transvaluating; and this is effectively reflected in all cases
 of human transcendence-and-sublimity. Whether of low or high emotional-involvement, it is
 inevitably the case that the paradigmatic/structural possibility for prospective human
 transcendence-and-sublimity ever always and has ever always involved or been-grounded-on-
 prior 'intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-
 acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of
 successive mathesis/motif/throwness-disposition' inducing the displacement/decentering-of-
 the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposure; as we can appreciate for instance that without the second-natured
 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-construct' with barely any
 social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposure, as of human ontological-dementation/dialectical-dementation stranding
 dialectics implied prospective dialectical-thinking and prior dialectical-dementing, is merely
 a reflection of the fact that human meaningfulness-and-teleology is ever always as of the very
 same overall purview that is existence but then as of various state of human relative-
 ontological-incompleteness/relative-ontological-completeness of reference-of-thought so-
 construed as registry-worldviews/dimensions, such that human meaningfulness-and-teleology
 is thus of lower to higher ontological-veracity/ontological-performance as of relative-
 ontological-completeness. Further as of human totalising-throwness-in-existence with
 human meaningfulness-and-teleology rather undertaken on the-very-same-totalising-

purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality
 and thereof devolving as of existence-as-of-existential-instantiations, the implication is that
 human meaningfulness-and-teleology is thus 'a-given-totalising–thrownness-in-existence-
 totalising-construct on existence-as-of-devolving-existential-instantiations' as reflected in the
 ontological-veracity/ontological-performance of its given totalising–thrownness-in-existence
 registry-worldview/dimension reference-of-thought-devolving meaningfulness-and-teleology;
 such that inherently the possibility of prospective virtue and prospective grander ontological-
 veracity/ontological-performance as required for prospective transcendence-and-sublimity
 beyond/superseding the given totalising–thrownness-in-existence registry-
 worldview/dimension ontological-veracity/ontological-performance as so-reflected in its
 'apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of
 contextualising/instantiative-devolving-meaningfulness' in its prospective relative-
 ontological-incompleteness cannot spontaneously arise without a displacement/decentering-
 of-the-human-subject as of prospective relative-ontological-completeness renewed
 mathesis/motif/thrownness-dispositon enabled prospective 'apriorising-teleological-
 thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-
 devolving-meaningfulness'. It is this totalising–thrownness-in-existence induced
 totalising/circumscribing/delineating nature of human meaningfulness-and-teleology that
 renders it necessarily an exercise of totalising–self-referencing-syncretising as of existence-
 in-devolving-existential-instantiations; such that the construal of human meaningfulness-and-
 teleology is rather as of the given totalising–thrownness-in-existence registry-
 worldview/dimension 'apriorising-teleological-thresholding–as-teleological-
 framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness',
 as of totalising/circumscribing/delineating–narrative. Thus the idea of a dialectical-thinking
 representation of human meaningfulness-and-teleology as of existence-potency perspective is

operantly elicited as of the construal of the ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of totalising/circumscribing/delineating–narrative of the given totalising–thrownness-in-existence registry-worldview/dimension ‘implied and underlying background Being-development/ontological-framework-expansion devolved institutional-development as of its devolving living-development’ reflecting its totalising–self-referencing-syncretising reference-of-thought-devolving meaningfulness-and-teleology. Likewise, the idea of a dialectical-dementing representation of human meaningfulness-and-teleology as of existence-potency perspective is operantly elicited as of the prospective relative-ontological-completeness dialectical-thinking registry-worldview/dimension superseding construal of the said dialectical-dementing prior relative-ontological-incompleteness registry-worldview/dimension ‘dementing apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, as of totalising/circumscribing/delineating–narrative implied ‘totalising/circumscribing/delineating dementing–qualia-schema’, so-reflected rather as from the prospective relative-ontological-completeness dialectical-thinking registry-worldview/dimension ‘deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion devolved institutional-development as of its devolving living-development’ as of the prospective totalising–self-referencing-syncretising reference-of-thought-devolving meaningfulness-and-teleology, as superseding the prior relative-ontological-incompleteness dialectical-dementing registry-worldview/dimension ‘shallower implied and underlying background Being-development/ontological-framework-expansion devolved institutional-development as of its devolving living-development’ as of the prior totalising–self-referencing-syncretising reference-of-thought-devolving meaningfulness-and-teleology. More spontaneously, a dialectical-thinking representation is

construed as of the projection to a given registry-worldview/dimension 'ontological-depth framework of totalising/circumscribing/delineating–narrative' as of its 'implied and underlying background Being-development/ontological-framework-expansion devolved institutional-development as of its devolving living-development', while a dialectical-dementing representation is construed as of the projection to the prospective relative-ontological-completeness registry-worldview/dimension 'ontological-depth framework of totalising/circumscribing/delineating–narrative' as of its 'deeper/more-profound implied and underlying background Being-development/ontological-framework-expansion devolved institutional-development as of its devolving living-development' in reflecting the prior relative-ontological-incompleteness registry-worldview/dimension 'dementing totalising/circumscribing/delineating–narrative' as of the latter's 'shallower implied and underlying background Being-development/ontological-framework-expansion devolved institutional-development as of its devolving living-development'. This totalising/circumscribing/delineating elucidation about dialectical-thinking representation and dialectical-dementing representation as of human ontological-dementation/dialectical-dementation stranding dialectics implications underlies the ontological-aesthetic-tracing of the entire human institutionalisation process as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor projective-totalitative–implications. However, from a traditional/modern/positivism history construal perspective, such a perceptive/astute ontological-aesthetic-tracing is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the 'cumulation of human dialectical-thinking representations totalising/circumscribing/delineating–narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism)

dialectical-thinking representation', and thus in many ways failing to project fundamentally the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and further fails to echo the metaphoricity/existential-ecstasy of the human ontological-aesthetic-tracing of meaningfulness-and-teleology as of the 'human institutionalisation process dynamics of successive dialectical-thinking representation and dialectical-dementing representation of meaningfulness-and-teleology' reflected in 'successive construction-of-the-Self underlying the human ontological-aesthetic-tracing as of successive self-consciousness for meaningfulness-and-teleology' as from recurrent-utter-uninstitutionalisation trepidatious-selfconsciousness, base-institutionalisation—ununiversalisation warped-selfconsciousness, universalisation—non-positivism/medievalism preclusive-selfconsciousness, our present positivism—procrypticism occlusive-selfconsciousness and prospective 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 and destructuring-threshold-of-ontological-performance as of relevance to prospective meaningfulness-and-teleology/knowledge-reification. This comprehensive elucidation as of existence-potency and human-subpotency implications of ontological-performance articulated above, can more fully be abstracted to reflect the overall 'effecting-phenomenality underlying existence and existential-manifestations'. The implied underlying singularisation/epistemic-immanence/veridical-epistemic-determinism of existence as of existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism notionally/epistemically reflecting the ecstatic singularity of existence speaks of the imbued structural/paradigmatic unity of the reflected in existential 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency). This ecstatic singularity of existence is its primordial ineffability, as beyond any totalising–thrownness-in-existence appraisal but then enabling the meaningfulness-and-teleology validatory possibility of any such state of totalising–thrownness-in-existence by way of ontological-primemovers-totalitative-framework projective-totalitative–implications. The ecstatic singularity of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility. Thus the supervening unity of all existential manifestations arises as of their notional-conflatedness 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency); and this primordial ineffability is thus the epistemic guidance for the construal of intelligibility in all existential 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 ontological-commitment—construed-

as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as of existence-potency that is perpetually stood out’ for ‘totalising–thrownness-in-existence subpotencies’ reflexively including the-human-conceptualising-subpotency-as-human-subpotency to engage with it as of both affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing in order to generate intelligibility as of varying ontological-performances as validated or invalidated by ontological-primemovers-totalitative-framework projective-totalitative-implications of existence-potency. This very intertwining of existence-potency as of ontological-primemovers-totalitative-framework potential implications with ‘totalising–thrownness-in-existence subpotencies’ is the metaphoricity/ecstasy of existence in its supervening notional-conflatedness intelligibility. This basically captures the very notions of singularisation/epistemic-immanence/veridical-epistemic-determinism and dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism as can be reflected in explicating ‘totalising–thrownness-in-existence subpotencies’ manifestations ontological-veracity/ontological-performances as of ontological-primemovers-totalitative-framework potential implications of existence-potency, 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/epistemic-immanence/veridical-epistemic-determinism’ as of existence’s

supervening-conflatedness intelligibility, and so-reflected as of the ‘overall metaphoricity/ecstasy panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence of totalising–thrownness-in-existence subpotencies’ (panintelligibility here is simply about the ‘epistemically manifest reifying and empowering reflexivity in conflatedness of subpotencies of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply constitutedness of universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic supervening-conflatedness is the manifest metaphoricity/ecstasy of intelligibility as panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence. Such an epistemic notion of panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence conceives of ontological-veracity/ontological-performances of ‘totalising–thrownness-in-existence subpotencies’ as of transepistemic/epistemic-ricochetting veracity on the basis of inherently implied ‘totalising–thrownness-in-existence subpotencies ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence’ reflected as of ontological-primemovers-totalitative-framework projective-totalitative–implications as from existence-potency perspective. Existence’s metaphoricity/ecstasy of ‘intelligibility as panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence with regards to all totalising–thrownness-in-existence subpotencies’ rather points to the ontological-veracity of its conflatedness (and not constitutedness as is easily mistaken from an ontologically-flawed totalising–self-referencing-syncretising subpotency perspective projecting as if of existence-potency/ontological-completeness apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of singularisation/epistemic-immanence/veridical-epistemic-determinism), with the phenomenal metaphoricity/ecstasy of existence rather arising as of supervening-conflatedness projective-

totalitative—implications defining ‘totalising—thrownness-in-existence subpotencies’ given ‘apriorising—teleological-thresholding—as—teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ as of constructiveness-of-ontological-performance and destructuring-threshold-of-ontological-performance; as so-reflected as of the supervening purviews underlying conventional subject-matters as from the natural sciences to the social sciences and humanities. Thus existence’s metaphoricity/ecstasy supervening-conflatedness underlying ontological purviews of existence intelligibility as panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence is more than just of transepistemic/epistemic-ricochetting veracity in the construal of ontologically-veridical meaningfulness-and-teleology, it equally speaks of a presencing ontological-aesthetic-tracing ever always confounded between ‘totalising—thrownness-in-existence subpotencies’ construal in constitutedness as of alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic and ‘totalising—thrownness-in-existence subpotencies’ construal as of conflatedness in authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism; wherein the panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence speaks of ontologically-veridical conflatedness ever always bounded with ontologically-flawed constitutedness, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. Thus ontologically-veridical conflatedness as constructiveness-of-ontological-performance and ontologically-flawed constitutedness as destructuring-threshold-of-ontological-performance, with regards to ‘totalising—thrownness-in-existence subpotencies’ determination, can be effectively determinable ecstatically/metaphorically by way of transepistemic/epistemic-ricochetting projective insight as of ‘totalising—thrownness-in-existence subpotencies’ given ‘apriorising—teleological-thresholding—as—teleological-framework/narrative-framework of

contextualising/instantiative-devolving-meaningfulness'. This further reflects the notion that with regards to human-subpotency going by human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor what is veridically ever as of absolute presencing certitude is 'prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology' and 'temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology', construed respectively 'as of equivalency/correspondence antiakrasiatic-aspiration as inducing prospective ratio-contiguity/ratiocination-as-referentialism as ontologically-veridical constructiveness of meaningfulness-and-teleology' and 'as of covert pretence of equivalency/correspondence antiakrasiatic-aspiration as inducing prospective destructuring-transitoriness/deratiocination-or-deratiocontiguity as ontologically-flawed destructuring-meaningfulness-and-teleology'; and thereof, what is ever of absence is the presencing certitude of ontologically-veridical identitive meaningfulness-and-teleology as this is ever always in need for its prospective recuperation as from prospective relative-ontological-completeness induced 'dialectical-thinking as of apriorising-teleological-elevation-in-ontological-contiguity' superseding prior relative-ontological-incompleteness induced 'dementing as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity'. Thus what is particular about the deprocrypticism registry-worldview/dimension as preempting-of-disjointedness-as-of-reference-of-thought is that it is 'beyond just a constraining institutionalisation second-naturing articulation of a mathesis/motif/thrownness-disposition as of reasoning-from-results/afterthought' by which the human mindset can be attached to mechanically as of reasoning-from-results/afterthought while displaying wooden-language—of-temporal—mere-

form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of such
 mathesis/motif/throwness-disposition, but necessarily implies as of its organic-knowledge
 implications a second-naturing institutionalisation process implicated convergence of
 reasoning-through/messianic-reasoning in the elicited deprocrypticism reasoning-from-
 results/afterthought reflected as of a conception of deprocrypticism that is more than just its
 mathesis/motif/throwness-disposition but is reflexive of the assimilation of the ‘intemporal
 seeding promise of human-subpotency ontological-performance equivalency/correspondence
 with the full-potency-of-existence-as-of-its-coherence/contiguity’ behind the reasoning-
 through/messianic-reasoning inducing the successive registry-worldviews/dimensions of the
 human institutionalisation process. In this regards, throughout the human institutionalisation
 process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’, the
 requisite dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension as of ‘prospective intemporal-as-ontologically-
 veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of
 reasoning-through/messianic-reasoning meaningfulness-and-teleology as
 equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ has always
 ever come off against the eliciting-of-immediacy-as-of-relative-ontological-incompleteness-
 dereification for averaging-of-thought disposition as of ‘temporal/sophistic-as-ontologically-
 flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-
 results/afterthought meaningfulness-and-teleology as covert pretence of
 equivalency/correspondence antiakrasiatic-aspiration ontological-performance’; and so as
 temporal/sophistic social-stake-contention-or-confliction beyond-the-consciousness-
 awareness-teleology-in-existential-extirpation-as-of-existential-unthought disposition to stifle
 the transformative implications of prospective human transcendence-and-sublimity. The
 inevitability of a projection for the ‘universalising idealisation coherence of contemplation’

as of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension associated with the Socratic/Platonic/Aristotelian individual emancipation as of universalising idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for averaging-of-thought 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 as of his symbolic asceticism even at the risk of his life; budding positivism projection as of Copernicus/Galileo/Descartes dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension over medieval-scholasticism-pedants—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for averaging-of-thought disposition as of medieval tradition and pedantry; with all such efforts for human emancipation eliciting from the perspective of their times as dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension 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 eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for averaging-of-thought 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-extirpation-as-of-existential-unthought with respect to social-stake-contention-or-confliction are ever always inclined to eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for averaging-of-thought disposition, and when the outcome of reasoning-through/messianic-reasoning

dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension 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 as of the weaknesses associated in all human transcendence-and-sublimity is held by the sophists against any such reasoning-through/messianic-reasoning for transcendence-and-sublimity. Inherently, while the intemporal projection coherence of reasoning-through/messianic-reasoning spans the human institutionalisation process as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion’, 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 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 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 implications necessarily involves a parrhesiastic reifying gesture of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension which is ‘never always the easiest of notion’ for human averaging-of-thought 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 parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-immediacy-as-of-relative-ontological-incompleteness-dereification for averaging-of-thought disposition meant at stifling the possibility for prospective transcendence-and-sublimity, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. In all such instances as was realised by 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’ rather than ‘apriorising-teleological-elevation-in-ontological-contiguity’ to avoid wrongly implying dialogical-equivalence, as the latter notion only arises as of mutual apriorising/intelligibilitysetup/measuringinstrument/axiomatising in relative-ontological-completeness as of the underlying registry-worldview/dimension reference-of-thought totalising-devolved-apriorising-rule; as there can be no genuine contention between a universalising idealisation mindset and a sophistic ad-hoc/makeshift/nonprincipled-syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-teleology. This is more critically the case as the fact is the possibility for prospective human emancipation is exactly the most difficult thing for humankind to countenance, and that is exactly why the successive uninstitutionalised-thresholds arise in the first place; and the sophistic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-

stake-contention-or-conflict 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 treachery/muddledment/acting-out for what it essentially is; as with the universalising idealisation philosophers not wasting their time in pretence of engaging the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled—syllogising mindset or the budding positivists/rational-empiricists dismissing off-hand pedantic scholasticism. The habituated idea of dialogue/dialogical-equivalence arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology as of a given registry-worldview/dimension is grounded on the same apriorising/intelligibilitysetup/measuringinstrument/axiomatising notwithstanding the existential-instantiation soundness or unsoundness of its devolving aposteriorising/intelligising/measuring/logicising. But where in the instance of dissimilar apriorising/intelligibilitysetup/measuringinstrument/axiomatising, despite our habituation, dialogue/dialogical-equivalence as of ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ does not avail as of epistemic-veracity and thus ontological-veracity as of the ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ closed totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness which rather warrants psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for prospective relative-ontological-completeness. This is akin to the mathematician opened to mutual calculating even where one could produce a wrong solution as of aposteriorising/intelligising/measuring/logicising flawed ontological-performance but this only holds with the mathematical apriorising/intelligibilityseutp/measuringinstrument/axiomatising spirit for engaging

genuinely and naturally in the calculations; where that apriorising/intelligibilityseutp/measuringinstrument/axiomatising spirit is lost, fundamentally the notion of mutual calculating is then ontologically and epistemically flawed. Ultimately, the notion of meaningfulness-and-teleology as of ontological-veracity is about the ‘reasoning-through/transversality/logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith’ of contentions for the determination of existence-potency as of ontological-primemovers-totalitative-framework projective-totalitative–implications; 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 parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’. The second-natured 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 role and as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought surreptitiously defining what can be thought or not thought. The fact is such implied supra-social constructs are mainly second-natured whether as sovereign representation or establishment constructs, and can easily be caught up in their own totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in prior relative-ontological-incompleteness with respect to social-stake-contention-or-confliction and are thus not the absolutising framework of human meaningfulness-and-teleology, as the social knowledge-reification role must always be opened to ‘intemporal individuation

ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen for
 originary/as-of-event reasoning-through/messianic-reasoning’ as of the possibility of its
 arising in any humans and in whatever specific purviews of existence, as this is what is
 instigative of ‘true-ontology—as-of-Being-development/ontological-framework-expansion’;
 as it is only by the latter process that the ‘supra-social obsession/myopism as of a given
 registry-worldview/dimension social-stake-contention-or-confliction’ can be superseded, as
 of reconstruing recurrent-utter-uninstitutionalisation supra-social construct rather as of base-
 institutionalisation, base-institutionalisation–ununiversalisation supra-social construct rather
 as of universalisation, universalisation–non-positivism/medievalism supra-social construct
 rather as of positivism, and prospectively positivism–procrypticism supra-social construct
 rather as of deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought. We
 can appreciate in this regards that the universalising idealisation philosophers and budding
 positivists trajectory of contemplation were actually counterintuitive to what their respective
 supra-social construct construed as human progress and the possibility for human progress.
 The naivety of referring to the supra-social 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’ induced as of ‘intemporal ontological-faith-notion-or-ontological-
 fideism parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-
 through/messianic-reasoning’, is nothing but totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag which obviously doesn’t register/is-
 unaccounted internally because (but from the existence-potency—as-of-ontologically-
 uncompromised-ontological-normalcy/post-convergence/referentialism deprocrypticism
 perspective) structurally/paradigmatically ‘no registry-worldview/dimension has the eyes to
 see of its defective ontological-performance as it surreptitiously implies that it is absolute

beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought'. The fact is, it is this possibility of the universalising idealisation philosophers Socrates/Plato/Aristotle and the budding positivists putting into question their conventioning-referencing meaningfulness-and-teleology and value that allows for prospective institutionalisation to arise as of universalising idealisation and positivism/rational-empiricism respectively. In this regards, it is important to grasp that what is peculiar about the 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 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; 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 with the emergence of universalising idealisation over ancient mythologies and cultism, likewise the medieval Europe scholasticism was the height of this universalising idealisation as of its establishment and religious conventioning-referencing but it took budding positivists to come up with the prospect of renewed Being-development/ontological-framework-expansion, 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. This author contends, as of the implications of Being-development/ontological-framework-expansion, that in many ways just as the manifestation of postlogism-slantedness associated with notions-and-accusations-of-sorcery as of non-positivism whether as of animistic or medieval social-setups, was difficultly amenable to address as of their given underlying muddlement of social-stake-contention-or-confliction associated fundamentally with their overall averaging-of-thought and supra-social construct meaningfulness-and-teleology integration of their given non-positivism and superstition, in many ways the manifestation of psychopathy and social psychopathy in our positivism–procrypticism is equally subject to our averaging-of-thought and supra-social construct underlying disjointedness-as-of-reference-of-thought muddlement of social-stake-contention-or-confliction as of our uninstitutionalised-threshold; and in both instances insightfully point to underlying reference-of-thought relative-ontological-incompleteness at destructuring-threshold-of-ontological-performance which is the grander issue of aetiologisation/ontological-escalation as to the fact that fundamentally prospective positivism registry-worldview/dimension supersedes-and-deflates the vices-and-impediments of non-positivism as of animism or medievalism and thereof their devolving associated manifestations of non-positivism and specific superstitious nature as well as the idea that prospective deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought supersedes-and-deflates the overall vices-and-impediments of our positivism–procrypticism/disjointedness-as-of-reference-of-thought underlying the devolving social manifestation of psychopathy and social psychopathy. Thus the practice of construing absolutely the totalising–self-referencing-syncretising apriorising/intelligibilitysetup/measuringinstrument/axiomatising of any given registry-worldview/dimension in relative-ontological-incompleteness like our positivism–procrypticism speaks of a loss of ontology as ‘true-ontology—as-of-Being-

development/ontological-framework-expansion' to the given registry-worldview/dimension conventioning-referencing. In this regards, we can appreciate that our own projection of prospective deprocrypticism implied Being-development/ontological-framework-expansion as of its prospective singularisation/epistemic-immanence/veridical-epistemic-determinism will construe of our present positivism–procrypticism conventioning-referencing as dissingularisation/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 reference-of-thought that more or less supresses the possibility of prospective 'true-ontology—as-of-Being-development/ontological-framework-expansion', and equally garner that just as the sophists—ideal-type-or-individuation of ad-hoc/makeshift/nonprincipled–syllogising mindset and medieval-scholasticism-pedants—ideal-type-or-individuation never factored in that their respective supposedly presencing construal of ontology as sophistic ad-hoc/makeshift/nonprincipled–syllogising and medieval scholastic pedantry were to be reconstrued as rather being of contingent-ontology—as-of-conventioning-referencing respectively by universalising idealisation Socratic philosophers and budding positivists as of their respective prospective parrhesiastic revaluation of ontology as 'true-ontology—as-of-Being-development/ontological-framework-expansion'; likewise, our supposedly positivism–procrypticism presencing construal of ontology as reflected in present subject-matters in many ways will be reconstrued as contingent-ontology—as-of-conventioning-referencing as of deprocrypticism implied prospective parrhesiastic revaluation of ontology as 'true-ontology—as-of-Being-development/ontological-framework-expansion'. As such deprocrypticism ontology as 'true-ontology—as-of-Being-development/ontological-framework-expansion' reflects that: our philosophising should rather be able to conceptualise its epistemic-emanence as a holistic conflatedness reifying of the-very-same-totalising–purview-of-construal-as-

existence/existence-potency/intrinsic-reality/ontological-veridicality as of
 transepistemic/epistemic-ricochetting retrospective-to-prospective implications of relative-
 ontological-completeness-of-reference-of-thought underlying the ontological-
 dementation/dialectical-dementation stranding dialectics of the human institutionalisation
 process and as such construal of philosophy is rather considered as morphing as of human
 division of labour into the disparate subject-matter purviews-of-construal-of-existence
 reification and so in reflection of existence's supervening-conflatedness, and with all human
 meaningfulness-and-teleology remaining of philosophical epistemic-veracity relevance as of
 deprocrypticism/preempting-of-disjointedness-as-of-reference-of-thought
 singularisation/epistemic-immanence/veridical-epistemic-determinism as implied as of
 suprastructuralism/postmodernism rejection of science ideology for science-in-practice and
 rejection of humanism ideology for authentic human emancipation as of 'human-subject-
 emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation';
 psychology fails ontologically when it naively and wrongly construe of our given positivism–
 procrypticism relative-ontological-incompleteness-of-reference-of-thought
 apriorising/axiomatising–psychologism as being of ontological-normalcy to go on to imply a
 practice of reification of psychological traits is what is emancipatory of the human condition
 with the implication that any given registry-worldview/dimension in relative-ontological-
 incompleteness-of-reference-of-thought say animistic or medieval could just as well be
 considered in ontological-normalcy and that what is emancipatory of the human condition is
 the reification of psychological traits as of its totalising–thrownness-in-existence totalising–
 self-referencing-syncretising meaningfulness-and-teleology despite the supposed deficiency
 of its given meaningfulness-and-teleology in relative-ontological-incompleteness, thus failing
 to grasp that the more decisive transformation of the human subject is the
 displacement/decentering-of-the-human-subject as of the construction-of-the-Self across the

human institutionalisation process underlined as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination antiakrasiatic disposition since this is effectively what paradigmatically/structurally by the induced ontological-performance-including-virtue-as-ontology enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of successive registry-worldviews/dimensions; and wherein our conception of historicity/ontological-aesthetic-tracing turns out to be rather skewed towards our positivism—procrysticism totalising—self-referencing-syncretising perspective with the implication of history considered mainly as of succession of dialectical-thinking representations inducing a loss of authentic-and-profound contemplative human projection both retrospectively and prospectively, as can be more pertinently be derived as of ontological-aesthetic-tracing ontologically-hegemonising-narrative implications reflecting the dynamics of human dialectical-thinking representation and dialectical-dementing representation as of human ontological-dementation/dialectical-dementation stranding dialectics, as such ontological-aesthetic-tracing can very much inherently grasp the metaphoricity of human meaningfulness-and-teleology as implied by its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance or destructuring-threshold-of-ontological-performance as of any given registry-worldview/dimension reference-of-thought-and-reference-of-thought-devolving is of teleological/narrative apriorising/axiomatising determinism’ so-construed as from prospective registry-worldview/dimension existence-potency perspective singularisation/epistemic-immanence/veridical-epistemic-determinism edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative—implications for dialectical-thinking representation and dialectical-

dementing representation; and wherein the in-effect supervening-conflatedness of subpotencies with existence speaks of existence's ecstatic singularity as so-reflected as of notional-deprocrypticism singularisation/epistemic-immanence/veridical-epistemic-determinism of meaningfulness-and-teleology in conceptualising 'true-ontology—as-of-Being-development/ontological-framework-expansion'. Ultimately, Being-development/ontological-framework-expansion points to the fundamental dialecticism of human meaningfulness-and-teleology; as to the fact that the human is that which is in totalising—thrownness-in-existence as of recurrent-utter-uninstitutionalisation totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by its reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its totalising—thrownness-in-existence flawed constructiveness-of-ontological-performance as of its destructuring-threshold-of-ontological-performance, as it can't pretend to avoid this purposefulness as it is, as of its any presencing state, the outcome of such purposefulness as relayed with the institutionalisation process 'true-ontology—as-of-Being-development/ontological-framework-expansion'. This coherently explains the inevitability of human 'intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen' for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness-of-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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

in existential-extirpation-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance implications as of virtue at constructiveness-of-ontological-performance and vices-and-impediments at destructuring-threshold-of-ontological-performance shows itself to be definitely determinable and is no longer the bigger issue for prospective human emancipation but rather the bigger issue becoming one of human psychological cognisance and adjustment to any such prospective emancipatory meaningfulness-and-teleology as so-reflected across the successive registry-worldviews/dimensions transcendence-and-sublimity. The underlying difficulty of all such psychoanalytic-unshackling/memetic-reordering/institutional-recomposure is all about how can a mindset adjusted as of its totalising–thrownness-in-existence as of its given totalising–self-referencing-syncretising

apriorising/intelligibilitysetup/measuringinstrument/axiomatising for construing meaningfulness-and-teleology in an existential closed-construct ever gets prodded into contemplating an opened-construct-of-meaningfulness-and-teleology speaking supposedly of more ontologically profound prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising of meaningfulness-and-teleology as implied as of prior transcendences from recurrent-utter-uninstitutionalisation to base-institutionalisation, etc. But then as all along the successive registry-worldviews/dimensions transcendences, such a parrhesiastic exercise is ever always caught up between accommodating human temporality and existence-potency which knows of no such accommodation for human temporality, inevitably the existence-potency transcendental-enabling/existence-potency implications necessarily comes ahead of human temporality emotional convenience. The certitude and determination of human meaningfulness-and-teleology as from this hindsight, as so-reflected from singularisation/epistemic-immanence/veridical-epistemic-determinism as of prospective deprocrypticism

meaningfulness-and-teleology, will necessarily imply dementing implications of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising with respect to our positivism—procrypticism meaningfulness-and-teleology as dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism even as we are thereby emotionally inconvenienced, just as singularisation/epistemic-immanence/veridical-epistemic-determinism as from our positivism perspective of meaningfulness-and-teleology will necessarily imply dementing implications of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising with respect to prior non-positivism/medievalism meaningfulness-and-teleology as dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism even as we can appreciate the emotional inconvenience of the non-positivism/medievalism establishment mental-dispositions. Existence’s metaphoricity/ecstasy supervening-conflatedness as of ‘totalising—thrownness-in-existence subpotencies’ given ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ speak of transepistemic/epistemic-ricochetting edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of organic-knowledge in reflecting both singularisation/epistemic-immanence/veridical-epistemic-determinism-as-of-intemporality and dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism-as-of-temporality implications of meaningfulness-and-teleology veridical ontological-performance or ontologically-flawed ontological-performance respectively, as of both the reference-of-thought-level disambiguation as of the institutionalisation process and the reference-of-thought-devolving-level disambiguation as of temporal-to-intemporal ontological-performances; wherein singularisation/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-by-

reification/contemplative-distension whilst dissingularisation/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-by-reification/contemplative-distension. Ultimately, existence’s metaphoricity/ecstasy as of supervening-conflatedness reflected in ‘totalising–thrownness-in-existence subpotencies’ given ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ points to the supervening-conflatedness reflexivity of existence as of ‘the metaphoricity of totalising–thrownness-in-existence subpotencies conflatedness’, wherein the ontological-veracity/ontological-performance of ‘totalising–thrownness-in-existence subpotencies’ manifestations are transepistemically/epistemic-ricochettingly construed as of their ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as can be validated by existence-potency ontological-primemovers-totalitative-framework; as for instance, such an existential constraining as a child-as-a-subpotency coming into existence undergoes developmental metaphoricity as of its inherent ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence 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 conflatedness-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 is structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflatedness-of-its-commitment-with-existence as of its inherently implied ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-

in-ecstatic-existence as individuals and social groups are naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction striving in conflatedness 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence on the basis of ontological-primemovers-totalitative-framework validatory implications as of existence-potency. Basically it is this supervening-conflatedness reflexivity of existence as of the ‘totalising-thrownness-in-existence subpotencies’ manifestations shepherded/ushered/heralded as of existential constraining by their ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence that reflects ‘subpotencies framework of ontologically-veridical ontological-performance as-of-conflatedness as existentially-real and ontologically-flawed ontological-performance as-of-constitutedness as existentially-unreal’; summing the panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence reflected in the supervening-conflatedness of subpotencies manifestations. Going by human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, the human construction-of-the-Self as of its constructiveness-of-ontological-performance and destructuring-threshold-of-ontological-performance is ever always saddled between ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology as equivalency/correspondence antiakrasiatic-aspiration’ and ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-

from-results/afterthought meaningfulness-and-teleology as covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance', when it comes to the 'social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction'. This fundamental saddling of the human construction-of-the-Self as of 'a fixed/set framework of existentially-constraining possibility of temporal-to-intemporal ontological-performance' can be referred to as the 'shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing', and construed as the beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought that arises as of human lack of 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for prospective relative-ontological-completeness'. The 'shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing' thus refers to any given registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance 'specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self', beyond which bottomline-of-mere-mathesis/motif/throwness-disposition the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance allows/disregards/unaccounts for human temporal shiftiness as defining its prospective destructuring-threshold-of-ontological-performance, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought; and this is exactly what explains the differentiation of registry-worldviews/dimensions as of their relative-ontological-completeness-of-reference-of-thought. The 'shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing'

structurally/paradigmatically defines the given ‘edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflected as of singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the meaningfulness-and-teleology’ of a given registry-worldview/dimension implied as of its ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ temporal-to-intemporal ontological-performance. Thus the requisite profoundness/depth of prospective human ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at the prospective superseding/transcending registry-worldview/dimension, as from existence-potency—as-of-ontologically-uncompromised-ontological-normalcy/post-convergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed second-natured institutionalisation ‘edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflected as of singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the meaningfulness-and-teleology’ arising from renewed ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for prospective relative-ontological-completeness’ in undermining the prior registry-worldview’s/dimension’s ‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing’ that defines its destructuring-threshold-of-ontological-performance as uninstitutionalised-threshold; and thus moving the institutionalisation process bar of ‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-

accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’. Thus we can appreciate fundamentally that, as reflected across the human institutionalisation process, human ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology as equivalency/correspondence antiakrasiatic-aspiration’ over ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’, has ever always been more critically about the ‘existentially-operant constraining’ for: moving the institutionalisation process bar of ‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing’ to the prospective registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ in order to undermine human destructuring-threshold-of-ontological-performance; rather than truly eliminating human ‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing’ arising from the ever always present human ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’. Thus the human institutionalisation process as of the successive registry-worldviews/dimensions given ‘edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflected as of singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the

meaningfulness-and-teleology' arising from renewed 'intemporal antiakrasiatic disposition
 for dispensing-with-immediacy-for-relative-ontological-completeness-by-
 reification/contemplative-distension as of human limited-mentation-capacity-deepening-in-
 recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination for prospective relative-ontological-completeness', in the
 reparadigming/restructuring of human 'social-construction of meaningfulness-and-teleology
 as of social-stake-contention-or-confliction', can be interpreted as moving the
 institutionalisation process bar of 'shiftiness-of-the-Self as of mere
 mathesis/motif/thrownness-disposition enfaming dereifying-gesturing' to the prospective
 registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-
 accordance 'specific bottomline-of-mere-mathesis/motif/thrownness-disposition for the
 constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self':
 so-construed as from recurrent-utter-uninstitutionalisation non-rules 'shiftiness-of-the-Self as
 of mere mathesis/motif/thrownness-disposition enfaming dereifying-gesturing'; base-
 institutionalisation-ununiversalisation rulemaking-over-non-rules 'shiftiness-of-the-Self as of
 mere mathesis/motif/thrownness-disposition enfaming dereifying-gesturing';
 universalisation-non-positivism/medievalism universalisation-directed-rulemaking-over-non-
 rules 'shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enfaming
 dereifying-gesturing'; positivism-procrypticism positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules 'shiftiness-of-the-Self as of mere
 mathesis/motif/thrownness-disposition enfaming dereifying-gesturing', and prospectively
 deprocrypticism pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-
 positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules
 notionally overcoming 'shiftiness-of-the-Self as of mere mathesis/motif/thrownness-
 disposition enfaming dereifying-gesturing'. We can appreciate in this regards that both for

the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for prospective relative-ontological-completeness’ that can then allow for the requisite ‘edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflected as of singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the meaningfulness-and-teleology’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic philosophers universalising idealisation as of the prospective universalisation registry-worldview/dimension ‘social-construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enfaming dereifying-gesturing’ as induced by the Socratic philosophers universalising idealisation construed as universalisation-directed-rulemaking-over-non-rules inducing the second-natured institutionalisation of the universalisation registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently

universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance as manifested with the Socratic method for universal consistency and coherence, Plato's ideas for universal consistency and coherence and Aristotle's qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic ad-hoc/makeshift/nonprincipled-syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules 'shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing'. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for 'universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion' that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic ad-hoc/makeshift/nonprincipled-syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such universalising idealisation coherence and consistency across culturally diverse peoples and across space and time. The Socratic philosophers crucial and defining emphasis for differentiating themselves from sophists—ideal-type-or-individuation was very much a self-conscious insight as of the requisite parrhesiastic gesturing of 'intemporal antiakrasiatic disposition for dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension as of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for prospective relative-ontological-completeness' to allow for the

requisite universalising idealisation ‘edginess/incisiveness—of-
apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflected as of
singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the
meaningfulness-and-teleology’; which otherwise would be highly underminable as of a
predisposition to ad-hoc mysticism, ad-hoc cultism and sophistic ad-
hoc/makeshift/nonprincipled–syllogising mindset by which populist averaging-of-thought
could easily be elicited were the Socratic philosophers to imply dialogical-equivalence and
intellectual-and-moral-equivalence as of common/mutual
aposteriorising/intelligising/measuring/logicising whereas in reality there were of dissimilar
apriorising/intelligibilitysetup/measuringinstrument/axiomatising as to imply such sophistic
dispositions were rather in ‘apriorising-teleological-degradation-in-notional-
discontiguity/epistemic-discontiguity’, and it was more critically a question of upholding
universalising idealisation reifying meaningfulness-and-teleology as of existence-potency
ontological-primemovers-totalitative-framework projective-totalitative–implications over
time. By the same token, the mathesis-universalis of budding positivists/rational-empiricists
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules
‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing
dereifying-gesturing’ for the prospective positivism registry-worldview/dimension ‘social-
construction of meaningfulness-and-teleology as of social-stake-contention-or-confliction’
induced the requisite ‘intemporal antiakrasiatic disposition for dispensing-with-immediacy-
for-relative-ontological-completeness-by-reification/contemplative-distension as of human
limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising–renewing-
realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination for prospective relative-
ontological-completeness’ allowing for the requisite ‘edginess/incisiveness—of-
apriorising/intelligibilitysetup/measuringinstrument/axiomatising reflected as of

singularisation-as-of-intemporality/dissingularisation-as-of-temporality of the
 meaningfulness-and-teleology’ for the second-natured institutionalisation of prospective
 positivism registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-
 and-accordance ‘specific bottomline—of-mere-mathesis/motif/throwness-disposition for the
 constructiveness of meaningfulness-and-teleology 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/intelligising/measuring/logicising as of their dissimilar
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as to imply underlying
 medieval-scholasticism-pedants—ideal-type-or-individuation establishment dogmatism was
 rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-
 discontiguity’, and that it would be more critically a question of upholding the budding
 positivism/rational-empiricism reifying meaningfulness-and-teleology as of existence-potency
 ontological-primemovers-totalitative-framework projective-totalitative-implications over
 time as effected ultimately with the hegemonising ontological-grip of such
 positivism/rational-empiricism renewed and more profound meaningfulness-and-teleology
 infrastructure as of Being-development/ontological-framework-expansion that rendered
 possible the knowledge existential-contextualising-contiguity 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-by-
 reification/contemplative-distension as of human limited-mentation-capacity-deepening—in-
 recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination for prospective relative-ontological-completeness’ in inducing the
 institutionalisation process successive second-natured institutionalisation of prospective

‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing
 dereifying-gesturing’ construed as of prospective registry-worldview’s/dimension’s—
 reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-
 mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-
 teleology as of specific construction-of-the-Self’, is that with regards to ‘social-construction
 of meaningfulness-and-teleology 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-by-
 reification/contemplative-distension)’—successively-‘in-superseding-the-immediacy-
 disposition-for-trepidatiousness-of-self-consciousness’-with-base-institutionalisation-over-
 recurrent-utter-uninstitutionalisation,-‘in-superseding-the-immediacy-disposition-for-
 tendentiousness-of-self-consciousness’-with-universalisation-over-base-institutionalisation—
 ununiversalisation,-‘in-superseding-the-immediacy-disposition-for-preclusiveness-of-self-
 consciousness’-with-positivism/rational-empiricism-over-universalisation—non-
 positivism/medievalism,-and-prospectively,-‘in-superseding-the-immediacy-disposition-for-
 occlusiveness-of-self-consciousness’-with-deprocrypticism-over-positivism—procrypticism-
 ‘in-attaining-the-nonimmediacy-disposition-for-protensiveness-of-self-consciousness’ (which
 as deprocrypticism is construed as ‘projective-totalitative’ with regards to the human-
 subpotency potential to converge to existence-potency as of opened-construct-of-
 meaningfulness-and-teleology
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising); and so, as of successive
 profundity of edginess/incisiveness—of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising implied in totalising—
 renewing-realisation/re-perception/re-thought for prospectively ‘increasingly profound and
 complex meaningfulness-and-teleology infrastructure as of Being-development/ontological-

framework-expansion, institutional-development and living-development' as enabling-and-reflected successively in more and more sophisticated and elaborate social-setup and institutional constructs. Basically, human destructuring-threshold-of-ontological-performance as highlighted as of the constructiveness-and-destructuring-framework of 'shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing' and as reflected in any given registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance 'specific bottomline-of-mere-mathesis/motif/throwness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self' arises as of destructuring-transitoriness/deratiocination-or-deratiocontiguity, so-construed as of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism induced deratiocination-or-deratiocontiguity; wherein as of flawed edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative-implications, dialectical-dementing representation is wrongly singularised/immanentised while dialectical-thinking representation is wrongly dissingularised/not-immanent. This actually points out why dialogical-inequivalency/intellectual-and-moral-inequivalency as of 'apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity' is associated with sophistic representations as knowledge as well as temporal manifestations of postlogism-slantedness and conjugated-postlogism manifestations including psychopathy and social-psychopathy as of the positivism-procrypticism registry-worldview. While as of human-subpotency temporal totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag we may be inclined to construe of the notion of dialogical-equivalency as absolutely requisite, the fact is dialogical-equivalency cannot supersede existence-potency validation/invalidation implications where its eliciting is structurally/paradigmatically flawed for the simple reason that knowledge as of implied underlying ontological-commitment—construed-as-of-

existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-
 in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-
 totalitative-implications is all about existence-potency 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 structurally/paradigmatically
 implies an intermediative process for the deferred-outcome as of existence-potency but not
 otherwise, and as being subpotent with existence it is the human that has to ensure that its
 meaningfulness-and-teleology coincides with existential veracity, such that where dialogical-
 equivalency is wrongly implied and thus likely to undermine existence-potency what gives in
 is the false notion of dialogical-equivalency. This is equally reflected in the idea that the
 edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 of meaningfulness-and-teleology is rather as of the implication of relative-ontological-
 completeness associated with human limited-mentation-capacity-deepening—in-
 recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-
 contiguity/ratiocination from the perspective of existence-potency—as-of-ontologically-
 uncompromised-ontological-normalcy/post-convergence/referentialism rather construed as of
 difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-
 determinism, and not identitive-constitutedness-as-totality-dereification-in-dissingularisation-
 as-flawed-epistemic-determinism flawed projection of edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising by 'mere formulaic
 psychologising effect', without ontological-veracity for the manifested formulaic
 psychologising, due to the failure to factor in relative-ontological-incompleteness as of
 shallow human limited-mentation-capacity
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising projective-totalitative-
 implications. Thus edginess/incisiveness—of-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising of meaningfulness-and-teleology, as of the-very-same-totalising–purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that meaningfulness-and-teleology ‘is not to be construed as accumulated/in-accumulation’ but that it is effectively ‘as recomposed in prospective relative-ontological-completeness’ as of totalising–renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why second-natured institutionalisation reasoning-from-results/afterthought, induced as from parrhesiastic messianic-reason/reasoning-through, will tend to act as if meaningfulness-and-teleology is accumulated/in-accumulation thus ending up beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought ‘instigating enframed apriorising/intelligibilitysetup/measuringinstrument/axiomatising institutional-setups and meaningfulness-and-teleology implications that are poorly amenable to totalising–renewing-realisation/re-perception/re-thought’, and so structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such enframing. Critically just as ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism parrhesiastic seeding-promise of reasoning-through/messianic-reasoning meaningfulness-and-teleology as equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ is associated with edginess/incisiveness—of apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of

affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of prospective relative-ontological-completeness-over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of prior relative-ontological-incompleteness as of existence-potency ontological-primemovers-totalitative-framework projective-totalitative-implications, likewise it is the case that ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’ is associated with ‘ontologically-flawed denaturing of edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ 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-in-existential-extirpation-as-of-existential-unthought is bound to wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ as if as of affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking of prospective relative-ontological-completeness over unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitablemeasuringinstrument-invalidating-measuring/dialectically-dementing of prior relative-ontological-incompleteness as of existence-potency ontological-primemovers-totalitative-framework projective-totalitative-implications. Pseudo-edginess/pseudo-incisiveness as such exploits the natural and habitual human mental-reflex as of any given registry-worldview’s/dimension’s—reference-of-thought-

for-social-functioning-and-accordance to systemically imply and attribute dialogical-equivalency with regards to social-stake-contention-or-confliction as of ‘apriorising-teleological-elevation-in-ontological-contiguity’. While this mental-reflex is usually valid in most circumstances, however, in the specific circumstances of pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is in effect rather in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ invalidating any such pretence of dialogical-equivalency. Thus this rather undermines the natural and habitual human mental-reflex where it wrongly construes of the vocalisation/interjection/expletive intensification associated with such pseudo-edginess/pseudo-incisiveness as speaking of profound affirmation/projection/assertion/dueness-validating-logicising/suitablemeasuringinstrument-validating-measuring/dialectically-thinking that is beyond contention-as-certain. Thus inducing destructuring-transitoriness/deratiocination-or-deratiocontiguity as of the pseudo-edginess/pseudo-incisiveness manifestation of dissingularisation/epistemic-nonimmanence/flawed-epistemic-determinism instigated destructuring-transitoriness/deratiocination-or-deratiocontiguity rather in dialectical-dementing representation but now engaged in dialogical-equivalency of contention as if of dialectical-thinking representation. Pseudo-edginess/pseudo-incisiveness is what explains beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought narrators in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’ engaging with interlocutors rather in temporal totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in existential-extirpation-as-of-existential-unthought as of 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 ratio-contiguity/ratiocination in the interlocutor notwithstanding the postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, as what is always pertinent for the narrator is the pseudo-rationalising of all prior narratives into-and-as-of the last narrative(s). The more simplistic example of such pseudo-edginess/pseudo-incisiveness is with the childhood psychopathy example of spilling water on a chair and accusing another and the dragging out of its postlogism-slantedness narratives as the simpler/uncomplexified representation of the adult psychopathy postlogism-slantedness mental-disposition, and this further points to the procrypticism/disjointedness-as-of-reference-of-thought projective-totalitative-implications 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor manifestations of sophistic dispositions social eliciting of averaging-of-thought as of social-stake-contention-or-confliction, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought whether with traditional witchdoctors, the sophists, medieval-pedants or in many ways intellectual muddlement today. Thus a given prospective relative-ontological-completeness registry-worldview/dimension edginess/incisiveness—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of ‘notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’, by its implied ‘apriorising-teleological-thresholding—as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, operantly reflects the prior relative-ontological-incompleteness registry-worldview/dimension ‘shiftiness-of-the-Self as of mere mathesis/motif/thrownness-disposition enframing dereifying-gesturing’ as of ‘a reifying

gesturing that is-not-to-be-drag-in/commingle-with the prior relative-ontological-
 incompleteness registry-worldview's/dimension's
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising social-stake-contention-
 and-confliction meaningfulness-and-teleology as of its pseudo-edginess/pseudo-incisiveness
 projective-totalitative-implications'; as reflected by the fact that positivising or prospective
 deprocrypticism edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising rather construe respectively
 non-positivising or procrypticism as of apriorising-teleological-degradation-in-notional-
 discontiguity/epistemic-discontiguity as to invalidate the averaging-of-thought mental-reflex
 of dialogical-equivalency pointing rather to psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposure projective-totalitative-implications to be reflected by
 the prospective edginess/incisiveness—of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising, but then this equally
 implies the destructuring-threshold-of-ontological-performance is effectively prone to a
 general averaging-of-thought disposition predisposed to forego 'true-ontology—as-of-Being-
 development/ontological-framework-expansion' for a closed-construct-of-meaningfulness-
 and-teleology-as-of-'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-
 implications as of its totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag beyond-the-consciousness-awareness-
 teleology-in-existential-extirpation-as-of-existential-unthought. It has always been the case
 that successive registry-worldviews/dimensions second-natured institutionalisations as
 instigated as from human 'intemporal ontological-faith-notion-or-ontological-fideism
 parrhesiastic askesis-or-acumen' have to contend as of social-stake-contention-or-confliction
 with corresponding sophistic eliciting of averaging-of-thought whether as traditional
 witchdoctors, the sophists, medieval-pedants or in many ways intellectual muddlement today,

with the requisite intemporal-as-ontological reifying meaningfulness-and-teleology as of existence-potency ontological-primemovers-totalitative-framework projective-totalitative-implications over-time/cross-generationally inducing the positive opportunism untenability that overcomes such ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-faith reproducibility seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as covert pretence of equivalency/correspondence antiakrasiatic-aspiration ontological-performance’; and in this regards, the futural possibility of developing-and-cumulating the capacity-and-template for the renewed and more profound meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion of prospective deprocrypticism pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules in notionally overcoming human ‘shiftiness-of-the-Self as of mere mathesis/motif/throwness-disposition enframing dereifying-gesturing’ is effectively not beyond human collective contemplation reflected as of human ‘projective-totalitative’ deprocrypticism protensive self-consciousness perspective predisposed to devalue our procrypticism/disjointedness-as-of-reference-of-thought occlusive self-consciousness meaningfulness-and-teleology. Contrary to the ontologically-flawed implications of identitive-constitutedness-as-totality-dereification-in-dissingularisation-as-flawed-epistemic-determinism in reflecting that human meaningfulness-and-teleology as implied by the institutionalisation process is rather ad-hoc and disparate across cultures-as-sovereign-constructs-not-constrained-existentially-as-of-ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence, a projective-totalitative-implications construal as difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism of human meaningfulness-and-teleology reflects the institutionalisation process implied

connectedness of human meaningfulness-and-teleology as constrained-existentially-as-of-ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence thus developing as of relative-ontological-completeness ontological-performance implications of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. It is this projective-totalitative—implications construal of human meaningfulness-and-teleology ‘constrained-existentially-as-of-its-ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative—implications’ that effectively validates the ‘epistemic-veracity of notional—singularisation/epistemic-immanence/veridical-epistemic-determinism’; wherein the notion of ‘relative-ontological-incompleteness/relative-ontological-completeness of ontological-performance’ captures the entire possibilities of human meaningfulness-and-teleology ontological-performance, and as such a projective-totalitative—implications construal reflects the panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence 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 projective-totalitative—implications construal that allows for intelligibility and renewing-intelligibility to arise in the first place as of relative-ontological-completeness. This ‘intelligibility and renewing-intelligibility’ arises from ‘projective-totalitative—implications conflatedness of construal-and-reconstrual of existential-contextualising-contiguity as of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination maximalising-recomposuring-for-relative-ontological-

completeness/transvaluating’, and not as ontologically-flawed atomising/taking-to-pieces constitutedness rather as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity. The validation of the totalitative nature of existential meaningfulness-and-teleology as of ‘relative-ontological-incompleteness/relative-ontological-completeness of ontological-performance’ implications 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 projective-totalitative-implications 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 unifications schemes. The underlying explanation for disparateness here is effectively construed as a question of the implications of ‘relative-ontological-incompleteness/relative-ontological-completeness of ontological-performance’ wherein varying ontologically-flawed superfluous, superstitious, mystical and cultic interpretations of the natural world totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of relative-ontological-completeness. Such projective-totalitative-implications construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of ‘supposedly coherent

ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as so-reflected by its self-assuredness-of-authenticity 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 of existence-potency perspective wherein modern society in relative-ontological-completeness attributes the ailment to say flu. In order words, sovereign commitments, recognised as of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation, do not override the pre-eminence of ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of existence-potency perspective, in which case no human transcendence-and-sublimity 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 of existence-potency over the mortals that we as human beings are in order for transcendence-and-sublimity 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 of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a projective-totalitative-implications construal equally points out that the-very-same-totalising-purview-of-construal-as-existence/existence-potency/intrinsic-reality/ontological-veridicality or any totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality does not imply the structural/paradigmatic change of

existence-as-of-existential-contextualising-contiguity but rather that change is the outcome of human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination maximalising-recomposuring-for-relative-ontological-completeness/transvaluating involving ontological-dementation/dialectical-dementation stranding-dialectics of prospective dialectical-thinking representation and prior dialectical-dementing representation; with the implication here that the issue of knowledge is all about developing human-subpotency towards existence-potency. The conflatedness of existential-contextualising-contiguity in the natural sciences is often poorly perceived inherently because of their subject-matter/domain-of-study implicated nature of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’; such that it is often wrongly construed in atomising/taking-to-pieces constitutedness as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity but with little consequence since such an atomising/taking-to-pieces constitutedness is generally an ontologically-flawed afterthought reflection/contemplation whereas operantly beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought scientists generally adopt a conflatedness of existential-contextualising-contiguity posture. The reality of existential-contextualising-contiguity conflatedness 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 in projective-totalitative-implications conflatedness to then reflect abstract scientific notions in existential-contextualising-contiguity knowledge-reification or depart from existential-contextualising-contiguity already reified abstract scientific notions to then reflect further abstract scientific notions in existential-

contextualising-contiguity knowledge-reification'. For instance, we can appreciate that physics never establish any absolute atomising/taken-into-pieces notion of say atoms, space, time, energy, etc. on which it merely then go on to be constituting meaningfulness-and-teleology/knowledge as physics knowledge-reification. Rather we can better appreciate the occurrence of existential-contextualising-contiguity knowledge-reification as of projective-totalitative-implications construal in the sense that our ordinary thought process itself is as of totalising existential-contextualising-contiguity construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces constitutedness even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally totalising as to the fact that these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of totalising-renewing-realisation/re-perception/re-thought of existential-contextualising-contiguity of such notions like space, time, force, etc. in projective-totalitative-implications conflatedness 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 re-totalising/re-holistic of 'the very same physics notions and their derived implications of new notions' as of existential-contextualising-contiguity in conflatedness involving human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination. 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 'their more elaborate panintelligibility nature of existential-contextualising-contiguity in conflatedness in their domains-of-study' implies that their knowledge-reification should

increasingly be explicitly holistic/nested-congruence, as even the natural sciences are implicitly holistic by the mere fact of the ‘precedence of existential-contextualising-contiguity in projective-totalitative-implications conflatedness to which their abstract notions are aligned’ as well as so-implied by their unification orientations which drives their knowledge-reification and are not just idle quest; and this misconstrual is further reflected by the fact that the life sciences (as of their axiomatic-construct ‘apriorising-teleological-thresholding-as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’) have a more inherently elaborate panintelligibility nature of existential-contextualising-contiguity supervening-conflatedness thus rendering its methodology more holistic and teleological, is often naively and wrongly construed as ‘a relatively weaker natural science’. This underlying epistemic existential-contextualising-contiguity insight reflects ecstatic-existence’s supervening-conflatedness in panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence; wherein inherently ‘more immediately constrained to ontological-primemovers-totalitative-framework’ domains-of-study like physics and the natural sciences generally are of a less elaborate existential-contextualising-contiguity in conflatedness and can thus be ontologically-flawedly be perceived as being of atomising/taking-to-pieces constitutedness while inherently ‘less immediately constrained to ontological-primemovers-totalitative-framework’ domains-of-study like the social domains-of-study are of more a elaborate existential-contextualising-contiguity nature in conflatedness that speaks to the need for their appropriate holistic hermeneutic depth of ontological-construal. In many ways the natural sciences by the immediate constraining of their ontological-primemovers-totalitative-framework implicitly avoid atomising/taking-to-pieces constitutedness but the misunderstanding that their knowledge-reification gesturing is effectively as of atomising/taking-to-pieces constitutedness in other domains-of-study ends up having naïve and distortive effects on such

domains-of-study knowledge-reification 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’. This author contends 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 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 structurally/paradigmatically stifle the possibility for conceptualisation as of existence-potency validation/invalidation implications beyond their conventioning-referencing enframing, so-implied as of the perspective of notional-deprocrpticism prospective ‘true-ontology—as-of-Being-development/ontological-framework-expansion’. Thus overall existence’s panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence implies the ‘primacy of a projective-totalitative–implications basis for conception due to human totalising–thrownness-in-existence’ as ‘existence/existence-potency doesn’t wait for the human to incrementally have the complete picture’ and thus it is ‘the human subject who has to aspire to conform-as-of-its-self-consciousness-growth with existence/existence-potency in a projective-totalitative–implications conception’, and this further indicts our traditional conception of induction as being epistemically incremental wrongly construed as of incrementalism-in-relative-ontological-incompleteness that underlies dispositions for totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag because of ‘failure to draw projective-

totalitative—implications as of displacement/decentering-of-the-human-subject and wrongly construing presencing situations as of absolute/absolutising grounding’, whereas in reality human totalising—thrownness-in-existence rather points out that the epistemic-veracity of induction is rather as of ‘maximalising projective-totalitative—implications’ (which is rather re-totalising/re-holistic of meaningfulness-and-teleology with regards to successive inductions) rightly construed as of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating and ‘totalitatively involving human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination’ with displacement/decentering-of-the-human-subject; and such a misconstruing of the effective notion of induction speaks of ‘an ontologically-flawed modern positivistic pedagogic reflex of incrementalism-in-relative-ontological-incompleteness’ that misses-out-on and ends up pruning-and-enframing the natural human projective-totalitative—implications construal predisposition. Human-subpotency specific panintelligibility, reflected in human underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence, is ultimately potentiated as of human ‘intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as of the ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-as-of-its-coherence/contiguity’, as this drives epistemic-ricochettingly/transepistemicityally the human institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’ in developing successive reference-of-thought mathesis/motif/thrownness-disposition reflecting human successive self-consciousness/construction-of-the-Self that transcendently-and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of human-subject-emancipatory-relativism-

driven-recomposuring-constructivism-towards-singularisation; wherein we can appreciate that the instigation of universalising idealisation meaningfulness-and-teleology infrastructure or subsequent positivising/rational-empiricism meaningfulness-and-teleology infrastructure transform human potentiation construed as ‘human-subpotency convergence to existence/existence-potency’ 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. 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 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, 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 the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance-including-virtue-as-ontology arises as of the intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance equivalency/correspondence with the full-potency-of-existence-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 totalising–thrownness-in-existence the possibility for prospective human institutionalisation enabling transcendence-and-sublimity 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 closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance-including-virtue-as-ontology as of human totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural determinism invalidation of sovereign options/choice or freewill ‘applies critically only as of poor self-consciousness/construction-of-the-Self implications arising from the underdevelopment of Being/ontological-framework-expansion or self-consciousness/construction-of-the-Self incapacity as of say insanity’, and not necessarily as of lack of new knowledge-construct or technical-development; in the sense that say a criminal that had gone uncaught before a new technical-development like DNA testing establishes their criminal responsibility as of human potentiation, cannot talk of natural determinism implications as a defence just as covert predispositions associated with vices-and-impediments as of ‘self-conscious drive’ cannot be qualified to be of natural determinism implications when unmasked. Panintelligibility-as-reifying-and-empowering-reflexivity-of-ecstatic-existence ‘speaking epistemically with respect to any existential subpotency including human-subpotency’, inherently reflects the veridical-epistemic-determinism-as-of-existence-potency-of-construal of any such subpotency ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’, with human-subpotency ‘apriorising-teleological-thresholding–

as-teleological-framework/narrative-framework of contextualising/instantiative-devolving-meaningfulness’ effectively construable as of the human institutionalisation process ‘true-ontology—as-of-Being-development/ontological-framework-expansion’. The overall implied notion of ‘intemporality-asymmetric-subsumption-of-temporality’ as advanced here is one of supratransversality over subtransversality rather as of intellectual-and-moral-inequivalence/non-correspondence. Such a mental-disposition of substituting old categorical-imperatives/axioms/registry-teleology with new ones of prospective registry-worldview/dimension as implied by totalising–renewing-realisation/re-perception/re-thought as of institutional moulting underlies the concept of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness, in dealing with the fact that by reflex all registry-worldviews/dimensions are structured not to construe of their very own prospective transcendence, and thus relating to their categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation on an incrementalism-in-relative-ontological-incompleteness basis as ‘absolute by the mere form’ whether failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or–ontological-preservation at the uninstitutionalised-threshold. The non-positivistic animistic or medieval social setup as of its incrementalism-in-relative-ontological-incompleteness disposition coming into grips with the positivistic interlocutor’s purpose will probably construe it as most contemptuous by its construal of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context (whether as of its rulemaking-over-non-rules-⟨as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩ of base-institutionalisation/animism or as of its universalisation-directed-rulemaking-over-non-rules-⟨as ‘second-level pseudo-conflation’

apriorising/intelligibilitysetup/measuringinstrument/axiomatising) of universalisation–non-positivism/medievalism), though we know from an ontological-normalcy/post-convergence perspective that the positivistic existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘third-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) is the virtuous-ontological resolution of the non-positivistic registry-worldview’s/dimension’s reference-of-thought structural/paradigmatic vices-and-impediments. Likewise, this ontological-normalcy/post-convergence insight can equally be projected of our ‘positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought’ from ‘futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview’s/dimension’s reference-of-thought’; wherein deprocrypticism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of its ‘deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising as of pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules is the virtuous-ontological resolution of the positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought structural/paradigmatic vices-and-impediments, as it further contendingly implies a prospective decentering and dialectically-dementation reflection/perspectivation of positivism–procrypticism. We can imagine that futural Being-development/ontological-framework-expansion as of prospective deprocrypticism inclined agent given its ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness can effectively forego the normally construed positivistic categorical-

imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation as projected wooden-language—of-temporal-mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the
 registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology failing/not-upholding-as-of-axiomatic-construct
 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 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-
 dementation of positivism–procrypticism averaging-of-thought. Such an insight can be
 appreciated as with the instance in the non-positivistic community where the positivistic
 mindset/reference-of-thought will most likely not necessarily perceive and construe the
 'achievement motives and temporal-stakes in animistic or medieval lives and living' in the
 non-positivistic social-setup as 'grandest living' but rather the maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating 'of positivistic transcendental
 institutionalisation projection over the animistic or medieval setup as much more of
 existential worth' from its vantage ontological-normalcy/post-convergence 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 closed-construct-of-meaningfulness-and-teleology-as-of-
 'nondescript/ignorable-void'-with-regards-to-prospective-apriorising-implications denaturing
 of meaningfulness-and-teleology 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-meaningfulness-and-teleology individuation mental-disposition of ‘inventing’ the successive becoming possibilities of the institutionalisation process as inducing successively base-institutionalisation, universalisation, rational-empiricism/positivism and prospectively deprocrypticism; as going by ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism as of the grander ontological-normalcy/post-convergence

apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ 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 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 behind the intemporal individuation mental-disposition of ‘inventing’ the successive becoming possibilities of the institutionalisation process, comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing 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 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 closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications so-construed prospectively are rather more pertinent) in order to ‘invent’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal 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 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 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 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-axiomatic-construct to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order

words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness that enables human memetic-rescheduling (institutional-recomposure/psychoanalytic-unshackling) as from recurrent-utter-uninstitutionalisation to present day positivism–procrypticism and prospectively deprocrypticism; together with the idea that by the very intemporal essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extirpatory paradigm relationship with meaningfulness-and-teleology (undermining the implied categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence, by adhering by flaw rather to the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology as deterministic thus subknowledging/mimicking the non-veridical hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the uninstitutionalised-threshold, represented ontologically as decentered and dialectically-dementing), but rather appreciative of the intemporal mental-disposition (as ontological-faith-notion-or-ontological-fideism) behind the mental projection associated with and contributing to such institutional-being-and-craft ‘inventing’. But then transcendental constructs of meaning and meaningfulness going beyond the ‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo, Diderot, Copernicus as of implying a prospective reference-of-thought of meaning and meaningfulness, is an afterthought social recognition by the prospective registry-worldview’s/dimension’s reference-of-thought institutionalisation, not the social recognition

of their own registry-worldview's/dimension's reference-of-thought (as the prior/transcended/superseded), as transcendental meaningfulness involves psychical and institutional recomposuring of high contrariety implications to human temporality as putting into question the present as prior/old, but then the vocation of all transcendence 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/existence-potency of an intersolipsistic nature. It is equally important to grasp that transcendence is the more profound origination of reference-of-thought that enables knowledge conceptualisations, and that the praxis of knowledge may naively be construed as non-transcendental. So all knowledge is actually transcendental and this is not to be confused with its distance/remoteness as coming from the 'transcendental origination of the reference-of-thought of the knowledge' (whether as base-institutionalisation, universalisation, positivism or prospectively deprocrypticism knowledge), and the idea of neutral/equable knowledge is a 'mental complex of institutional inherence' arising from incrementalism-in-relative-ontological-incompleteness naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency and not social-aggregation-enabling, transcendence (transcendental knowledge) cannot be construed as a neutral/equable exercise that doesn't involve contrariety, as it implies superseding the prior reference-of-thought categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) maximalising-recomposuring-for-relative-ontological-completeness/transvaluating totalising-renewing-realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-

ontological-incompleteness mental-reflex as incrementalism-in-relative-ontological-
 incompleteness/adding onto the prior. The idea that knowledge-as-virtue will be obtained
 neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve
 virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral
 but rather remote/distant as coming from the ‘transcendental origination of the reference-of-
 thought of the knowledge’. For instance, scientific discoveries and our liberal notions today
 are grounded on the transcendental origination of positivistic modern scientific knowledge
 and liberal thinking reference-of-thought established and developed from the days of the
 Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux, etc. who and others, then
 were transcendental originating 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/totalising–self-
 referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction but right back
 in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-
 involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-
 stake-contention-or-confliction. The point here is to highlight that where the need for
 ‘reappraisal of reference-of-thought’ arises as for prospective transcendence, it will be naïve
 to imply that knowledge is neutral failing/not-upholding-as-of-axiomatic-construct to register
 that all knowledge is the outcome of transcendence as ‘reappraisals of references-of-thought’
 and inducing their corresponding prospective psychologisms
 (apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights). Effectively, the wrong argument of knowledge neutrality is actually the

argument of the prior originating transcendence of reference-of-thought that enabled it to be as of the present reference-of-thought, as a statement of knowledge neutrality respectively in non-positivism/medieval or positivism registry-worldviews/dimensions are just naively asserting the former or the latter as the reference-of-thought for knowledge; implying that a mental-disposition doesn't naturally factor in its very own ontological-incompleteness-of-reference-of-thought. Hence it is rather ontological-completeness-of-reference-of-thought that is the viable construing reference of knowledge with its transcendence implications for completing the reference-of-thought, and so not only with regards to transcendence of retrospective registry-worldviews/dimensions reference-of-thought but equally with the implication of transcendence for prospective registry-worldview's/dimension's reference-of-thought as so validated by ontological-normalcy/postconvergence. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought within the positivism–procrypticism registry-worldview/dimension 'dynamic social construction of perceived social-stake-contention-or-confliction'. The social dynamics of perceived social-stake-contention-or-confliction as elicited in psychopathy and social psychopathy are more decisively determined by its induced 'lack of constraining social universal-transparency hence speaking of the positivism–procrypticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion-of-reference-of-thought while prospective uninstitutionalising-facet insight will rather overlook such implied denaturing as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought. This very much mirrors such a dichotomy as articulated before within the same social space of relative perception of social-stake-contention-or-confliction at a registry-worldview's/dimension's uninstitutionalised-threshold

defining its very notions of lawfulness and lawlessness, social-functioning and social dysfunction, accordance and discordance, probity and corruption, principledness and unprincipledness, etc. across the full breadth and depth of human institutions dynamic social construction of perceived social-stake-contention-or-confliction at that uninstitutionalised-threshold 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/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm, uninstitutionalised-threshold mental-disposition will mostly construe irrelevance-and-benignancy as of temporal extirpatory paradigm. This is very much in sync with the reality that at a registry-worldview’s/dimension’s uninstitutionalised-threshold human solipsistic mental-dispositions are temporal-to-intemporal with the implication that such intemporal mental-orientation as ontology divulging is just one mental-disposition among others such that any such pre-eminence arises only as of positive opportunity ontological-primemovers-totalitative-framework induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or cross-generationally as intemporality-asymmetric-subsumption-of-temporality. This dichotomy of contradictory narratives explains why it is the bigger framework of prospective relative-ontological-completeness-of-reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in deprocrypticism conflatedness and so over procrypticism disjointedness-as-of-reference-of-thought denaturing and harkening back in

undermining psychopathy and social psychopathy as the more specific individuation-level denaturing. Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold dichotomy more transparently with regards to say non-positivism/medievalism postlogism manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound ontological-incompleteness-of-reference-of-thought issue wherein the incidental denaturing of such manifestations reflected a social denaturing of the registry-worldview/dimension itself as non-positivistic and susceptible to endemise/enculturate superstitiousness as of the ‘dynamic social construction of perceived social-stake-contention-or-confliction’. And in both instances it is the corresponding institutionalising aetiologisation/ontological-escalation conflatedness directed to the bigger and subsuming issue of ontological-incompleteness-of-reference-of-thought for inducing deprocrpticism over procrpticism or positivism over non-positivism/medievalism respectively that harkens back to undermine in a decisive and nonextirpatory and non-palliative manner the associated postlogisms. Conflatedness as such implies an utter shift as the curve-of-prospective-relative-ontological-completeness-of-reference-of-thought thus superseding the curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought now being construed as dementing-and-decentered-to-prior-institutionalisation’s-categorical-imperatives/axioms/registry-teleology as denaturing.] The defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising (as perversion-of-reference-

of-thought) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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/intelligibilitysetup/measuringinstrument/axiomatising systematically keeps on making wrong measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose (systematically flawed meaningfulness) as its fundamental as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect (or intradimensional-defect, in registry-worldview terms of implications). On the other hand, a lying deception is tantamount to undertaking an inappropriate measurement-as-of-aposteriorising/intelligising/measuring/logicising-purpose (flaw logical-processing/act-execution-implication meaningfulness) with an apriorising/intelligibilitysetup/measuringinstrument/axiomatising that is not defective (thus appropriateness-of-reference-of-thought-as-of-conflatedness). This point to the ad-hoc nature of lying deception wherein there is nothing inherent that precludes subsequent appropriate logical-processing-or-logical-implication meaningfulness where the contextual-ambiguity-constraint(s) are resolved. In the bigger scheme of things (at the transcendental/transdimensional/interdimensional level) postlogism ontological-decadence and its integration as perversion-and-derived-perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation defines a registry-worldview's/dimension's uninstitutionalised-threshold; arising in 'socially-perceived-value as of social-stake-contention-or-confliction' situations. This is ontologically/intemporally represented or

stranded-as-rightfully-oblongated/decandored postlogical mindsets ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic (which are not ignored/overlooked but cored/stranded-as-rightfully-oblongated/decandored) wherein ontologically-speaking the psychopath’s interlocutors had hitherto by new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging reflex’ represented/registered/related-to the postlogical mindsets ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic wrongly as candored/straightness (wrongly ignoring/overlooking and asiding to reassume a candoring/straightness-of-thought instead of rightfully stranding-as-slantedness/decandoring-of-thought). Thus the registry-worldviews/dimensions which are in ontological-decadence (notional-discontiguity/epistemic-discontiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) with respect to ontological-veridicality (ontological-contiguity or reference-of-thought as 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/mimicking the non-veridical hollow/empty form of the meaning of

narratives', whether by a psychopath or a temporally-inclined mental-disposition pedestal, in view of getting interlocutors to wrongly align prelogically/in-conviction/prelogically and perceive the non-veridical hollow mimicking form of the meaning of narratives as veridical/true/real is known as perversion-of-reference-of-thought, requiring ontologically, at the 'uninstitutionalised-threshold', 'distractive-alignment-to-reference-of-thought which is decandored/oblongated, non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing, dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) and transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing (contrasted to prelogism which is candored, straightness, conviction, dialectically-or-contendingly-in-phase and logically-congruent). From an intemporal/ontologising perspective i.e., aetiological understanding of the abstract human animal, perversion-of-reference-of-thought rather calls to engage with the unsoundness-or-inauthenticity-of-reference-of-thought/apriorising—registry of the postlogical mindset/reference-of-thought as transversality/logical-incongruence and not operating/processing logic based on the articulated perversion-of-reference-of-thought, so as to 'invalidate the projected false apriorising—registry's implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology, and consequently to articulate a manifestation of mental-slantedness/decandoring/'distractive-alignment-to-reference-of-thought'/mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-

meaningfulness/distractive-temporal-priorisation (and not soundness-or-authenticity-of-reference-of-thought/candoring/prelogism/deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness) of the mind’s mental perversion/defect; and so, as an abject and mentally dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) – as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive – from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-of-reference-of-thought annuls temporal-dispositions’ implied logical-dueness/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology as ‘logically contending’; from a pure ontological-veridicality perspective, more like a medieval mind with a superstitious registry-worldview categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation doesn’t has the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogical minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism-as-of-conviction 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 postlogical mental-dispositions which mental-alignment are rather non-conviction-or-

existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented with respect to meaning).

Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism-as-of-conviction mind to wrongly elevate psychopathic meaningfulness as of ‘existential-contextualising-contiguity’ rather than reflect the reality of its ‘formulaic meaning’ which is ‘meaning-by-the-mere-illogical-possibility-of-it-being-narrated’. So when we talk about psychopathy we are talking about perversion-of-reference-of-thought rather than logical defect (defect of logical operation/processing/contention). This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-authenticity-of-reference-of-thought, by the prospective relative-ontological-completeness-of-reference-of-thought and logic (logical-operation/processing/contention/implication-of-act-execution, and so, ‘fundamentally and validatorily’ on the basis of sound categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the very first instance). Meaning and meaningfulness is thus essentially about the ‘operation of reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-authenticity-of-reference-of-thought’, with logic/logical-processing basically about the operation of 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 ‘reference-of-thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-

contextualising-contiguity based on the meaning's implied categorical-imperatives/axioms/registry-teleology valid only inasmuch as the reference to the 'registry elements' of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology is 'existentially' established. *Critical for ontological-veridicality of meaning and meaningfulness and knowledge, the relatively ontologically-complete-reference-of-thought defines what is meaning and meaningfulness as of its 'soundness-or-authenticity-of-reference-of-thought' construed as 'dialectically-thinking and centered understanding' over the relatively ontologically-incomplete-reference-of-thought as of its 'unsoundness-or-inauthenticity-of-reference-of-thought' construed as 'dialectically-dementing and decentered understanding'. Slanting (and by derivation cohering-slanting) is 'technically coherent logical articulation' however over flawed or non-existent apriorising—reference-of-thought-elements/apriorising—registry-elements, and thus falsely implying the apriorising—reference-of-thought-elements/apriorising—registry-elements of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology as being 'existentially' established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality.] Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-authenticity-of-reference-of-thought in the first place) so 'we don't tend to question the being/ontological/existential veridicality of reference-of-thought-(reflected-as-soundness-or-authenticity-of-reference-of-thought)'. But with the phenomenon of psychopathy, this is a fatal flaw at its adulthood stage, as at its childhood stage the 'deliriousness/delirious-effect/cinglé-effect' of the implied-reference-of-thought/implied-registry and its elements of

implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology is rather obvious and we don't normally process/operate logically the childhood psychopathy's non-veridical hollow mimicking narratives since 'we just invalidate those apriorising—registry-elements to start with as not of being/ontological/existential veridicality'. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by 'vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning' (meaning-by-the-mere-illogical-possibility-of-it-being-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 sense/projection of meaning' doesn't even dare to operate/process the logic articulated by John (a logic which in-of-itself while utterly sound technically, but is actually irrelevant in the given context by its fundamental logical-undueness as of its unsound-reference-of-thought/unsoundness-or-inauthenticity-of-reference-of-thought/mental-perversion) as he simply engages his unsoundness-or-inauthenticity-of-reference-of-thought by way of distractive-alignment-to-reference-of-thought and then reflect the reference-of-thought or registry-teleology of John as perversion-of-reference-of-thought or mental-perversion in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology. In so doing determines that John is 'manifesting a mental defect' and more so, not an ad-hoc defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance, but rather as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect that speaks

to how John may act in many other similar situations, i.e. ontological-decadence (notional-discontiguity/epistemic-discontiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) by the denaturing of the reference-of-thought or the soundness-or-authenticity-of-reference-of-thought of meaning over which denaturing he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism-as-of-conviction contention about his perversion-of-reference-of-thought/mental-perversion/unsoundness-or-inauthenticity-of-reference-of-thought’. The above is the fundamental nature of psychopathy and ‘it should not be lost even more critically at the adulthood stage and the corollary of social psychopathy’ as increasingly prelogism-as-of-conviction minds will tend to align to adult psychopaths and other postlogical teleological mindsets wrongfully as prelogical/conviction/candored/straightened/prelogism instead of rightfully keeping a decandored/oblongated/distractive-alignment-to-reference-of-thought /mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (circumventive/distractive-temporal-prioritisation-of-reference-of-thought). [Such reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) inherently implies a dialecticism involving conviction narratives as deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism)/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness or longness-of-register-of-meaningfulness-and-teleology and narratives that are non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-

caricaturing–of–apriorising/intelligibilitysetup/measuringinstrument/axiomatising–or–
 impulsively–demented/subknowledging/mimicking/distractive–alignment–to–reference–of–
 thought qualified as mechanical–comprehension–dementing/‘hollow–constituting’–or–failing–
 intemporal–preservation–or–misappropriation–of–meaningfulness. This points to a perversion–
 of–reference–of–thought basically or a registry–worldview denaturing (when it comes to a
 registry–worldview/dimension transcendence). The dialecticism involves stranding–dialectics–
 in–a–contiguity–of–increasing–ontology/ontological–normalcy/post–convergence pointing to
 the skewing (‘intemporality–asymmetric–subsumption–of–temporality’, for relative intrinsic–
 reality/ontological–veridicality transcendental–enabling/existence–potency) for
 intemporalisation/institutionalisation over the reality of human–
 aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/constraint—
 imbued–temporal–to–intemporal–dispositions—existentialism–form–factor individuations in
 transversality/logical–incongruence, 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 meaning is that the apriorising–registry (as the individual
 grounding of the reference–of–thought of the social–construct registry–worldview/dimension)
 precedes logic as of apriorising/axiomatising basis for logic. For instance, if an adult
 psychopath were to meet a stranger and spoke to him about another stranger whom it knows
 nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc.
 The logical operation is entirely right and sound in abstract terms but does the apriorising–
 registry (reference–of–thought) apply? I.e. The faulty–mentation–procedure–deception–or–urge
 is not with regards to the logic (which is technically true) but with the ‘implied’ denaturing of
 the elements of the apriorising–registry as of categorical–imperatives/axioms/registry–
 teleology which are: implied–logical–dueness–or–implied–scape (the implied–logical–dueness–

or-implied-scape doesn't exist since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-assumptions (the assumptions implying the psychopath's relationship with the guy and the guy's relationship with children doesn't exist), implied-value-reference (the psychopath's elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology (the psychopath's articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge but none to do with logic, but everything to do with the denaturing of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-inauthenticity-of-reference-of-thought, i.e., slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-dementing-of-narratives! So with the psychopath, you don't watch the logic, you watch out for the reference-of-thought/apriorising-registry for mental-perversion or the psychopath's unsoundness-or-inauthenticity-of-reference-of-thought! Not only that, it is important to note that this unsoundness-or-inauthenticity-of-reference-of-thought as perversion-of-reference-of-thought do protract and an ignorant prelogism-as-of-conviction mind acting prelogically (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) on such postlogism-as-of-non-conviction non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath's 'denaturing postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-

of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency' as non-veridical and dialectically/contendingly out-of-phase. This is known as conjugated-postlogism/dementing-integration (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed as 'distractive-alignment-to-reference-of-thought and once it is induced by ignorance it leads to an undermining of 'deductive social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena which protects the internal-coherence of meaning as of soundness-or-authenticity-of-reference-of-thought and corresponding virtue' and so by way of 'induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism' at 'uninstitutionalised-threshold' of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism/dementing-integration is derived from the psychopath's initiated postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism and conjugated-postlogism cases of unsoundness-or-inauthenticity-of-reference-of-thought (as slanted and cohering-slanted, respectively), by their 'least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold', involve 'disjointedness-as-of-reference-of-thought' misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting)

narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-inauthenticity-of-reference-of-thought as dementing’. It is rather their respective ‘retracing of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of set-of-narratives together’ that reveals ‘postlogical slanting unsoundness-or-inauthenticity-of-reference-of-thought perversion-of-reference-of-thought’ and ‘conjugated-postlogism cohering-slanted unsoundness-or-inauthenticity-of-reference-of-thought derived-perversion-of-reference-of-thought (dementing-integration)’; as in successive postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and corresponding conjugated-postlogical conjoining of the iterating narratives, the succeeding changing/decentering/non-cohering foci (thus revealing the ‘deliriousness/delirious-effect/cinglé-effect’ as unsoundness-or-inauthenticity-of-reference-of-thought inducing the dementing 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 by ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’; and so in order to wrongly imply the apriorising—reference-of-thought-elements/apriorising—registry-elements as the foundation for its faulty-mentation-procedure-deception-or-urge. 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 conviction engagement, for such an insight to arise), but rather as of ‘specific singular circumstantial narrative of interlocution without a comprehensive existential-

contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context projection' by which interlocutors deduce circumstantially. Thus the postlogical-and-conjugated-postlogical habit of producing sets-of-narratives (which collective retracing reveals their unsoundness-or-inauthenticity-of-reference-of-thought and perversion-and-derived-perversion-of-reference-of-thought from existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context insight, but singularly out of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context are apparently of soundness-or-authenticity-of-reference-of-thought) come to be endemised and enculturated socially, as of -'least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold'. Further, this 'natural level of human interlocation engagement is a perpetuation' explaining why the conjugated-postlogism mental-disposition is one of 'slanted-cohering/conjoining' as it rather re-rationalises the latest iterated narrative as an elucidation rather than a further dementing of adult psychopath/postlogism (as obvious with the child psychopathy 'delirium effect' as it slants and re-slants on the initial slanting in a absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology, create a new foundation for further dementing when wrongly eliciting in an interlocutor logical-processing-or-logical-implication issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely 'apriorising-reference-of-thought-elements/apriorising-registry-elements (out

of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context'.

The idea that the 'natural level of human interlocution engagement is a perpetuation' can be understood insightfully with respect to a non-positivistic/medieval setup wherein a contention arising in non-positivistic/medieval reference-of-thought terms when invalidated positivistic terms doesn't imply that such interlocutors will instantly dramatically change their reference-of-thought into the positivistic terms with their successive contentions (due to syncretising-denial), as their reference-of-thought remains rather in non-positivistic/medieval circularity/recurrence/repetition/repeatability, and in the big picture in all likelihood can only be 'weaned from' cross-generationally as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Likewise the 'natural basis of human interlocutory engagement tends to be perpetuating' when it comes with psychopathy and social psychopathy with respect to its eliciting of a 'least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold-(as-procrypticism)', thus equally implying a syncretising-denial circularity/recurrence/repetition/repeatability of the reference-of-thought as of the uninstitutionalised-threshold or procrypticism/disjointedness-as-of-reference-of-thought. Thus the central notion for pre-empting psychopathic postlogism and conjugated-postlogism is the 'retracing of their sets-of-narratives as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context'. That revealing unsoundness-or-inauthenticity-of-reference-of-thought of the traces of sets-of-narratives is analogous to resolving a list of BODMAS equations where the solution of the first equation is a variable of the second equation and whose solution is a variable of the third equation whose solution is a variable of the fourth; and where the first equation is fundamentally flawed (as

of a apriorising/intelligibilitysetup/measuringinstrument/axiomatising flaw, for instance), systematically the three other equations will be wrong whether by (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) mental-disposition to resolve the equation of the traditional arithmetic principles as categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation without factoring that such categorical-imperatives/axioms/registry-teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-normalcy to then articulate the necessary ‘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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ over naïve elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (as of wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology) that is only pertinent when it is of the existential imbricated-becoming-transitioning. 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 perversion-of-reference-of-thought/perversion-of-axiomatic-construct and the false ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-

instantiative-context)’ which are implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology, it is simply maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that is ontologically called for to invalidate the psychopathic ‘implied falsehood’ by invalidating the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity)’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology, and not involve in any elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity which will ‘hollow-constitute’ and falsely validate the deceptive foundation of ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity)’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology. This is most apparent with childhood psychopathy as with the dereifying example of spilling water on a chair where it is directly obvious there is no elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity to be had/entertained nor any logical analysis but rather maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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 (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 of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity)’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’.

This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING or impulsive-dementing is actually about ‘denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ 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 (entitlement folie/folie raisonnée)’ as opposed to a logical motivation of a conviction or prelogical mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism-as-of-conviction logical articulation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates

another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-
dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-
possibility-of-it-being-narrated) over the previous narrative, and so in ‘denaturing
postlogical-backtracking devoiced-of-conviction-or-prelogism-basis’. For instance, by saying
(in a different social spatial location where the interlocutor cannot verify the underlying
contextual reality) it is critical that the stranger should not be taking young children in his
house as it suspiciously points to a molester (which is certainly a sound statement but rather
being parasitised for a perverse purpose of ‘denaturing postlogical-backtracking devoiced-of-
conviction-or-prelogism-basis’ towards ‘sanctified-conventioning-social-aggregation-
enablers’, as the statement, not to take young children into his house, is sanctifying/as-not-
requiring-any-further-contemplation to many a mental-disposition). Even if this latter
narrative is proven to be false (as it is another perversion-of-reference-of-thought or mental-
perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not
being the logic itself, but in wrongly implying as existentially real the ‘apriorising–reference-
of-thought-elements/apriorising–registry-elements (out of existential-contextualising-
contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-
scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-
reference/teleology such that the mere fact of engaging logically with it validates these
fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving
the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-
urge operating logical-processing-or-logical-implication on such false axioms. Thus, with
respect to postlogism generally what is critical for the psychopath/postlogical-mindset is to be
seen as being conviction/prelogical even if it is a perception of bad-conviction since that will
validate the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of

existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)' on
 the basis that it was the logical-processing-or-logical-implication that was wrong hence the
 possibility and credibility not to question the reference-of-thought/apriorising-
 registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-
 implication by 'prelogism-as-of-conviction re-engaging reflex' wrongly turning the issue
 into one of logical-processing-or-logical-implication instead of construing a perversion-of-
 reference-of-thought 'dementing/unsoundness-or-inauthenticity-of-reference-of-thought
 manifestation'). The psychopath simply needs to loop another non-veridical hollow
 mimicking narrative over the previous one in 'denaturing postlogical-backtracking devoided-
 of-conviction-or-prelogism-basis' towards 'sanctified-conventioning-social-aggregation-
 enablers'. What is critical for the psychopath is that 'the last postlogic/formulaic non-
 veridical hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-
 narrated' allows its interlocutors to prelogically 'rationalise' (align in-conviction to or
 prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there
 are all 'non-veridical hollow mimicking narratives'. This might further involve juggling such
 hollow mimicking 'hollow-constituting'-or-failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-'set-of-
 dereifying-hollow-narratives-and-acts' as absolving/fleeting/escaping-reflex-logic among
 different set-of-interlocutors (this is simply because postlogism as 'hollow-constituting'-or-
 failing-intemporal-preservation-or-misappropriation-of-meaningfulness operates by extrinsic-
 attribution, i.e. who can I convince to make my argument right as per 'perverted-outcome-
 sought-precedes-existentially-veridical-logical-dueness' unlike postlogism as prelogism
 which operates by intrinsic-attribution, i.e. what is intrinsically real to uphold ontological
 virtue as per 'existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at'),

and inducing mutual misconstruing; and the reason for a perpetual psychopath's extrinsic-attribution inclination is that the outcome of its postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (which is an unusual and rare social experience given that a psychopathic personality and postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness are an outlier phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (due to the 'lack of constraining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena as inducing vices-and-impediments which will then make it alienating) or a 'fool-me-once-phenomenon' where there is a relative insight on postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness from some interlocutors with no more commitment given the inconsistency of the 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts' as absolving/fleeting/escaping-reflex-logic, in time speaking to the fundamental mental denaturing involved in postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, and so for the acuity of the postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness the extrinsic-attribution inclination is in constant need for new sets-of-interlocutors. The mental process that takes place in the ignorant prelogism-as-of-conviction mind is a prelogic/existential-contextualising-contiguity /conviction alignment (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) to the psychopath's (meaning-by-the-mere-illogical-possibility-of-it-being-narrated) postlogism-formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-

or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented projection (distractive-alignment-to-reference-of-thought) such that the former's mind is rather in a 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 'conjoining looping narratives (of flawed-existential-elevation-of-reference-of-thought and developing a conviction or prelogism out of them), to the psychopath's 'denaturing postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts'towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency' as non-veridical and dialectically/contendingly out-of-phase. But again, this is just when the temporal prelogical/prelogism-as-of-conviction mind is ignorant of the slanted mental state of the psychopath.

The general and complete operative psychopath perversion-of-reference-of-thought mechanism (it isn't necessarily completed in all manifestations as is rather a 'mental roaming/drifting-cycle disposition known as postlogism-retreating' that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted 'out of context' unfavourably with non-veridical hollow mimicking narratives about the psychopath's 'socially-perceived-value as of social-stake-contention-or-confliction target' (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; 'consternation' wherein narratives with a 'sense of dismay' are induced on the interlocutor about the psychopath's

social-stake-contention-or-conflict 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 perversion-of-reference-of-thought 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’.

The underlying reason for the entirety of this mental process in the psychopath has to do with its ‘formulaic formulaic perception of meaning’ (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging faulty-mentation-procedure-deception/meaning-by-the-mere-illogical-possibility-of-it-being-narrated) which poorly perceives ‘conviction contentions’ not in the ‘essence/conviction sense’ but rather as ‘formulaic formulaic mental alienation schemes’ wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness (in order words the developmental psychology of the psychopath is actually to perceive conviction meaning as formulaic-schemes/meaning-by-the-mere-illogical-possibility-of-it-being-narrated, to which it responds in kind), and so is in transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-

dementing to prelogism-as-of-conviction, and strives to ‘square off [as perversion-of-reference-of-thought at uninstitutionalised-threshold involving deconstruction/ontological-reconstituting/organic-comprehension-thinking (‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness) being circumvented/distracted by mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness in a totalising–self-referencing-syncretising; and so, in transversality/logical-incongruence along 3-pedestals (psychopath’s slantedness/impulsive-dementation transversal pedestal, temporal-dispositions transversal pedestals, and the intemporal-disposition transversal pedestal in their ontological-escalation/aetiologisation), enabling the stranding-dialectics, and not totalising–self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase, of mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as being distractive to deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology)]’ to ultimately prevent its own ‘perceived social alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction paradigm. 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-dementing’ is not really ontologically-speaking a prelogical/conviction mental state but rather technically a ‘miscuing/dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-

perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) postlogical 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 as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as 'committed-by-temporality/interest over intrinsic-veridicality' whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as 'exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing'. 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 perversion-of-reference-of-thought 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 procrypticism/disjointedness-as-of-reference-of-thought registry-worldview/dimension perversion-of-reference-of-thought of both the psychopath and its interlocutors (even when the interlocutor is at best ignorant of the underlying psychopathic state), requiring 'distractive-alignment-to-reference-of-thought at 'uninstitutionalised-

threshold' initiated by the psychopath's postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, and resolved suprastructurally by a deprocryptic mindset/reference-of-thought making reference to superseding deprocryptic categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (just like an accusation of witchcraft in medieval society is not veridically/ontologically a 'contention' but rather a 'protracted manifestation' of non-positivism/medieval registry-worldview/dimension perversion-of-reference-of-thought by the dynamism of non-positivism/medieval mindset, resolved/structurally-rendered-inoperant suprastructurally by a positivistic mindset/reference-of-thought making reference to superseding positivistic categorical-imperatives/axioms/registry-teleology). It should be noted that suprastructuring implies reflection about an abject and mentally dialectically-or-contendingly-out-of-phase [non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-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 perversion-of-reference-of-thought will annul temporal-dispositions pedestals/statures/presumptuousness as dialectically-thinking/'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 categorical-imperatives/axioms/registry-teleology in its supposed articulation of logic).]

Paradoxically, the normal prelogism-as-of-conviction mind is so attached by conviction-reflex/prelogical-reflex-admittance-reflex/in-phase-reflex to the notion of the essence of conviction meaning (as it is not priorly inclined to put into question narratives but rather to quickly operate/process logic to arrive at outcome while ‘trusting’ that the other is also prelogism-as-of-conviction in their apriorising–registry, and so because psychopathy is a relatively outlier 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/teleology – of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogisms//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 outlier phenomenon and hence not usually integrated in many an individual’s conceptualisation of social relations and phenomena. That’s why the manifestation of bad conviction, contrasted to the psychopath’s non-conviction-or-‘existential-decontextualised-transposition’-or-impulsively-dementing, is ad hoc, circumspect and highly contextualised since the prelogism-as-of-conviction mind even when acting temporally/badly has a hard time escaping from conviction or prelogism (it has qualms/conscience) while the psychopath’s non-conviction-or-‘existential-decontextualised-transposition’-or-impulsively-dementing 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-as-of-conviction dispositions and actions). In so doing, the psychopath has a parallel formulaic-representation-of-meaning/meaning-by-the-mere-illogical-possibility-of-it-being-narrated which 'subknowledging/mimics' the fundamental elements of 'conviction deductive meaning' such that the (adult) psychopath's non-veridical hollow mimicking narratives come across paradoxically as highly credulous. Basically the relevant question for the psychopath is: 'how was the hollow mimicking form that can be grasped in a prelogism-as-of-conviction mind deterministic of other prelogism-as-of-conviction minds behaviours, and how can I then mimic-and-project this hollow mimicking form to determine how others minds will act. These parallel formulaic-projection/extrinsic-attribution induced-meaningfulness elements (meaning-by-the-mere-illogical-possibility-of-it-being-narrated) with their corresponding prelogism-as-of-conviction/intrinsic-attribution veridical-meaningfulness elements (which are subknowledged/mimicked) involve: 'toning-triggering/snappings-of-impression/tenseness-of-interlocutory-engagement-(easily copied with conjugated-postlogism at an intuitive-level)' as subknowledging 'prelogism-as-of-conviction toning/mannerisms'; 'hollow mimicking presumptuousness/arrogation/usurpation' as subknowledging 'prelogism-as-of-conviction suppositions'; 'folie-raisonnante/non-veridical assumptions' as subknowledging 'veridical assumptions'; 'absolving/fleeting/escaping-reflex-logic' as subknowledging 'prelogism-as-of-conviction logical operation narratives'; inductive/contextual limitation as subknowledging 'principles/projected-logic'; structured-manipulation/deception-or-mimicking-or-gotcha-logic as subknowledging 'value referencing/applicative-logic'; 'taking-out-of-context/offsetting logic' as subknowledging '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 ‘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 as non-conviction/postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ deductions’ as ‘revert deduction’ whereas ‘conviction deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging ‘revert or non-conviction/postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the conviction 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). 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 in their ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging), and can be an advanced insight of a ‘psychopathic/postlogical and social psychopathic/conjugated-postlogism situation’, construable with an appropriate maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogical/psychopathic, conjugated-postlogism/dementing-integration and conviction mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability as of ‘existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology’ to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of universal human prelogism-as-of-conviction’ without factoring the non-conviction/postlogical-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing mental-disposition of the postlogical/psychopathic and conjugated-postlogism/dementing-integration mindsets/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-as-of-conviction mental-alignment or in-phasing or prelogism to the last narrative(s) of the psychopath and rationalising prelogically/by-essence/candor all its previous ‘denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ as non-veridical and dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ instead of mentally aligning postlogically/by-form/slantedness/distractive-alignment-to-reference-of-thought before reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-inauthenticity-of-reference-of-thought/insanity). In fact, the psychopath’s faulty-mentation-procedure-deception-or-urge occurs because of overthinking (elevating its perverted registry/mimicking-subknowledging to wrongly contend with it) rather than underthinking downgrading the perversion-of-reference-of-thought-(reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought 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 logical motive’, the psychopath ‘impulsively learns’ as of its non-conviction/postlogical faulty-mentation-procedure-deception-or-urge from the successive experiences of its failing/not-upholding-as-of-axiomatic-construct childhood postlogism-slantedness as it grows into an adult by learning first to be socially-functional-and-accordant while being matured, indirect, spatialising, credulous and crafty about its postlogism-slantedness so that it starts becoming effective in inducing conviction minds to align in-conviction to its non-conviction/hollow narratives. Thus, social universal-transparency-or-

understanding-as-ontological-primemovers-totalitative-framework-of-underlying-
 phenomena' of its slanted/postlogical narratives mental-disposition at childhood 'gets lost'
 socially at adulthood to many a conviction mind just getting acquainted but this is basically
 the same hollow-formulaic structure. This social loss-of-awareness of the social universal-
 transparency as being postlogism-formulaic-non-conviction further elicits a 'sense of
 temporality' as of 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) conviction minds to the
 psychopathic postlogism-formulaic-non-conviction-or-hollow-staging-and-performance-or-
 caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-
 existential-decontextualising-transposition/dementing narratives as if it was truly
 'thinking'/prelogical/conviction/about-effective-reality thus inducing the phenomenon of
 social-psychopathy. Thus, a non-ignorant temporal pedestal mindset/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-as-of-non-
 conviction/slantedness/hollow-staging-and-performance-or-caricaturing-of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-mimicking-or-
 subknowledging, when this is not socially universally transparent (at uninstitutionalised-
 threshold). Further, the element of the need to be socially-functional-and-accordant first,
 implies that psychopathy is 'more than just the drive of a pathological individual' but
 inevitably psychopathy and correspondingly social psychopathy involves a 'social split-
 dynamism' wherein the 'unordinary eliciting' of temporal interest among some as extrinsic-
 attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards,
 etc.) is the basis for the targeting of another or others, further compounded by the fact that

while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing dynamics rather than of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism-as-of-non-conviction mental-disposition (going by experience), and then their sense of abstraction or gullibility or disposition to bandwagon effect with respect to a critical aetiologisation/ontological-escalation. (The implication here is that, for instance, it will be very naïve for an investigation involving a psychopath without the investigators being extra-cautious with respect to the underlying social aggregation linkage of potential interlocutors).

Hence, the above phenomenon is further compounded in increasing profoundness (i.e. where the psychopath’s childhood delirium gives way to an adulthood mental articulation which is diffused/with-hardly-any-social universal-transparency-but-rather-select-transparency-to-some about the nature of the psychopath’s veridical mental state) when the ‘temporal prelogism-as-of-conviction interlocutor’, by the mechanism of ‘induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism’ at the point of lack of social universal-transparency about the psychopathic postlogism-slantedness-non-conviction/hollow-constituting’-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness (and wherein there is no transparency about temporal-to-intemporal-dispositions disambiguation/unequivalences/alienative-hierarchisation), becomes 'affordable' (as it doesn't think it has got anything to lose personally), 'negatively opportunistic' (as it occasionally finds a temporal-self-interest in backing the psychopath, even though it knows better), 'negatively exacerbatory' (as it gains some insight in the psychopath's mental process and actually strives to copy it adhocly, as a successful way of going about one's temporal-self-interest). There is equally a social dynamism aspect wherein the issue of 'social allegiance, affordability and initial prelogism-as-of-conviction alignment to psychopath-and/or-the-protracted-postlogism' comes to override the issue of 'intrinsic rightness' leading to what is known as 'social-chainism or negative-social-aggregation or social-discomfiture' which in turn (because individuals find 'apparent social success and conventioning/social-temporal-thresholding' in such social behaviour) leads to the 'temporal endemisation/enculturation of social psychopathy'. The underlying mental-disposition of the psychopath as postlogical and the temporal prelogical/conviction minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism, 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). 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 procrypticismor emanant-wrong/demented-shades-of-the-real-set-of-narratives, 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-axiomatic-construct slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its slanting/impulsive-dementing. 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 ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘perverted-outcome-sought-precedes-existentially-veridical-logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge for postlogical 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 for postlogical slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogical slantedness is relayed to apparently sound conviction 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-inauthenticity-of-reference-of-thought/slantedness become harder to perceive);

- INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner);

- SPATIALISATION (as the psychopath learns to articulate narratives at different 'social spaces/locations' to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound);

- CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic 'genuine conviction narratives' and at an even deeper level mimicking 'profound conviction 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 slanting/impulsive-dementing 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 slanting/impulsive-dementing, etc. since 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-axiomatic-construct is an experiential basis that ultimately skews ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) it into more strategic postlogical slanting at adolescence and adulthood with more matured construction and themes. Thus implying a corresponding development from a low credulity effect at

childhood to high credulity effect at adulthood with respect to interlocutors, in addition to the fact that at adulthood its postlogism-slantedness is not socially-universally-transparency, that is, it now passes the intradimensional socially-betraying-threshold-of-ontologising-depth-of-analysis (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness or ‘uninstitutionalised-threshold’) of many an interlocutor;

- CRAFTINESS (with increasingly greater crude-to-polished hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing): Actually when it comes to social-and-confliction-stakes, the psychopath being postlogism-as-of-non-conviction construes meaningfulness as a hollow-construct driven as a hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing exercise (with respect to same-terms-of-expressions/seemingly-same-implied-meaningfulness with regards to ordinary meaning) as determining of others/conviction interlocutors behaviours and mental-dispositions; this is rather crude with the childhood-psychopath/cinglé such that it fails to elicit conviction in others as the postlogical-effect is rather ‘delirious’ then (as in the case of wetting a chair) but the postlogism at adulthood psychopathy becomes rather polished/less-crude in its effect ‘with maturation/indirectness/spatialisation/credulity’ to the point then of eliciting a prelogical/conviction mental-disposition as conjugated-postlogism/dementing-integration (conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) which is ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness with respect to the meaningfulness of categorical-imperatives/axioms/registry-teleology from the hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing. The psychopath perceives instances of rebuttal of its postlogism not essentially in terms-as-of-axiomatic-construct of the rightness or

wrongness of the postlogical acts as a conviction/prelogical mental-disposition will but rather in terms-as-of-axiomatic-construct of not delivering well and failing/not-upholding-as-of-axiomatic-construct in its hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing of the postlogical narratives with the idea of how to further confound/muddle hence the reason it is recursive (postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’) as absolving/fleeting/escaping-reflex-logic to the point of faking remorsefulness or being a victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism-as-of-conviction relation to its non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism mental-disposition’ in order for the former to conjoin to its postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’). So basically, as social-and-confliction-stakes develop from childhood to adulthood, likewise the psychopath’s postlogical narratives exercise develop and become increasingly serious in its social consequences as the context of ‘socially-perceived-value as of social-stake-contention-or-confliction’ moves from family, neighbourhood, school, company, administration, business, criminality, etc. depending on the development of the specific psychopath. The fact, however, is that many of those who grow together with the psychopath (immediate family, close family friends and relatives, etc.) generally have some insight, however wobbly, into this mental process. Further, psychopathic phenomenon meets with varying impact levels as it’s just a way of being/living for the psychopath, and differences in the setup of 'socially-perceived-value as of social-stake-contention-or-confliction' context and time might play a role in making its social consequences benign or aggravated.

But then psychopathy and its social consequences, as a social phenomenon, is often wrongly perceived as exclusively due solely to an individual (the psychopath). This is rather an incomplete picture of things actually. The psychopath in a way can be said to suffer from a pathological dysfunction arising in the interaction of biology and the social environment. The psychopath has an urge or the inclination to take a faulty-mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-contention-or-confliction’s. This is the reason why its narratives are of succeeding changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the projected apriorising—reference-of-thought-elements/apriorising—registry-elements which when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-urge; as the succession of narratives are successive slants over one another, more like a non-cohering deception which is a deception as the basis for a succeeding deception as the basis for a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-reflex-logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as an independent mental activity that must not necessarily be derived-and-implied from existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, which is what validates logical-processing-or-logical-implication as a process reflecting existential-reality as of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), in the formation of a basic and normal conviction/prelogical (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) mindset/reference-of-thought’ inducing rather

a non-conviction/postlogical mindset/reference-of-thought as it relates to meaning and meaningfulness as a faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction' (explaining its absolving/fleeting/escaping-reflex-logic mental-disposition); rather than as of the 'requisite existentially veridical logical-dueness (of apriorising—reference-of-thought-elements/apriorising—registry-elements) and logical-processing-soundness driven construct' associated with a conviction/prelogical mindset/reference-of-thought. And this fundamental faulty-mentation-procedure-deception-or-urge relative to social-stake-contention-or-confliction of its non-conviction/prelogical mindset/reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism failing/not-upholding-as-of-axiomatic-construct experiences at childhood and early adolescence to achieve the registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the conviction/prelogical mindset/reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter's deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as conviction/prelogical with respect to meaning and meaningfulness as of 'requisite existentially veridical logical-dueness (of apriorising—reference-of-thought-elements/apriorising—registry-elements) and logical-processing-soundness driven construct'. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while conviction, the rest of the human mental-dispositions include

varying levels of temporality (when there is no social universal-transparency of our acts at 'uninstitutionalised-threshold' thus there is not 'intemporal social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of temporal-to-intemporal-dispositions disambiguation/unequivalences/alienative-hierarchisation,' thus creating a 'induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism' derived from the psychopath's initiated postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness). That is, abstractly, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' humans do solipsistically/emanantly/becomingly suffer perpetually, at 'uninstitutionalised-threshold', from the temporal-dispositions of slantedness (the psychopath), ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. These poor solipsistic abstract temporal-dispositions that pervade the social context tend to be overcome with institutionalisation/intemporalisation and formalisations with corresponding internalisation of values or second-naturing. However, at circumstances where the institutionalisation/intemporalisation threshold is surpassed or often made irrelevant like in the 'extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)', then 'a induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism' will elicit the 'mediocrity/averageness of mind'. This is strongly the case with psychopathy which when 'successful' (and not perceived deliriously but rather wrongly integrated prelogically/in-conviction) will often perfectly elicit a 'induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism 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 as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (involving protracted/derived slantedness), in the absence of social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency of its postlogism-slantedness to many a conviction interlocutor as the ‘uninstitutionalised-threshold’).

Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology) or temporal (shortness-of-register-of-meaningfulness-and-teleology), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging/mimicking, by virtue of its ontological-primemovers-totalitative-framework 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/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-⟨dementing-as-if-of-sound-knowledge⟩/pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as deprocrypticism (in pre-emption of procrypticism, so construed by ‘deprocrypticism ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality’). That is, psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought of intemporal categorical-imperatives/axioms/registry-teleology of the various institutionalisation/intemporalisation levels (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of the categorical-imperatives/axioms/registry-teleology behind an institutionalisation/intemporalisation level that then warrants a subsequent ‘intemporal-preservation-entropy-or-contiguity-or-ontological-preservation re-institutionalisation of prospective categorical-imperatives/axioms/registry-teleology). To grasp this better say for instance the normal arithmetic we know $2+2=4$, $5+1=6$, $7-3=4$, etc. was to be undermine by a new human perversion-of-reference-of-thought 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 transversal post-convergence). Thus categorical-imperatives/axioms/registry-teleology 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/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 slantedness/decandoring/distractive-alignment-to-reference-of-thought of mental-devising-representation and the articulation of new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation reflecting intrinsic reality. These registry-worldview/dimension perversions-of-reference-of-thought include:

- RECURRENT-UTTER-UNINSTITUTIONALISATION (base perversion-of-reference-of-thought—{reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought}, resolved/structurally-rendered-inoperant by BASE-INSTITUTIONALISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy),
- UNUNIVERSALISATION (perversion-of-reference-of-thought of base-institutionalisation categorical-imperatives/axioms/registry-teleology, resolved/structurally-rendered-inoperant by UNIVERSALISATION categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy),
- NON-POSITIVISM/MEDIEVALISM (perversion-of-reference-of-thought of universalisation categorical-imperatives/axioms/registry-teleology, resolved/structurally-rendered-inoperant by POSITIVISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy), and prospectively,

- Procrypticism/disjointedness-as-of-reference-of-thought (slanted perversion-of-reference-of-thought of positivism categorical-imperatives/axioms/registry-teleology, resolved/structurally-rendered-inoperant prospectively by DEPROCRYPTICISM categorical-imperatives/registry-worldview/axioms-for-intemporal-preservation-entropy-as-of-ontological-normalcy).

In the bigger scheme of things such ‘institutional-cumulations/institutional-recomposures’ as articulated above gives coherence in conceptualising a continuity in the human emanant/becoming anthropological experience [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 of the institutionalisation process, while ignoring the ‘effective and causative intemporal behind the institutional-cumulation/institutional-recomposure transcendental/psychoanalytic-unshackling process’, which skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) ‘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 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-recomposure) 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’ with us being inherently exceptional (it is the transcendental/psychoanalytic-unshackling process of undermining perversion-of-reference-of-thought that is). Hence ‘our homework’ is to articulate our very own perversion-of-reference-of-thought for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporality-preservation’ which speaks of inherent ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy as we get at our ‘uninstitutionalised-threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decantering/distractive-alignment-to-reference-of-thought of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as ‘procrypticism’/emanant-wrong/demented-shades-of-the-real, for a prospective anticipation and pre-emption 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 (with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) while institutional-recompose stresses the peculiarity of the transcendence/memetic-reordering wherein, for instance with regards to positivist institutionalisation/intemporalisation, the constituent institutionalisation and universalisation for positivism are recomposed peculiarly towards the positivism registry-worldview/dimension, and memetically/meaningfully differently reordered from base-institutionalisation and universalisation, and so too, the constituent institutionalisation recomposed in universalisation is memetically/meaningfully differently reordered from base-institutionalisation, and prospectively, the constituent institutionalisation, universalisation and positivism recomposed into deprocrypticism will be memetically/meaningfully differently reordered from base-institutionalisation, universalisation and positivism. This speaks of snowballing/expansive recomposuring/memetic-reordering existential capacity depth with higher institutionalisations; a snowballing akin to the underlying evolutionary and genetic principles behind evolution from say amoebic cells across various other life-forms into a hominid like man, wherein the underlying basic principles go on to induce the complexity of man from simple amoebic cells. Institutional-recompose 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 institutional-recompose/successive memetic reordering show 'grander institutionalisation/intemporalisation outcome' as this is due to their being at the backend of the emanant institutional-cumulation paradigm, utilising the outcome of previous

institutional-cumulation effort. Hence the solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity instigation recurrently inducing the institutionalisation/intemporalisation process (is not analogical but a contiguous notion by it intemporal-preservation-entropy-or-contiguity—or—ontological-preservation across institutional-cumulations) applies universally across space and time (beyond the institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocrypticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure analysis) is not, as may wrongly be thought, analogical but is rather ‘a contiguous meaningful 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, and so, across all cumulating/recomposuring institutionalisations whether from a retrospective, present or prospective perspective. Memetic-reordering (psychoanalytic-unshackling/institutional-recomposure process) can then be defined as arising when a registry-worldview’s/dimension’s (recomposured)-consciousness-awareness-teleology is transcended [at its uninstitutionalised-threshold involving-deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness in contrast with mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness; in transversality/logical-incongruence

along three transversal pedestals (postlogism as ‘hollow-constituting’-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness whether-psychopathic-or-
 not/slantedness/impulsive-dementation/subknowledging-impulse transversal pedestal,
 temporal-dispositions transversal pedestals, and the intemporal-disposition transversal
 pedestal with intemporal-disposition aetiologisation/ontological-escalation) enabling the
 stranding-dialectics, and not totalising–self-referencing-syncretising-as-wrongfully-
 straight/candored-and-dialectically-or-contendingly-in-phase, of mechanical-comprehension-
 dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness] with the corresponding ‘collapsing’/overriding and ‘stranding-as-rightfully-
 oblongated/decandored’ of the prior registry-worldview/dimension ‘mental-devising-
 representation’ as demented/decandored/dialectically-or-contendingly-out-of-phase (non-
 ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-
 or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-
 reference/perversion-of-reference-of-thought-and-not-of-logical-contention) consciousness-
 awareness-teleology by the new registry-worldview’s/dimension’s (recomposured)-
 consciousness-awareness-teleology (and so deterministically and operantly without any
 discretion of appraisal which only leads to totalising–self-referencing-syncretising-as-
 wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase) such as recurrent-
 utter-uninstitutionalisation ‘demented mental-devising-representation’ by base-
 institutionalisation, ununiversalisation ‘demented mental-devising-representation’ by
 universalisation, non-positivism/medievalism ‘demented mental-devising-representation’ by
 positivism, and prospectively, procrypticism ‘demented 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-of-thought without which meaningfulness is not functional in the registry-
 worldview's/dimension's (recomposed)-consciousness-awareness-teleology, but then at
 that same prior registry-worldview's/dimension's uninstitutionalised-threshold,
 transcendence into a prospective registry-worldview's/dimension's (recomposed)-
 consciousness-awareness-teleology put into question this candoring/straightness mental-
 devising-representation and the prior registry-worldview's/dimension's consciousness-
 awareness-teleology is then represented as demented/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 stranding-dialectics. Stranding purely has to do
 between placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology and ontological-veridicality/ontological-contiguity of reference-of-
 thought (from the ontological-normalcy/post-convergence perspective); with the
 ontologically-veridical/ontological-contiguity mental-devising-representation
 stranded/represented as straight, and various shades of notional-discontiguity/epistemic-
 discontiguity/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-
 of-meaningfulness-postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-
 narratives-and-acts'/'non-ontological-reference/non-contending-reference-but-ontologically-
 or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-
 rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-
 contention' stranded as oblongated/decandored in reflection/perspectivation of their veridical
 perversion-of-reference-of-thought, beyond their totalising-self-referencing-
 syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following
 stranded registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation,

ununiversalisation, non-positivism/medievalism and prospectively procrypticism/disjointedness-as-of-reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and pre-emptive categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism.

Each of such institutional-recomposures (along the institutional-cumulation process), have particular ‘central recomposural 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-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising’ relation to meaningfulness).

(ii) for Universalisation, it has to do with requisite ‘projection rules/principles’ as ‘a memetic ontological entrapment’ for superseding ununiversalisation (as perversion-of-reference-of-thought of base-institutional meaningfulness).

(iii) for Positivism, it has to do with the requisite ‘empirical rules/principles’ as ‘a memetic ontological entrapment’ for superseding non-positivism/medievalism (as perversion-of-reference-of-thought of universalistic meaningfulness).

(iv) for Rational-Realism (Deprocrypticism), it prospectively has to do with ‘temporal-to-intemporal-dispositions accountability/intemporality-skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality

transcendental-enabling/existence-potency) rules/principles' as 'a memetic ontological entrapment' for superseding procrypticism (as the perversion-of-reference-of-thought 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 process), will strongly highlight by 'ontological-dementation/dialectical-dementation stranding-dialectics of 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-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention, this shows prospectively ontologically speaking that it isn't out-of-the-stranding-template to imply (beyond our own illusion-of-the-present/present-consciousness) such a prospective stranding-dialectics of our perversion-of-reference-of-thought as of the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of our registry-worldview/dimension (positivistic meaningfulness) as procrypticism/disjointedness-as-of-reference-of-thought. Noting as well that uninstitutionalised-thresholds like recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism equally had a sense of straightness/candor of their meaningfulness in a full blossoming of their own existentialism/full-existential-depth-implications paradigm as we do in our positivistic/procrypticism registry-worldview, within the ambits of their the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation. But then their stranding from their prospective institutionalisation/intemporalisation represents them as oblongated/decandored/dialectically-

or-contendingly-out-of-phase/dialectically-primitive (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) as the transcendental backdrop/opportunity for the prospective registry-worldview/dimension. This when extrapolated will equally apply with our present positivism/procrypticism uninstitutionalisation/intemporalisation for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation/intemporalisation, and any ‘complex’ we’ll have about that has to do with our illusion-of-the-present/present-consciousness/totalising–self-referencing-syncretising/mirage than the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective). This equally explains why uninstitutionalised-thresholds 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 process.

With rational-realism (deprocrypticism), institutionalisation/intemporalisation raises the issue of hodgepodging/notional-discontiguity/epistemic-discontiguity (undisambiguation as temporal-to-intemporal-dispositions are wrongly given the same elevation), and relevantly so at the procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation. The very specific nature of the deprocryptic transcendence/institutionalisation is to recognise and articulate the veridicality of the fact of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical

operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘temporal-to-intemporal-dispositions disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought. It involves stranding-dialectics (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) temporal-dispositions manifest denaturing and thus to avoid elevating temporal-dispositions to intemporal logical contending status as this result in the miscuing of meaning as hodgepodging/notional-discontiguity/epistemic-discontiguity. Deprocripticism institutionalisation/intemporalisation takes stock of the veridicality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; as successive circular/recurrent/repetitive/repeatable iterating non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging as postlogism) constructs, and not as may wrongly be reflected by the natural reflex to be conviction/prelogical, as conviction (existential-contextualising-contiguity/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism) constructs], to emphasise the ‘dominance/supersedingness/suprastructuring of the intemporal-disposition skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-

reality/ontological-veridicality transcendental-enabling/existence-potency)’ for the fulsome articulation of ontology as ‘abject (post-convergence) ontological-veridicality/ontological-contiguity in conscious transdimensional/transcendental-memetic-depth (thinking-and-dementing-dialectical-dynamism-or-dialectics) of ontological-normalcy/post-convergence 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘dialectically-thinking dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this temporal-to-intemporal-dispositions nature of deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of ‘knowledge notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and pre-empt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference as virtue and (post-convergence) ontological-veridicality/ontological-contiguity; in contrast to the hotchpotching/notional-discontiguity/epistemic-discontiguity of temporal-dispositions and particularly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) which covers all informal spheres of institutions and society generally. So because knowledge notionalisation recognises that in a

specie of temporal-to-intemporal-dispositions individuation dispositions, deferential-
 formalisation-transference which is the bases for institutionalisation/intemporalisation by
 skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/existence-potency) for the
 supersedingness/lead of the intemporal-disposition individuation is responsible for elevating
 human uninstitutionalised-threshold across the successive institutional-
 cumulations/institutional-recomposures by the resultant formalisation and internalisation
 involved in institutionalisation explaining effectively the dialectical evolution from deeper
 primitivites/mental-out-of-phrasings to the present state (limited-and-shallower-human-
 mentation-capacity to limited-but-deeper-human-mentation-capacity) as a result of the
 inherent 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness skewing
 ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/existence-potency)/deferential-
 formalisation-transference for intemporalisation/institutionalisation, and the implications
 prospectively. For instance, the uninstitutionalised-threshold for getting one's way slyly will
 involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-
 of-utter-uninstitutionalisation compared to base-institutionalisation-universalisation, then
 higher and higher with universalisation-non-positivism-or-medievalism and our positivism-
 procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-
 normalcy/post-convergence nature of ontological-veridicality. For instance, some hideous
 acts will hardly be seen as vices in an recurrent-utter-uninstitutionalised registry-worldview.
 Knowledge notionalisation as such carries a transcendent-existentialism/in-full-existential-
 depth-of-temporal-and-intemporal-implications which is more than just reactionary to the
 possibility of temporality (shortness-of-register-of-meaningfulness-and-teleology) but rather
 'a transcendent-existentialism maturing of thought' (intemporality as longness-of-register-of-

meaningfulness-and-teleology) that takes abstract cognisance of temporality as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-thresholds) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as 'thinking-dementing 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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) within their 'functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation', deprocrypticism going by ontological-normalcy implies a mental-devising-representation of 'non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or a thinking-dementing dialectics/dialectical-dynamism paradox) post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation as-prospective 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 post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation, as-prospective reference-of-thought, approximating/proxying being of post-convergence and suprastructural nature as the fulsome attainment of the institutionalisation/intemporalisation ideal (ontological-normalcy) culminating with deprocrypticism. The paradox of ontological-normalcy/post-convergence brought to bear with deprocrypticism will imply ontologically/intemporally that a registry-

worldview/dimension-and-as-of-all-successive-registry-worldviews/dimensions can be seen as being in ‘demented ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness defect’ in need of post-convergence-or-postdicatory deconstruction/ontological-reconstituting of the ‘demented ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness defect’ in an existentialism/full-depth-of-existential-implications articulation of demented temporal-dispositions ‘conviction-misconstruals/non-convictions’ of slanting/impulsive-dementing/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-logic/temporal-enculturation/temporal-endemisation over ‘a wrong conviction/non-misconstrual reflex’ to meaningfulness in a transcendental/transdimensional analysis involving ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ over an intradimensional totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag analysis. Insightfully, it implies a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework illumination driven institutionalisation over a impression-driven/good-naturedness/wishfulness conceptualisation as the-Good sticks by essence to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and reinvents categorical-imperatives/axioms/registry-teleology-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 categorical-imperatives/axioms/registry-teleology-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 categorical-imperatives/axioms/registry-teleology refers to the same

deconstructed/ontological-reconstituting notion; axioms emphasises and hints of ‘basis’ and ‘foundation’ as well as ‘fundamental validation’, categorical-imperatives emphasises and hints of ‘necessity’, ‘rigour’, ‘constraining’ and ‘enforcing’, while registry-teleology (short for the apriorising–registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology) emphasises the ‘operant’ aspect as of human situatedness existential-instantiation elements implied when producing meaningfulness-and-teleology. The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology, and is capable of ontological-reconstituting/deconstruction involving ontological-dementation/dialectical-dementation with corresponding stranding-dialectics ontologically-extending-into-the-existentialism-becoming of personhoods-and-socialhood-formation. This explains human transcendental capacity and sublimity as well as perversion-of-reference-of-thought. More precisely, dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising–self-referencing-syncretising) implies as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect as of ‘non-conviction-being-teleology’ (reflecting ‘non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-defects’) and so in effective postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness wherein perverted-outcome-sought-precedes-existentially-veridical-logical-dueness whether as slantedness/impulsive-dementation (postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’) or induced as ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-

temporal-endemisation, and so ideally reflected in ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness organic-comprehension as ‘ontological-reconstituting/deconstruction of new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’. Fundamentally perversion-of-reference-of-thought has to do with the defect of the reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity (which is rather a logical-process/implication-of-act-execution defect and which implies a ‘implication-of-notion-of-agreement-or-disagreement’), as can be reflected in ontological-normalcy/post-convergence/from-ontological-normalcy. A reference-of-thought speaks of the fundamental appropriateness/soundness-or-authenticity-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of their appropriate or inappropriate logical-processing-or-logical-implication with respect to ontological-contiguity/ontological-veridicality, and implying sound reference-of-thought further emphasises appropriate incidental logical-processing-or-logical-implication in producing the right outcome. Hence a registry-worldview/dimensional defect is one of systematic defect of reference-of-thought; whether when recurrent-utter-uninstitutionalisation reference-of-thought as of non-rules-as-impulsive-or-accidental-or-random-mental-disposition-(as ‘basic constitutedness of reference-of-thought’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) is failing/not-upholding-as-of-axiomatic-construct rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for base-institutionalisation, ununiversalisation is failing/not-upholding-as-of-axiomatic-construct universalisation-directed-rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for

universalisation, non-positivism/medievalism is failing/not-upholding-as-of-axiomatic-construct positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as 'third-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for positivism or prospectively, positivism is failing/not-upholding-as-of-axiomatic-construct pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules required for deprocrypticism. Thus fundamentally 'dialectically-dementing'/unsoundness-or-inauthenticity-of-reference-of-thought does not arise because of failure of logical-processing-or-logical-implication but rather because of failure of reference-of-thought as of perversion-and-derived-perversion-of-reference-of-thought. This is unlike the case where logical-engagement of mental-devising-representation as 'dialectically-thinking'/soundness-or-authenticity-of-reference-of-thought is still relevant where there is failing/not-upholding-as-of-axiomatic-construct logical-processing-or-logical-implication (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-authenticity-of-reference-of-thought on the other hand implies being-or-ontological-or-existential-or-meaningfulness-and-teleology disposition as of 'conviction-being-teleology' (reflecting 'conviction-logical-processing-or-logical-implication' and at worst conviction-defects of logical-processing-or-logical-implications') and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound post-convergence or ontological-normalcy insight. This is the fundamental basis and backdrop for an insight for drawing 'the implications of the

(preceding and superseding) post-convergence nature of intrinsic-reality as ontological-normalcy (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 ontological-dementation/dialectical-dementation) whether as of registry-soundness and thus as 'dialectically-thinking representations' (thinking or stranded-as-straight/candored-and-dialectically-in-phase) or as of perversion-of-reference-of-thought and thus as 'dialectically-dementing representations' (dementing or stranded-as-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive), and so ontologically-extending-into-their-existentialism-becoming. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms-as-of-axiomatic-construct of 'conviction-being-teleology' (thinking or stranded-as-straight/candored-and-dialectically-in-phase) and 'non-conviction-being-teleologies' (dementing or stranded-as-oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive). In so doing reflecting/perspectivating/highlighting the teleological-dispositions-of-individuations in their non-conviction-being-temporalities and conviction-being-intemporality as ontological-primemovers-totalitative-framework dispositional constructs; with 'non-conviction-being-teleologies' individuations acting in 'circumventive/distractive-temporal-prioritisation-of-reference-of-thought mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness' protracting as prior/transcended/superseded registry-worldviews/dimensions (as 'hollow-constituting' defectively/non-veridically of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation whether or not it fails intemporal-preservation-entropy-or-

contiguity–or–ontological-preservation’) with respect to ‘conviction-being-teleology’ individuation acting in ‘‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness deconstruction/ontological-reconstituting/organic-comprehension-thinking’ protracting as prospective-or-emancipating/transcending/superseding registry-worldviews/dimensions (ontological-reconstituting/deconstruction of new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Such demented mental-devising-representations of ‘non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’-being-teleologies’ reflected in iteration as ‘non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ (with corresponding protracting as ‘dialectically-dementing’/unsoundness-or-inauthenticity-of-reference-of-thought prior/transcended/superseded registry-worldviews/dimensions) are utterly different from mental-devising-representations of ‘conviction being teleology’ reflected in iteration as conviction-logical-processing-or-logical-implication and conviction-defects of logical-processing-or-logical-implications, with conviction-defects of logical-processing-or-logical-implications having to do with appropriate or inappropriate logical-processing-or-logical-implication (with corresponding protracting as ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought prospective/transcending/superseding registry-worldviews/dimensions). The mental-devising-representations of ‘conviction being teleology’ performers (reflected as conviction-logical-processing-or-logical-implication and conviction-defects of logical-processing-or-logical-implications) with respect to subsequent acts ‘of-similar-or-derived-contextualisation’ by their performers always harken back to a reflex of ‘dialectically-thinking or stranded-as-straight/candored-and-dialectically-in-phase’

to imply the upholding of ‘ontological-reference/contending-reference’; and so, for the simple reason that the state of being conviction (whether the act is defective or not) implies a ‘mental-disposition’ of the performer to be intemporal/ontological, and in the instance of conviction-defects of logical-processing-or-logical-implications the defects simply have to do with inappropriate logical-processing-or-logical-implication, and not unsound-mental-disposition or perversion-of-reference-of-thought (which in this latter case will speak of a mental-disposition to act with non-conviction-or-‘existential-decontextualised-transposition’ with regards to subsequent acts of similar context by their performers). Hence the mental-devising-representations of ‘conviction-being-teleology’ performers subsequent acts from their prior acts acknowledged to be conviction-logical-processing-or-logical-implication and conviction-defects of logical-processing-or-logical-implications are ‘validated/projected by reflex as ‘possibly-thinking’/possibly-soundness-or-authenticity-of-reference-of-thought and not invalidated by reflex as ‘possibly-dementing’/possibly-unsoundness-or-inauthenticity-of-reference-of-thought in implying the upholding of their 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 a conviction-implication-of-act-execution-defect as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-implication failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-thinking’/possibly-soundness-or-authenticity-of-reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic.] While the mental-devising-representation of ‘non-conviction-being-teleologies’ performers subsequent acts of-similar-

or-derived-contextualisation to their prior acts verified to be non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing priorly demented are ‘invalidated/projected by reflex as ‘possibly-dementing’/possibly-unsoundness-or-inauthenticity-of-reference-of-thought and not ‘possibly-thinking’/possibly-soundness-or-authenticity-of-reference-of-thought in implying the revoking of their reference-of-thought status. [To illustrate, suppose X above rather slyly and deliberately (non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing) miscalculated (non-ontological-reference/non-contending-reference) the answer (notional-discontiguity/epistemic-discontiguity) 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-derived-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating.]

The ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ notion requiring prospective dementing of non-conviction-or-‘existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’-acts ‘of-similar-or-derived-contextualisation’ implies post-convergence/postdication/ontological-normalcy deploying of ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as an imbricated-becoming-transitioning of personhoods-and-socialhood-formation as-rules-that-remain of-existential-reality, and so based on ‘a deconstruction/ontological-reconstituting perpetuation of a hermeneutic circle as ‘ontological-dementation/dialectical-dementation stranding-dialectics of 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 post-
convergence ontological-veridicality/ontological-contiguity proxying/approximating
exercise; as when the socially-betraying-threshold-of-ontologising-depth-of-analysis (which
can equally be qualified as the ‘socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity-or-ontological-preservation’, given that ‘ontologising-depth-of-
analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-
contiguity-or-ontological-preservation’ which is actually ‘ontologically-reconstituting’,
reconstituting from the base-institutionalisation-to-deprocrpticism registry-
worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of
‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought (stranded-as-
straight/candored-and-dialectically-in-phase) and thus establishing reference-of-thought
whether that is veridically the case or not, such that non-conviction-or-existential-
decontextualised-transposition-or-hollow-staging-and-performance-or-
apriorising/intelligibilitysetup-caricaturing wrongly get endemised/enculturated as
‘dialectically-thinking’/of-soundness-or-authenticity-of-reference-of-thought mental-
devising-representation at the socially-betraying-threshold-of-ontologising-depth-of-analysis
and this with its consequent implications is the fundamental basis for the temporal-
enculturation/temporal-endemisation of all perversions-of-reference-of-thought-(reflected-as-
unsoundness-or-inauthenticity-of-reference-of-thought)-and-the-corresponding-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-
positivistic/medieval perversion-of-reference-of-thought high enough or relatively-
ontologically-complete as it is rational-empiricism/positivising-driven to supersede it but not

the latter/psychopathy-and-social-psychopathy as perversion-of-reference-of-thought in our positivistic meaningful frame which is relatively ontologically-incomplete for that as in need of the requisite deprocrpticism reference-of-thought as pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules. 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-in-existential-extirpation-as-of-existential-unthought) which existentially explains the registry-worldview/dimension limits or ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought with respect to ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) in its specific grasp of (post-convergence) ontological-veridicality/ontological-contiguity on the one hand, and on the other hand is the reason for the more profound/deeper socially-betraying-threshold-of-ontologising-depth-of-analysis of the prospective/transcending/superseding registry-worldview/dimension which is rather in ‘a suprastructural transcendental-meaningfulness conceptualisation with respect to the prior/transcended/superseded registry-worldview/dimension’ [as it is construed suprastructurally beyond the prior/transcended/superseded registry-worldview/dimension mental-devising-representation/(recomposured)-consciousness-awareness-teleology given the less veridical categorical-imperatives/axioms/registry-teleology-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-cumulations/institutional-recomposures 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor: for the mentation of recurrent-utter-uninstitutionalisation – basically ‘arbitrary/spontaneous/demented reasoning as non-rules-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘basic constitutedness of reference-of-thought’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at base-institutionalisation—ununiversalisation – basically ‘haphazard and incidental rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) as socially-betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at universalisation—non-positivism/medievalism – basically ‘universal-bases for the contextualisation of rules and rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) however contestable such universal-bases’; for the mentation at positivism—procrypticism – basically ‘introducing empirical insight in articulating the universal-bases of the contextualisation of rules and rule-making’; and for the mentation of deprocrypticism – basically ‘upholding an abject ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity (over recurrent notional-discontiguity/epistemic-discontiguity-in-contiguity/’disjointedness-as-of-reference-of-thought in positivism—procrypticism) with regards to the underlying intemporal-preservation behind rules-that-remain of-existential-reality. The implication being that in a contention among interlocutors in recurrent-utter-uninstitutionalisation, the mentation is very much different from ours (positivism) as any

imagined pretext is a legitimate one with emphasis being rather on established dominance/subservience relations, with base-institutionalisation the mentation was to arbitrarily invoke any of a number of recognised or incidentally introduced rules that are in one's favour and again where dominance/subservience relations played a large part, while with universalisation while power relations also played a part the rules and rulemaking-over-non-rules-(as 'first-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) was set/given however skewed towards the dominance of say a leader or family/clanic group or priestly class or outright social class; with positivism though, while relatively universal and empirical, the weakness lies in the ontological-contiguity of the contextualisation of rules and rulemaking-over-non-rules-(as 'first-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) (hence not 'absolutely rational' with regards to its socially-betraying-threshold-of-ontologising-depth-of-analysis) which pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules as deprocrpticism existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrpticism as 'uncompromising ontological-reconstituting' focuses on, as enabling a '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-cumulations/institutional-recomposures 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-axiomatic-construct 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 ‘perversion-of-reference-of-thought/subknowledging/dementing-and-totalising—self-referencing-syncretising phenomenon’ like psychopathy and social psychopathy (with respect to procrypticism or perversion-of-reference-of-thought of positivistic meaningfulness) or accusations and notions of sorcery (with respect to medievalism); as this has to do with human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations dispositions wherein intradimensionally, the ‘socially-betraying-threshold-of-ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness) is rather an overall registry-worldview/dimension perversion-of-reference-of-thought 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 dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness) arising from the ‘cumulative effect’ of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant implications of perversion-of-reference-of-thought, as the various

‘temporal-dispositions individuations’ will, at that uninstitutionalised-threshold, betray
 ontologising/ontological-depth-of-analysis/intemporal-preservation by ‘hollow-constituting’-
 or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness at their specific
 temporal-dispositions individuations thresholds (postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’) with
 the idea that ‘human intemporal-disposition individuation’ will rather be abjectly
 emancipatory/transcendental by ‘ontologically-reconstituting’/deconstruction (and so,
 without any ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness incrementalism-in-relative-ontological-incompleteness-and-disjointedness-
 as-of-reference-of-thought allowed, in order to sync with the ‘post-
 convergence/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 and the intemporal percolation-
 channelling of such emancipation/transcendence. 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-thresholding ‘as the
 positivism–procrypticism registry-worldview’s/dimension’s socially-betraying-threshold-of-
 ontologising-depth-of-analysis’/socially-betraying-threshold-of-intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation (in conjugation to
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) and it is naïve
 to simply analyse on the basis that other interlocutors have an intemporal/ontological
 disposition, in the very first instance. Thus the need, in order to attain such a prior requisite
 ontological/intemporal foundation, to formalise (as deferential-formalisation-transference)
 contexts of psychopathy and social psychopathy (and generally formalise contexts of
 ‘perversion-of-reference-of-thought-(reflected-as-unsoundness-or-inauthenticity-of-
 reference-of-thought)/subknowledging/dementing-and-totalising-self-referencing-
 syncretising’ in all registry-worldviews/dimensions to attain priorly an ontological/intemporal
 foundation), before conducting ‘a truly ontological/intemporal analysis’ as a the-
 Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework
 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-
 thresholds of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’ on
 the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the
 registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a
 positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly
 ontological/intemporal analysis as a the-Good/understanding/knowledge-driven/ontological-

primemovers-totalitative-framework construct' in pre-emption of the said perversion-of-reference-of-thought 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 perversion-of-reference-of-thought 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 universalised as they require that others do not act likewise or their implications should be limited to given target(s) and not be universalised, since their fundamental teleology is not intemporal/not-of-universal-import but speak more of temporal motive.] In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm, contrasted with a temporal extirpatory paradigm, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought like accusations and notions of sorcery in a non-positivistic/medieval setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview’s/dimension’srecomposed-consciousness-awareness-teleology to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ aligned with ontological-normalcy 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/(recomposed)-consciousness-awareness-teleology in reference (as ‘tentative references-of-thought’) of this same one (ontological-normalcy/post-convergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived meaningfulness-and-teleology thereof, has been varying all along as we evolve from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity; with the implication that the finality of such a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ is one that aligns with and is driven by ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) wherein ontological-normalcy is ‘an abstract conceptualisation that by artifice covers for human limited but deepening mentation capacity’. Ontological-normalcy (post-convergence) abstractly refers to any relevant/implied registry-worldview/dimension that is in a reflected/perspectivated state of prospective transcending/superseding whether as base-institutionalisation, universalisation, positivism or deprocrypticism as having 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 devoid of

reference-of-thought, and so going by the inherent human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor that arises by the
 mere fact that all the institutionalisations are of the same form-factor since their ‘snowballed
 differences’ arise solely due to ‘the deepening of limited-mentation-capacity-(as of relative
 constitutedness towards relative conflation)’. Ontological-normalcy as such will imply that
 the successive institutionalisations are rather shifts-in-the-curve-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-as-of-ontological-normalcy (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-
 cumulations/institutional-recomposures 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 perversion-of-reference-of-thought or
 unsoundness-or-inauthenticity-of-reference-of-thought of corresponding
 prior/transcended/superseded registry-worldviews/dimensions implying a voiding of their
 reference-of-thought as ontologically-veridical as these become the subject of contention and
 aetiologisation/ontological-escalation from the corresponding
 prospective/transcending/superseding registry-worldviews/dimension which is then the
 ontologically-veridical reference-of-thought. It should be noted that a defect of logical-
 processing-or-logical-implication or defect of incidenting-as-social-performance of the
 registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-
 accordance (unlike a perversion-of-reference-of-thought) implies movement-along-the-same-
 curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought of a given
 registry-worldview’s/dimension’s reference-of-thought whether as an inappropriate/poor-or-

bad or appropriate/good or any other variation of the logical-processing-or-logical-implication, and doesn't fundamentally voids the reference-of-thought status with regards to the possibility of an appropriate logical-processing-or-logical-implication in another instance. This insight is critical because the defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance will often be implied with regards to an issue and resolution of perversion-of-reference-of-thought which rather speaks to a defect of reference-of-thought status construed as perversion-and-derived-perversion-of-reference-of-thought speaking of a as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or an intradimensional-defect. For instance, there is no intradimensional resolution of sorcery accusations and notions of sorcery as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm within a non-positivistic/medieval world, as what is required is a shift-in-the-curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought-as-of-ontological-normalcy to imply a prospective transcending/superseding positivistic registry-worldview/dimension as the resolution wherein positivising/rational-empiricism takes pride of place as reference-of-thought of meaningfulness. This applies with all perversion-of-reference-of-thoughts in all institutionalisations as the 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 perversion-of-reference-of-thought with such perversion-of-reference-of-thought defining that registry-worldview/dimension uninstitutionalised-threshold as it then becomes, by way of 'ontological-

dementation/dialectical-dementation stranding-dialectics of reference-of-thought', the subject of contention and aetiologisation/ontological-escalation. This implies that psychopathy and social psychopathy as perversion-of-reference-of-thought phenomenon in the positivistic registry-worldview/dimension (procrypticism) requires a shift-in-the-curve-of-prospective-relative-ontological-completeness-of-reference-of-thought-as-of-ontological-normalcy from positivism to deprocrypticism registry-worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm resolution to psychopathy and social psychopathy, and so beyond an extirpatory/temporal paradigm which will wrongly imply a movement-along-the-curve-of-prior-relative-ontological-incompleteness-of-reference-of-thought-as-of-ontological-normalcy that preserves procrypticism (perversion-of-reference-of-thought of positivistic meaningfulness) while inducing perversion-of-reference-of-thought/dementing/subknowledging-with-corresponding-totalising-self-referencing-syncretising within the same defective procrypticism registry-worldview/dimension which requires prospective transcendence as deprocrypticism. Insightfully again with regards to ontological-normalcy and post-convergence critical for a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics', just as the entire institutionalisation process has to do with a human-limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-completeness/transvaluatingly institutionalising from base-institutionalisation in pre-emption of reference-of-thought of recurrent-utter-uninstitutionalisation, universalisation in pre-emption of ununiversalisation (or the perversion-of-reference-of-thought/subknowledging/dementing of reference-of-thought of base-institutionalisation), positivism in pre-emption of non-positivism/medievalism (or the perversion-of-reference-of-thought/subknowledging/dementing of reference-of-thought of universalisation), and prospectively, deprocrypticism (or the perversion-of-reference-of-

thought/subknowledging/dementing of reference-of-thought of positivism known as procrypticism) – with the implication that deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation existentialisms/full-depths-existential-implications); likewise their respective methodologies/implements are recomposuringly subsumed-as-supplanted constructs (of varying ontologising-depths-of-analysis and of shallower to deeper socially-betraying-threshold-of-ontologising-depth-of-analysis), with the deepest-to-shallowest, as pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules as deprocrypticism existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism' as 'uncompromising ontological-reconstituting/deconstruction' methodology of deprocrypticism (which is very much an 'uncompromising hermeneutic circle exercise of ontological-reconstituting/deconstruction', as 'a deconstruction/ontological-reconstituting perpetuation of the hermeneutic circle 'ontological-dementation/dialectical-dementation stranding-dialectics of 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 circle exercise of ontological-reconstituting/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 circle exercise of ontological-reconstituting/deconstruction insights were to permeate scientific research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of universalisation and the latter subsuming of the rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) 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 dementing acts of-similar-or-derived-contextualisation with regards to slantedness/impulsive-dementation (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 perpetuation of the hermeneutic circle ‘ontological-dementation/dialectical-dementation stranding-dialectics of 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 structuring 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 but also in undermining the enculturation of intellectual/emancipatory dispositions). Effectively, such a deconstruction/ontological-reconstituting perpetuation of the hermeneutic circle ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought analysis’ ontologically-extending-

as-the-existentialism-becoming of conviction-being-teleology individuation as intemporal/ontological (longness-of-register-of-meaningfulness-and-teleology) and non-conviction-being-teleologies individuations as temporal (shortness-of-register-of-meaningfulness-and-teleology), will comprehensively articulate in ‘a deconstruction/ontological-reconstituting perpetuation of the hermeneutic circle ‘ontological-dementation/dialectical-dementation stranding-dialectics of 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 ‘non-conviction-being-teleologies’ requires ‘dialectically-dementing’/unsoundness-or-inauthenticity-of-reference-of-thought mental-devising-representations and implies the revoking of reference-of-thought status with respect to interlocution of-similar-or-derived-contextualisation (in the very first instance) while the state of ‘conviction-being-teleology’ implies a ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought mental-devising-representation implying a veridical 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 (post-convergence) ontological-veridicality/ontological-contiguity. Typically, such an insight with regards to a ‘non-conviction-being-teleology’ is obvious and transparent with respect to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural ‘dialectically-thinking 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 demented 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 ‘dialectically-dementing reflex’. This dementing veridicality explains both the childhood and adult psychopath disposition for absolving-logic-or-perpetually-fleeting-logic-reflex-or-

escaping-logic based on extrinsic-attribution wherein the mental-disposition is to move postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness from one set of narratives to the other and one set of interlocutors to the other with the idea convincing is the notion of getting more people ‘mechanically convinced by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ and not an articulation of conviction/existential-contextualising-contiguity principle, 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 post-convergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-dementing (which is often the case with the adult-psychopathic dementing) 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 ‘dialectically-dementing’/unsoundness-or-inauthenticity-of-reference-of-thought of such derived ‘non-conviction-being-teleologies’. In the bigger scheme of things, it equally explains our mental-devising-representation ‘dialectically-dementing’/unsoundness-or-inauthenticity-of-reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion-of-reference-of-thought speaks of a ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness defect (as sticking ‘in form’ to categorical-imperatives/axioms/registry-teleology-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/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of ‘dialectically-dementing’/unsoundness-or-inauthenticity-of-reference-of-thought mental-devising-representation; since ontological-reconstituting/deconstruction as the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework of new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is veridically of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (undermining perversion-of-reference-of-thought/subknowledging/dementing-and-corresponding syncretising as best reflected by ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness organic-comprehension as ‘ontological-reconstituting/deconstruction of new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’ over circumventing/distractive totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension as ‘hollow-constituting’ defectively/non-veridically of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity-or-ontological-preservation’), and the temporal-dispositions to stick to the previous one speaks not only of act defects but registry-worldview/dimension defects at this socially-betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-derived-contextualisation’, from a post-convergence insight that is preceding/superseding to any ‘hollow-constituting’ of

shallow limited-mentation-capacity-(as of relative constitutedness), will elicit a same defect disposition thus the need to fundamentally undermine reference-of-thought of the registry-worldview/dimension at that uninstitutionalised-threshold that endemises/enculturates the ontological-or-existential-defect due to its socially-betraying-threshold-of-ontologising-depth-of-analysis. It should thus be noted that the dementing of reference-of-thought of a registry-worldview/dimension implicitly reflects a defective/sub-par relative state-of-conceptualisation as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (a fundamentally defective/sub-par state-of-disposition) with respect to ontological-normalcy/post-convergence, as can be demonstrated by ontological-reconstituting/deconstruction, (and has nothing to do, as-being-caused-by, with an inducing phenomena of ‘perversion-of-reference-of-thought/subknowledging/dementing-and-corresponding-totalising-self-referencing-syncretising’ 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/deconstruction). In other words, the state of being non-positivistic/medieval with respect to ontological-normalcy is already a defective state ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism–procrpticism is in absolute sync with ontological-normalcy by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an abject hermeneutic circle exercise of ontological-reconstituting/deconstruction (of our temporal-to-intemporal-dispositions nature)’ how procrpticism (perversion-of-reference-of-

thought/subknowledging/dementing-and-corresponding-totalising–self-referencing-syncretising of positivistic meaningfulness) in a positivistic registry-worldview structurally endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposuring 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 post-convergence (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/deconstruction (which is the critical subsuming mechanism for re-establishing reference-of-thought and ontological-veridicality/ontological-contiguity as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, above and beyond the simple ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of defective categorical-imperatives/axioms/registry-teleology-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 post-convergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’; which define their specificities and potentials which are basically abstractly of ‘a same form-factor’, with regards to the reality of their temporal-to-intemporal-dispositions and the existential implications on every registry-worldview/dimension thereof, though of differing

‘snowballed recomposuring’ of meaningfulness and reference-of-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 stranding-dialectics of ontological-dementation/dialectical-dementation) is attained by ‘keeping or aligning’ placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-or-postlogical-or-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-or-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (with no shifting by reflex into conviction-or-prelogism) the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the wrong ontological-references/contending-references of all established perversion-of-reference-of-thought prior/transcended/superseded registry-worldviews/dimensions, as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness failing/not-upholding-as-of-axiomatic-construct categorical-imperatives/axioms/registry-teleology as the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy 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-prelogical-or-logical-process-precedes-outcome-or-conviction, as in ontological-reconstituting/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A

‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (as ‘dialectically-thinking’ or ‘dialectically-dementing’) is the reflected/perspectivated implication as ‘dialectically-thinking’ or ‘dialectically-dementing’ of ontological-normalcy/post-convergence or it is one that is ontology-driven. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (‘hollow-constituting’) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework sound categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) reference-of-thought can fundamentally supersede its structural/paradigmatic vices-and-impediments, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into reference-of-thought of the latter (prospective/transcending/superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivistic/medieval social-setup with any such pretence being nothing but an ‘temporal extirpatory paradigm’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm in satisfying intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation. Likewise there is no
 intradimensional resolution of a phenomenon like psychopathy and its social corollary in a
 procrypticism/disjointedness-as-of-reference-of-thought registry-worldview/dimension (the
 perversion-of-reference-of-thought/subknowledging/dementing reflected/perspectivated as
 dialectically-dementing of positivistic meaningfulness categorical-
 imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation, with a ‘hollow-constituting’-or-failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness-or-postlogical-or-perverted-outcome-sought-precedes-
 existentially-veridical-logical-dueness placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology alignment to imply dialectical-
 out-of-phasing/dialectical-primitivity) insightfully deduced from ontological-normalcy/post-
 convergence represented by reference-of-thought of the prospective/transcending/superseding
 deprocrypticism registry-worldview/dimension. Fundamentally, the reason for all the
 dimensions/registry-worldview perversion-of-reference-of-thoughts as limited-mentation-
 capacity-(as of relative constitutedness towards relative conflation) has to do with the
 veracity/ontological-pertinence of our temporal-to-intemporal as individuations of shortness-
 to-longness-of-register-of-meaningfulness-and-teleology, such that whenever relatively sound
 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation are institutionalised/intemporalised, human
 temporality/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness individuation dispositions (at uninstitutionalised-threshold) will tend to
 relate, by limited-mentation-capacity-(as of relative constitutedness towards relative
 conflation), 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') rather than the essence as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation being sought originally by the institutionalised/intemporalised categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-reconstituting). This fundamental dilemma of the cross-section of human mentation disposition is 'a lost cause', given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/temporal-to-intemporal-dispositions inherent in a limited-mentation-capacity-(as of relative constitutedness towards relative conflation); any resolution is not by wrongly implying any 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity transformation' but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology-or-'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness individuations dispositions); with corresponding percolation-channelling facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism gets weaker with grander institutionalisations/intemporalisations, and so as the grander human 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!

Rational-realism (deprocrypticism) as such involves rather distractive-alignment-to-reference-of-thought /decandoring with three paradigmatic teleologies:

- subknowledging-impulse/impulsive-dementation temporal-disposition (psychopath), with ‘slanted mechanical narratives’ (stranded-as-rightfully-oblongated/decandored and not totalising–self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase);
- subknowledging-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (stranded-as-rightfully-oblongated/decandored and not totalising–self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase); and
- the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging-impulse/impulsive-dementation-temporal-disposition-(psychopath) and the subknowledging-registries-teleologies (the-various-temporal-dispositions-teleologies), from an ‘deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness depth as the stranding-dialectics backdrop of new recomposural categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

Thus at the uninstitutionalised-threshold, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘un-transcendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality; hence dementable/no-longer-thinking) due to totalising–self-referencing-syncretising/present-consciousness/illusion-of-

the-present/mirage as metaphysics-of-presence which blinds the temporal-dispositions to the registry-worldview's/dimension's 'intemporal preservation discontinuity' as a result of the perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought-defects (and not logical defect) of slanting/impulsive-dementing (psychopath) and the consequent derived – miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation; arising from the conjugation with the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought 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 perversion-of-reference-of-thought/subknowledging registry-worldview/dimension for psychoanalytic-unshackling/memetic-reordering/institutional-recomposure on the basis of prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. * It is not an 'avoidable luxury' as it is the necessary transcendental element in establishing the backdrop for transcendence/prospective-institutionalisation. Galileo's medieval 'round world utterances' nor Darwin's and others 'evolution contentions' are not idle-and-dispensable articulations as all transcendences (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to 'break-the-mind' of the prior temporal perversion-of-reference-of-thought existential mental orientation to avoid totalising-self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-

in-phase (for example, no ‘God of plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness of a transcendent registry-worldview/dimension in terms-as-of-axiomatic-construct of the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently cross-generationally since transcendence/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to ‘being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-authenticity-of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposural need or memetic-reordering/psychoanalytic-unshackling’ for institutionalised/intemporalised being/ontology over recurrent-utter-uninstitutionalised, universalised being/ontology over ununiversalised, positivistic being/ontology over non-positivistic/medieval and prospectively deprocryptic being/ontology over procrypticism/disjointedness-as-of-reference-of-thought.

The dynamism of social psychopathy and the perversion-of-reference-of-thought involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to-reference-of-thought at ‘uninstitutionalised-threshold’) can be resumed as follows. Basically, the psychopath is involved in postlogical-backtracking—

iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ in a committed drifting-circularity/roaming (of non-veridical dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/hollow-mimicking) 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-logic, and temporal-enculturation/temporal-endemisation-effect (contrasted to ontologising/intemporal conventioning-logic) and temporal-enculturation/temporal-endemisation effect, and these, ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, conjoining and conjugating to temporal-dispositions of 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 stranding-dialectics of temporal-dispositions denaturing of social psychopathy (subknowledging/mimicking) arising from initiating phenomenal psychopathy (subknowledging impulse) involving a distractive-alignment-to-reference-of-thought construal (as the backdrop of new recomposural categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and ultimately enabling its transcendental collapsing/overriding for institutional-recomposure/prospective-memetic-reordering). 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 transversal ontological-normalcy/post-convergence reality construct (by intemporal transversal post-convergence is meant an approach that makes the given prelogism-as-of-conviction reality the ‘reference of soundness-or-authenticity-of-reference-of-thought/candor/deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness’, and re-orientating the mimicking-subknowledging into a slantedness/decandoring)/distractive-alignment-to-reference-of-thought based on:

1. Given prelogism-as-of-conviction reality actually being demented/subknowledged/registry-perverted (which ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness should highlight that meaningful projections of implied intemporality from banality/averaging-of-thought are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-reference-of-thought /mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity—or—ontological-preservation),

2. Psychopath’s slanting/impulsive-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising—self-referencing-syncretising’ in (dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/hollow-mimicking) ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as

absolving/fleeting/escaping-reflex-logic in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, and equally other temporal interlocutors mimicking the psychopath’s postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, 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 perversion-of-reference-of-thought narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogical/conviction alignment to the new hollow mimicking postlogism-formulaic-non-conviction-or-‘existential-decontextualised-transposition’-or-impulsively-dementing narrative, a process known as absolving/fleeting/escaping-reflex-logic),

3. Psychopath’s interlocutor’s perversion-of-reference-of-thought in ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex narratives integration from its prelogical/conviction rationalisation (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) of the last psychopath’s postlogical non-veridical hollow mimicking narratives in circularity as well,

4. Analyst’s reflection/perspectivation of the above 3 mechanisms as postlogical/subknowledging/mimicking/registry-perverting with contention never being about logical operation/processing/contention of the non-veridical hollow mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-reference-of-thought) of the psychopath and the interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e. rORIENTATION’,

5. Analyst's intellectual articulation known as SUPRASTRUCTURING, wherein the universal ontological implication of social psychopathy dynamism across the human species (across space-and-time)/the-social/ontological-paradigm 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 extirpation-paradigm). SUPRASTRUCTURING effectively involves: (a) 'registering'/stranding-dialectics of the perversion-of-reference-of-thought associated with social psychopathy dynamism, i.e. procrypticism/disjointedness-as-of-reference-of-thought mental-slantedness/decandoring (b) 'superseding' by developing universal axiomatic construct/categorical-imperatives in pre-emption of '(a)' above which are habituated over a generation or two of the human species for deprocrypticism institutionalisation/intemporalisation transcendence involving its formalisations and internalisations (psychoanalytic-unshackling by: (i) articulating a social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of the registry-worldview-perversion, (ii) generating ontological-primemovers-totalitative-framework 'internal contradiction' in the perversion-of-reference-of-thought registry-worldview (iii) registering/stranding-dialectics the perversion-of-reference-of-thought perversion-of-reference-of-thought/mental-perversion/dimension defect for prospective pre-emption with new recomposural categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the prospective registry-worldview/dimension (iv) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/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-demented/dialectical-demented (perversion-of-reference-of-thought/as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect/unsoundness-or-inauthenticity-of-reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding-totalising-self-referencing-syncretising), inducing a 'habituation' of the prospective/superseding/transcending registry-worldview/dimension cross-generationally. For instance, structurally the positivistic mental frame is in alienated-disposition/logically-incongruent and generates internal contradiction towards the non-positivistic/medieval mental frame as otherwise you have syncretising-denial or the registering of meaning in terms-as-of-axiomatic-construct of the registry-worldview/dimension that needs to be superseded/preceded/overridden/abjected, 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 categorical-imperatives/axioms/registry-teleology, and this will equally apply prospectively between deprocrypticism and procrypticism as the procryptic mindset/reference-of-thought will strive to register meaning not prospectively taking account of procrypticism as a 'mental perversion/defect', and likewise retrospectively with the 'medieval mindset' with respect to the positivist mental frame. This obviously calls for an 'intellectual/scientism detachment' towards the perversion-of-reference-of-thought registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm as opposed to an extirpatory or incremental or 'disjointedness-as-of-reference-of-thought' or temporal-accommodation

paradigm 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 in an ontological construct).

This way of hermeneutic ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any totalising–self-referencing-syncretising/self-centred/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal as of the inherent nature of existential-reality’ is central to the Depropticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism. Suprastructuralism is grounded on ontological-normalcy/post-convergence insight and places ‘abstract intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ above the categorical-imperatives/axioms/registry-teleology devising (supposedly for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) meant to represent it in a given registry-worldview/dimension as prior/transcended/superseding (which as such is now construed as perversion-of-reference-of-thought in the mental-devising-representation of intrinsic-reality/ontological-veridicality, thus requiring new recomposural categorical-imperatives/axioms/registry-teleology to ‘preserve the abstract and intrinsic-reality as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. Depropticism’s suprastructuralism involves ‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potencyas longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology’; and so, beyond just about a prospective moral virtue but the prospective overall the-

Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework 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-driven/ontological-primemovers-totalitative-framework construct carrying a virtue that supersedes the vices-and-impediments of the non-positivistic/medieval registry-worldvieww/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as a ‘ontological-normalcy/post-convergence 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 of categorical-imperatives/axioms/registry-teleology as of a ontological-normalcy/post-convergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality. [Referentialism involves a reference-of-thought (characteristic of deprocrypticism) construing existence and existential-conceptualisation/construal as about the ‘precedingness of becoming’ as of conflation rather than constitutedness (notwithstanding the instances of the latter’s contingent approximating-nature for conceptualisation/construal construed as pseudo-conflation). Constitutedness tend to fallaciously imply ‘existence of things in existence’ whereas conflation rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding—oneness-of-ontology’; so because constitutedness 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-(as of relative constitutedness towards relative conflation) this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness of reference-of-thought’ perpetually when aware of its

deficiency. 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/post-convergence of existential-reality factoring in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as of metaphysics-of-absence, and as implied by the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that goes beyond wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication. Thus, constitutedness 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 constitutedness in categorisation schemes, there will be re-categorisation/re-adaptation/re-classification as a contingent resetting resolution for the induced 'virtuality-or-ontologically-flawed-construal-of-constitutedness of axiomatic-construct/reference-of-thought' (by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity) that will then require another contingent resetting resolution for the subsequently induced 'virtuality-or-ontologically-flawed-construal-of-constitutedness of 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 pseudo-conflation’ exercise). But then the inherent nature of existence in relation to human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) construal of it is one of evasiveness as implied by the ‘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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ such that we are only occasionally and partially aware about the critical defective nature implied by constitutedness in categorisation schemes, thus fundamentally defining the limits even of a pseudo-conflation 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 structural/paradigmatic basis of categorisation scheming are equally the structural/paradigmatic basis of the inherent analysis and meaningfulness-and-teleology construed/conceptualised. Since categorisation schemes (whether construed/conceptualised beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) define the ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that the inherent structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing ‘flawed-existential-elevation-of-reference-of-thought’ as of ontological and virtue implications (as ontologically-perspectival-degraded-as-decentered/dementing-teleological-differentiation-as-of-subtransversality) at the given ‘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, constitutedness implies a simplistic/trite categorical relation in the construal/conceptualisation of meaningfulness-and-teleology as of its ontological and virtue essence that is susceptible to defect as perversion-of-reference-of-thought or derived-perversion-of-reference-of-thought; and as such, constitutedness will speak of subtransversality and various shades of temporality in their ‘constitutedness and conjugated-constitutedness of reference-of-thought’ including psychopathic slantedness constitutedness. 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-(as of relative constitutedness towards relative conflation) induced constitutedness which is conceptually associated with conceptualisation/construal of ‘human temporal uninstitutionalised-threshold mental-disposition’ (since such a construal fully reflect the reality of a human temporal-to-intemporal reference-of-thought nature, with high ‘constitutedness and conjugated-constitutedness of reference-of-thought’ of temporal-dispositions reference-of-thought, much like the ‘conjugated-constitutedness of reference-of-thought’ of the other BODMAS characters to A’s fundamental postlogism-slantedness pathological condition/constitutedness as when insisting on upholding the wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology and not factoring in A’s underlying condition and defect as constitutedness, and so out of sync with the existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality categorical-imperatives/axioms/registry-teleology by elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity.). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of conflation which is conceptually associated with ‘human institutionalisation mental-disposition’; as conflation speaks of a more profound relation in the construal/conceptualisation of meaningfulness-and-teleology as of its ontological and virtue essence that is susceptible to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication, and so even when elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity is denaturing as exposed by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, to further construe new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation factoring in the imbricatedness/threadedness/recomposuring reflecting the existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. 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-(as of relative constitutedness towards relative conflation)) as of referentialism is absolutely referencing on the basis of ontological-normalcy or post-convergence or intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as being the preceding notion for construal/conceptualisation with respect to existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-

reference-of-thought-devolving-as-of-instantiative-context, and so grasped as conflation emphasises projective-insights for upholding ontological-normalcy or post-convergence or intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Hence conflation will tend to avoid systemic defects of analysis associated with constitutedness requiring re-categorisation/re-adaptation/re-classification as ‘pseudo-conflation’. Conflation is thus naturally inclined to induce ‘appropriate-existential-elevation-of-reference-of-thought’ by the ontological and virtue implications (as ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality). As so articulated, these two concepts operantly address in a storied-construct or any other operant conceptualisation the notion of a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ as meaning produced apparently with the ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ (seemingly of veridical-ontological categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions. Further, constitutedness and conflation, as so articulated, are such fundamental notions with respect to how humans limited-mentation-capacity-(as of relative constitutedness towards relative conflation) 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of meaningfulness-

and-teleology not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of psychopathic pathological insane-fitment, as of fundamental/most-simplistic constitutedness socially reprised with ‘conjugated-constitutedness of 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-meaningfulness-and-teleology) which is highly subject to the reality of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (emphasising socially-functional-and-accordant thresholds rather than abject ontology, thus giving room for ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’). These two concepts are critical relative to grasping and analysing human choice/ notions relative to categorical-imperatives/axioms/registry-teleology of meaningful-frameworks. Other implications have to do with human personality development psychology in relation to meaning and meaningfulness extending to the construal/conceptualisation of language development and the overall human institutionalisation-process as well as aesthetics and ethics. In a further elaboration of constitutedness and conflation with respect to psychologism, the reason why a

prospective/transcending/superseding registry-worldview/dimension needs its own knowledge-construct reference-of-thought psychologism has to do with the fact that every registry-worldview/dimension has 'its own specific constitutedness/conflation psychological complex reflex mechanism' wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined, and this is subpar to the prospective/transcending/superseding registry-worldview/dimension knowledge-construct reference-of-thought which thus needs its own corresponding psychologism for its superseding meaningfulness-and-teleology, achieved by 'pseudo-conflation' as constitutedness re-categorisation/re-adaptation/re-classification'. Consider the example of the 'God of plane' type of expression in an animistic/base-institutionalisation setup, where their fundamental psychologism is so ingrained that every meaningfulness from a positivistic social-setup cultural diffusion is inevitably reconstrued in the animistic/base-institutionalisation psychologism, until down the line the latter's meaningfulness-and-teleology syncretising-denial, by way of continuous 'pseudo-conflation' as 'recurrent re-categorisation/re-adaptation/re-classification of the prior constitutedness of reference-of-thought' is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup 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, and as of its operant nature, isn't the case in its operant conceptualisation in such a base-institutionalisation social-setup totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context as rather the mental-disposition apriorising/intelligibilitysetup/measuringinstrument/axiomatising in the use of numbers is more about acting in currying favours or in view to receiving favours meaningfully as of

‘nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context’ (as can be observed by anthropologists in various forms in many a hunter-gatherer and animist societies), rather than use of numbers considered as of such a relatively independent-domain and exactness of meaningfulness-and-teleology orientation as we construe of arithmetic and mathematics in say a universalisation or positivism registry-worldview/dimension Being-development/ontological-framework-expansion totalising/circumscribing/delineating reference-of-thought-devolving. Thus use of numbers is defined by other ideas in such early hunter-gather and animist societies given Being-development/ontological-framework-expansion 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 conflation or rather ‘pseudo-conflation’ as recurrent re-categorisation/re-adaptation/re-classification of constitutedness), refers to the underlying human reflex mental scheme of a given registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to supersede its psychological complex in construing ontological-primemovers-totalitative-framework transcendental-enabling/existence-potency and corresponding meaningfulness-and-teleology’. The bigger question could be asked; why doesn’t humans in recurrent-utter-uninstitutionalisation spontaneously articulate and relate to meaningfulness-and-teleology as humans in base-institutionalisation–ununiversalisation, who do not do likewise as humans in universalisation–non-positivism/medievalism, who do not do likewise as humans in positivism–procrypticism? Is it a difference in species, as of successive species? Obviously,

no! As we know from history and anthropology that cultural diffusion has shown that all humans are able to come to terms and operate at the highest forms of human institutionalisation. This fundamentally points to the centrality of a registry-worldview's/dimension's reference-of-thought psychologism 'placeholder-setup/mentation/mental-devising-representation/consciousness-awareness-teleology as arising and determined by its specific limited-mentation-capacity-(as of relative constitutedness in relation to conflation) construal/conceptualisation as soundness-or-authenticity-of-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-(as of relative constitutedness towards relative conflation), 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-(as of relative constitutedness towards relative conflation) determining its prospective relative-ontological-completeness-of-reference-of-thought, as enabled by the 'social framework of intersolipsistic deambulation'. This 'social framework of intersolipsistic deambulation' is highly linear as of the possibilities for construing human psychical and institutional readjustments in inducing successive institutional-cumulations/institutional-recomposures which are thus equally in a linearity. This notion of 'social framework of intersolipsistic deambulation' harkens back to that of human institutionalisation by its socially-functional-and-accordant thresholds of temporal-to-intemporal-dispositions further redefining the possibility of uninstitutionalised-threshold as the threshold for failing/not-

upholding the institutionalisation's categorical-imperatives/axioms/registry-teleology and the possibility of prospective institutionalisation as renewing categorical-imperatives/axioms/registry-teleology for upholding intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence with respect to the uninstitutionalised-threshold, thus further redefining successive prospective socially-functional-and-accordant thresholds as successive prospective registry-worldviews/dimensions. Thus, implying a dual-faceted representation of human mental-disposition as uninstitutionalised-and-institutionalised, wherein by metaphysics-of-presence, the present registry-worldview's/dimension's reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness-of-reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a 'contingent ontologising-capacity driven apriorising/axiomatising—psychologism as of the grander ontological-normalcy/post-convergence apriorising/intelligibilitysetup/measuringinstrument/axiomatising' that is counterintuitive to a stigmatic/mented psychology as conceptualised today. Such a 'contingent ontologising-capacity driven apriorising/axiomatising—psychologism as of the grander ontological-normalcy/post-convergence apriorising/intelligibilitysetup/measuringinstrument/axiomatising' by its contiguity in grasping the implications of human temporal (pseudointemporal)-to-intemporal mental-

dispositions as a contiguity of shortness-to-longness-of-register-of-meaningfulness-and-teleology should be predicative of human meaningfulness-and-teleology (much the same way that the notion of temporality-to-intemporality thresholds driven construal enables an existentially operant ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context construal of virtue beyond the ‘relatively impression-driven basis of conceptualisation’ associated with random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context involving allegiance/subservience driven construal, ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context involving qualification/good-to-bad driven

construal, intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-
 ‘occlusive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context categorisation/kindness-humility-helpfulness-etc. driven construal),
 superseding the non-contiguous nature of present stigmatic/mented psychology. Such a
 ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism as of the
 grander ontological-normalcy/post-convergence
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ construes social universal-
 transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context; as this is already the natural human psychology which on the token of
 relative completeness-of-reference-of-thought of successively achieved social universal-
 transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-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 reference-of-thought, with the bigger insight thus
 that such natural psychology is central to futural Being-development/ontological-framework-
 expansion as of prospective deprocrypticism institutionalisation psychologism; and we can
 appreciate that the more thorough dilemmas with respect to vices-and-impediments of the
 grander human condition have been paradigmatically/structurally resolved as of these
 successive psychologisms paradigms arising from prospective relative-ontological-
 completeness-of-reference-of-thought induced social universal-transparency as of existential-

contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. For instance, the prospective relative-ontological-completeness-of-reference-of-thought of rulemaking-over-non-rules-(as 'first-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) induced a social universal-transparency as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context that led to the base-institutionalisation-ununiversalisation psychologism grounded on rule-making differing from the non-rules-as-impulsive-or-accident-ed-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 'intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-'occlusive-consciousness'-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context categorising disposition' or 'third-level pseudo-conflation apriorising/intelligibilitysetup/measuringinstrument/axiomatising', as it doesn't construe a ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, as conflation, of temporality-as-pseudointemporality-to-intemporality

of human individuations as is the case with referentialism as of ontological-normalcy/post-convergence, as so implied by ‘notional-deprocrypticism’), under the positivistic meaningfulness-and-teleology reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness-of-reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivistic/medieval mindset/reference-of-thought equally construed a relatively ontologically non-contiguous stigmatic/mented psychology construct based on its registry-worldview/dimension ‘ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context categorising dispositions’ or ‘second-level pseudo-conflation apriorising/intelligibilitysetup/measuringinstrument/axiomatising’, on the basis of its meaningfulness-and-teleology as value-judgment (not withstanding its prior relative-ontological-incompleteness-of-reference-of-thought as universalisation–non-positivism/medievalism-⟨failing positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules⟩ when factoring in such mental-dispositions as believing in superstitions, alchemy, notions-and-accusations-of-sorcery, etc). As we come to recognise that such an approach renders the meaningfulness-and-teleology as value-reference of every registry-worldview/dimension at the backend of the institutional-cumulation/institutional-recomposure 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, as it doesn’t factor in the said registry-worldview/dimension prior relative-ontological-incompleteness-of-

reference-of-thought to then project that there may be a prospective relative-ontological-completeness-of-reference-of-thought which meaningfulness-and-teleology as value judgment transforms psychological-construal/psychologism. The best possible outcome in this regard is as of the construal of a ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism as of the grander ontological-normalcy/post-convergence apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ as it establishes prospective relative-ontological-completeness-of-reference-of-thought by social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. As setting up the relevant contingent psychologism is only by a construal that the best possible psychology-construct/psychologism is necessarily attained by successive registry-worldviews/dimensions construals/conceptualisations by their contingent prospective relative-ontological-completeness-of-reference-of-thought by social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context (that is, ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism as of the grander ontological-normalcy/post-convergence apriorising/intelligibilitysetup/measuringinstrument/axiomatising’), 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 exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposures as of human shallow to

deeper limited-mentation-capacity inducing the successive registry-worldviews/dimensions institutionalisations reference-of-thought with their own ‘specific institutionalisation/uninstitutionalised-threshold mental-dispositions/apriorising/intelligibilitysetup/measuringinstrument/axiomatisings’ as of their prospective relative-ontological-completeness-of-reference-of-thought with respect to their social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; with the implications being that social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of prospective relative-ontological-completeness-of-reference-of-thought redefines prospective meaningfulness-and-teleology and the corresponding apriorising/intelligibilitysetup/measuringinstrument/axiomatising, implying a totalising–renewing-realisation/re-perception/re-thought based on prospective maximalising-recomposuring-for-relative-ontological-completeness/transvaluating ultimately as of ‘notional-deprocrypticism’; as this consciously factors in the reality of the need of transcendence as decentering/pivoting with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and overall existential becoming. This validates the notion of ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as of its construing of notional-deprocrypticism as ‘deprocrypticism suprastructuration’ or ‘deprocrypticism suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology as of the overall registry-worldview/dimension reconstrual of superseding–oneness-of-ontology’ (enabling the ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context/conflation of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising of the deprocrypticism
 socially-functional-and-accordant as of intemporal/ontological contiguity, with no-temporal-
 to-intemporal-dispositions-non-dissociability, thus upholding deprocrypticism as pre-
 empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules). Thus, with notional-
 deprocrypticism further enabling the abstract intemporal/ontological contiguity grasp of
 human 'individuation-level and registry-worldview/dimension-level meaningfulness-and-
 teleology' 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
 'deprocrypticism suprastructuration' or 'deprocrypticism suprastructural psychical-and-
 institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the
 overall registry-worldview's/dimension's reconstrual of superseding-oneness-of-ontology'
 (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 pseudo-conflation' largely
 limits its notion to 'affect', and not a full-blown ontological-contiguity as conflation
 elaborated 'meaningfulness-and-teleology' determination in full ontological converging with
 the social (as metaphysics-of-absence of the social, 'conflation psychologism' based on
 'temporal-to-intemporal contrastive-synopsising-depths-of-meaningfulness-and-teleology')

going by the ‘referentialism technique of point-referencing, explained elsewhere,’ that restores existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context in undermining procrypticism or disjointedness-as-of-reference-of-thought). Hence by recurrent re-categorisation/re-adaptation/re-classification of constitutedness of reference-of-thought as a ‘pseudo-conflation’ exercise at worldview-level, institutional-level and operant-level of meaningfulness-and-teleology, the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for totalising–renewing-realisation/re-perception/re-thought for prospective transcendence is achieved. Insightfully, (beyond ‘pseudo-conflation’) the full projective-totalitative–implications of 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 deprocrypticism psychologism as unlike the articulation as pseudo-conflation (rather heuristically and beyond consciousness-awareness-teleology) in previous institutional-cumulations/institutional-recomposures, with deprocrypticism conflation is rather bound to be perceived and construed as of the (recomposured)-consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/post-convergence. Thus, the notion of conflation (including ‘pseudo-conflation’) can be conceptualised across all transcendences as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposuring of existential-reality as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context in post-convergence or ontological-normalcy or intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) as the prospective registry-worldview/dimension institutionalisation reference-of-thought, for ‘decentering’ the prior registry-worldview/dimension

uninstitutionalised-threshold reference-of-thought in its 'constitutedness and conjugated-constitutedness of reference-of-thought' with respect to the prospective registry-worldview/dimension institutionalisation reference-of-thought overall existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context meaningfulness-and-teleology; (as ontology/ontological-veridicality/intrinsic-reality increasingly supersedes 'prior-conventioning as social-aggregation-enabling', wherein for instance scientific explanations psychologism (as of prospective conflation) supersede mythical/supernatural/alchemic explanations psychologism (as of prior constitutedness) as 'prospective-conventioning as transcendental-enabling/existence-potency'; interestingly, highlighting how and why transcendence for prospective institutionalisation is construed in transcendental-enabling/existence-potency terms as its strive for a prospective relative-ontological-completeness-of-reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold prior relative-ontological-incompleteness-of-reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of conflation will involve fully expanding the sphere of relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency, as of 'intemporal knowledge constraining construct', for thorough construal/conceptualisation of social reality which is relatively highly prone to 'constitutedness and conjugated-constitutedness of reference-of-thought and thus resultant pseudo-conflation' as of social-aggregation-enabling, hence undermining relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency of the social. Ultimately, given the comprehensive and typical underlying proneness of human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) to

constitutedness as its fundamental mentation deficiency at uninstitutionalised-threshold or as of ‘human temporal uninstitutionalised-threshold mental-disposition’ (which it tends to resolve by ‘pseudo-conflation’ when aware of defective constitutedness) with respect to psychical-orientation, meaningfulness-and-teleology construal/conceptualisation, institutionalisation and its overall existential becoming, as so reflected in the succession of registry-worldviews/dimensions; deprocrypticism by its very transcendental essence comprehensively comes into grips with the constitutedness in positivism–procrypticism as it attains more than just ‘pseudo-conflation’ but an overall comprehensive conflation insight as of ontological-normalcy/post-convergence referentialism for superseding positivism–procrypticism. Conflation as of ontological-normalcy/post-convergence referentialism in superseding constitutedness, provides resolution as of 3 aspects of meaningfulness-and-teleology: firstly, with respect to temporal instigating as constitutedness like psychopathic-slantedness insane-fitment ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation and its derivation with respect to temporal reprisings of such constitutedness as ‘conjugated-constitutedness of reference-of-thought’ associated with conjugated-postlogism temporal reprisings by construing/conceptualising such perversion-and-derived-perversion-of-reference-of-thought phenomenon, and re-establishing social universal-transparency that by itself is the fundamental basis for human knowledge-and-virtue; secondly, articulating the universal aetiologisation/ontological-escalation as of ontological-reconstituting; and thirdly, highlighting the structural/paradigmatic pivoting/decentering as prospective ontological-completeness-of-reference-of-thought possibilities. It should be noted that ‘a mentation reflex as decentered and in ontological-dementation/dialectical-dementation’ is no less valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human temporal uninstitutionalised-threshold mental-disposition’ (speaking of

uninstitutionalised-threshold) as ‘a mentation reflex as centered and dialectically-thinking’ is valid with respect to a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of ‘human institutionalisation mental-disposition’; and so, with no relevant need for attending to any ‘psychological complexes’ with respect to a representation as of a uninstitutionalised-threshold wrongly being construed as of institutionalisation (at the uninstitutionalised-threshold) as being ‘a mentation reflex as centered and dialectically-thinking’ instead of ‘a mentation reflex as decentered and in ontological-dementation/dialectical-dementation’. The point of this statement is that when procrypticism as our uninstitutionalised-threshold is bound to be construed as of metaphysics-of-absence, the normal psychologism we know of as of our positivism institutionalisation will no longer apply, as our procrypticism meaningfulness-and-teleology will be represented as decentered and in ontological-dementation/dialectical-dementation as the necessary/requisite backdrop for the construal of prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ushering in deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-thresholds of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in ontological-dementation/dialectical-dementation, though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-thresholds by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in ontological-dementation/dialectical-dementation); while we can recognise successively the centered and dialectically-thinking nature of base-institutionalisation, universalisation and positivism, though probably less so of

deprocrypticism institutionalisation as it points to the decentering and ontological-dementation/dialectical-dementation of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of conflation as of centering and dialectically-thinking reference-of-thought implied with institutionalisations and constitutedness as of decentering and ontologically/dialectically-dementing reference-of-thought implied with uninstitutionalised-thresholds; prompting the respective institutionalisation and uninstitutionalised-threshold psychologisms as of the apriorising/precedingness of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reflecting this reality beyond and above our subpar totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought in positivism—procrypticism from a deprocrypticism perspective, just as we'll recognise for instance that a universalisation—non-positivism/medievalism mental-disposition contending against positivism institutionalisation meaningfulness is actually acting out a subpar totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reference-of-thought as of the apriorising/precedingness of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context reflecting this reality beyond and above it from the positivism perspective. Thus it is fundamentally the case that the requisite construal/conceptualisation as decentered and in ontological-dementation/dialectical-dementation of a uninstitutionalised-threshold is hardly just one of 'simplistic knowledge elucidation' but rather an elucidation as of intellectual courage in bluntly asserting decentering and ontological-dementation/dialectical-dementation. Intellectual courage as imbuing knowledge with organic profoundness of intemporal philosophy rather than just a

mechanical construct of technicalities is the central driver for all initiated transcendences and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively ontological-incompleteness-of-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset/reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/existence-potency rather than a conventioning sovereign construct/choice issue associated with social-aggregation-enabling. In this regard, the issue arising is ‘altogether not a knowledge elucidation problem’ with respect to the implied representation of uninstitutionalised-threshold as decentered and in ontological-dementation/dialectical-dementation but rather a ‘psychological complex issue’ of the prior/transcended/superseded reference-of-thought. This explains why the issue is construed ontologically in ‘psychologism terms as of syncretising-denial’, as requiring a coming to terms with the understanding implied by prospective institutionalisation as of its more profound existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; as more fundamentally, Galileo’s use of a telescope to demonstrate a heliocentric system with respect to the non-positivism/medievalism reference-of-thought is not about the inherent knowledge implications to which the non-positivism/medievalism mindset/reference-of-thought has ‘mentally shut-off’ to, but fundamentally about the ‘psychological complex’ of the non-positivism/medieval world of countenancing such meaningfulness as jeopardising the prior (non-positivism/medievalism), with the implication rather for the need of the prospective psychologism as the positivism institutionalisation psychologism (totalising–

renewing-realisation/re-perception/re-thought foundation as new placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology) requisite knowledge or meaningfulness-and-teleology reference-of-thought. Such equally applies with respect to deprocrypticism prospective institutionalisation relative to our procrypticism uninstitutionalised-threshold. In other words, prospective institutionalisation as transcendence is construed not in terms-as-of-axiomatic-construct of ‘mechanical-knowledge’ which refers to ‘the simplistic ontological-primemovers-totalitative-framework outcomes construed as the overtly compelling aspect of the knowledge’ validating a knowledge construct but is construed rather in terms-as-of-axiomatic-construct of ‘organic-knowledge’ which refers to ‘the mental-disposition and mental-orientation as reference-of-thought/psychologism construed as including the discretionary contemplative aspect of the knowledge, behind the thought process that eventually leads to and is subsuming of the mechanical-knowledge’. Thus prospective institutionalisation as transcendence is grounded on such an underlying 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 reference-of-thought/psychologism construed as including the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism of positivistic knowledge’ behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework outcomes means the medieval or animistic/base-institutionalisation setup has grasped the positivistic organic-knowledge, as it is very much likely that it will surreptitiously and beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought conjure up explanations/meaningfulness-

and-teleology in terms-as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence requiring its own reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework outcomes as its mechanical-knowledge aspect but further requires a development of the discretionary contemplative aspect as of ontological-faith-notion-or-ontological-fideism of the knowledge’, grounded rather on such a prospective institutionalisation psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsis-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding-oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of meaningfulness-and-teleology as of cross-generational psychoanalytic-unshackling involving syncretising-denial towards the ultimate cross-generational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal projecting mental-disposition’ behind ontological-primemovers-totalitative-framework 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 across all the successive registry-worldviews as at all their uninstitutionalised-threshold temporal-individuations-as-shortness-of-register-of-meaningfulness-and-teleology are a drawback to transcendence (by adherence to wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the successive registry-worldviews'/dimensions' categorical-imperatives/axioms/registry-teleology inducing their successive hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing, and critically so as across all registry-worldviews postlogism leads to a characteristic mental-disposition at their uninstitutionalised-threshold of deception-of-concurrently-false-presupposing/false-presuming/false-premising-of-narratives and the consequent derivation, due to induced 'lack of constraining social universal-transparency, to other temporal-dispositions as conjugated-postlogism, and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought whether conscious or unconscious) while the intemporal-individuation-as-longness-of-register-of-meaningfulness-and-teleology ushers in transcendence (by it perpetual vouching for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism in pushing as this enables successive prospective relative-ontological-completeness-of-reference-of-thought to raise better and better categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); thus validating the notion of a human intersolipsistic relation to meaningfulness-and-teleology in transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing 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 syncretising-denial, as its resolution is rather an anticipation as of transversality/logical-incongruence. Likewise, futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation meaningfulness-and-teleology implies that transcendence rather reasoned in our positivism–procrypticism terms of psychologism is inevitably denaturing as of ontological-normalcy/post-convergence perspective; as it is in need of the organic-knowledge of the prospective institutionalisation psychologism or deprocrypticism psychologism as conflatedness (conflation psychologism) on the basis of the ‘referentialism technique of point-referencing (explained elsewhere), which involves ‘contrastive temporal-to-intemporal synopsis-ing-depth from a deprocrypticism perspective’ that re-establishes existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context and in so doing undermines the relatively defective terms of ‘positivism–procrypticism uninstitutionalisation psychologism’ (disjointedness-as-of-reference-of-thought) and setting up ‘deprocrypticism organic-knowledge institutionalisation psychologism including the discretionary contemplative as of the ontological-faith-notion-or-ontological-fideism aspect in pre-empting-disjointedness-as-of-reference-of-thought or upholding jointedness’, as structurally/paradigmatically transcending the overall vices-and-impediments of positivism–procrypticism registry-worldview/dimension. The further implication is that deprocrypticism is rather construed as a perpetuating metaphysics-of-absence which driven by ontological-faith-notion-or-ontological-fideism can then enable that way the perpetual upholding of organic-knowledge. This ‘mechanical-knowledge by organic-knowledge’ implication for conceptualising institutional-cumulations/institutional-recomposures is validated by ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism as of the

grander

ontological-normalcy/post-convergence

apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ across retrospective and by implication prospective registry-worldviews/dimensions. This can be further expounded as follows in similar terms. The institutionalisation process behind the institutional-cumulations/institutional-recomposures doesn’t only imply that the institutionalisation process is simplistically the result of ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ successively as: non-rules-as-impulsive-or-accidental-or-random-mental-disposition in recurrent-utter-uninstitutionalisation, ‘rulemaking-over-non-rules’ in base-institutionalisation–universalisation, ‘universalisation-directed-rulemaking-over-non-rules’ in universalisation–non-positivism/medievalism, ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ in positivism–procrypticism, and prospectively in deprocrypticism, ‘pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’. Rather the institutionalisation process is driven by human limited-mentation-capacity as of deepening limited-mentation-capacity 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 (with change rather reflected as a result of human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination), such that in addition to the human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination eliciting the successive ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ as highlighted above equally inherently imply (and so, as of complement to human limited mentation capacity), a grander non-constraining element qualified as ‘ontological-faith-

notion-or-ontological-fideism construed as of intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation’ in-complement-to and reflecting the incompleteness of the
 ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’; with
 both the ‘social-universally-transparent-and-implicitly-formulated direct-constraining-
 construct’ and the ‘complementing grander social-universally-non-transparent-thus-non-
 constraining-element of ontological-faith-notion-or-ontological-fideism construed as of
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ implying the
 ‘organic-knowledge’ while just the ‘social-universally-transparent-and-implicitly-formulated
 direct-constraining-construct’ is the ‘mechanical-knowledge’. The underlying idea is that an
 individuation in recurrent-utter-uninstitutionalisation notwithstanding its non-rules-as-
 impulsive-or-accidented-or-random-mental-disposition (social-universally-transparent-and-
 implicitly-formulated direct-constraining-construct), wherein human–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions–existentialism-form-factor still applies and if
 they project intemporally/longness-of-register-of-meaningfulness-and-teleology, is not
 necessarily utterly devoid of a basic sense of the-Good/understanding/knowledge-
 driven/ontological-primemovers-totalitative-framework as virtue-as-of-ontological-
 emancipation on the basis that it doesn’t recognise rulemaking-over-non-rules as of
 ‘mechanical-knowledge’, but while that can as well be the case when projecting
 temporally/shortness-of-register-of-meaningfulness-and-teleology as of the registry-
 worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance in
 such a setup as not constrained by any rulemaking-over-non-rules (based on mere
 ‘mechanical non-knowledge’ of non-rules-as-impulsive-or-accidented-or-random-mental-
 disposition in recurrent-utter-uninstitutionalisation), however at the intemporal-threshold as
 of the registry-worldview’s/dimension’s–reference-of-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-driven/ontological-primemovers-totalitative-framework from its ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ (beyond the mere ‘mechanical non-knowledge’ of non-rules-as-impulsive-or-accidented-or-random-mental-disposition) as ‘organic-knowledge’, for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm) which subsequently as of dynamic-cumulative-aftereffect brings about base-institutionalisation—ununiversalisation ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ of ‘rulemaking-over-non-rules’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with both forming the new ‘organic-knowledge’. Likewise, base-institutionalisation—ununiversalisation too by dynamic-cumulative-aftereffect at its intemporal-threshold of the registry-worldview’s/dimension’s—reference-of-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-driven/ontological-primemovers-totalitative-framework, from its ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism construed as of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, (beyond the mere ‘mechanical-knowledge’ of ‘rulemaking-over-non-rules’) as ‘organic-knowledge’,

for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm) leading by a dynamic-cumulative-aftereffect to the subsequent prospective universalisation–non-positivism/medievalism as of the new ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ of ‘universalisation-directed-rulemaking-over-non-rules’ as the new ‘mechanical-knowledge’ as well as implying the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism construed as of intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’, with both forming the new ‘organic-knowledge’. The institutionalisation-process 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–reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant nature of ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ as ‘mechanical-knowledge’, and so as wooden-language—of-temporal–mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology, while failing/not-upholding-as-of-axiomatic-construct the ‘complementing grander social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism 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
 extirpatory paradigm. This further involves shades-of-temporality as postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’
 inducing defects of logical-processing-or-logical-implication as well as postlogism inducing
 defect of reference-of-thought or perversion-of-reference-of-thought. Postlogism as such
 involves deliberate and wrong pretence of rational projection of thought (as of teleologically-
 degraded synopsis-depht) whereas existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context reveals that such thought derives from
 ‘denaturing axiomatic relation’ as the wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasitic-drag-denatured-and-dementing-narratives of the
 categorical-imperatives/axioms/registry-teleology of mechanical-knowledge as deterministic
 for temporal/shortness-of-register-of-meaningfulness-and-teleology purpose in disdain of the
 intemporal/longness-of-register-of-meaningfulness-and-teleology essence of knowledge as of
 its organic essence. The conjugation of other shades-of-temporality to postlogism induces
 their respective conjugated-postlogism leading by dynamic-cumulative-aftereffect to a
 broader social derived-perversion-of-reference-of-thought construed as social-postlogism that
 fundamentally is denaturing of meaningfulness-and-teleology at the given uninstitutionalised-
 threshold as hollow-staging-and-performance or apriorising/intelligibilitysetup-caricaturing,
 in want for prospective institutionalisation. The underlying insight being that human

formulation of meaningfulness-and-teleology is necessarily incomplete because of its limited-
 mentation-capacity and thus comes with an inherent sense/projection of ontological-
 appropriateness, and as of human developing ontological-completeness-of-reference-of-
 thought, as the driving element in upholding ontological-contiguity/ontological-veridicality.
 This notion as reflected by ontological-faith-notion-or-ontological-fideism (as it enables the
 further expansion of the registry-worldview's/dimension's-reference-of-thought-for-social-
 functioning-and-accordance intemporal-thresholds and so as of ontological-emancipation-
 beyond-just-virtue) should be the critical and decisive constructive/institutionalising element
 for attaining deprocrypticism wherein the 'social-universally-transparent-and-implicitly-
 formulated direct-constraining-construct' as mechanical-knowledge is construed as
 overlapping with the 'complementing grander social-universally-non-transparent-thus-non-
 constraining-element of ontological-faith-notion-or-ontological-fideism construed as of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation' as organic-
 knowledge. The reality of ontological-faith-notion-or-ontological-fideism driven
 institutionalisation process points to the fact that the traditional construal of knowledge often
 tacitly as of intemporal/longness-of-register-of-meaningfulness-and-teleology is incomplete
 and rather speaks of 'vague intellectual intemporal-romanticism' and doesn't fit with the
 reality of human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor as upheld by the mediocrity principle underlying a
 rational-realism perspective, and explains why articulating knowledge merely as
 'mechanical-knowledge' is bound to lead to its distortion/perversion/misconstrual by the
 mere fact of human temporal/shortness-of-register-of-meaningfulness-and-teleology mental-
 disposition adhering rather to wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the

registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology implied by the mechanical-knowledge explaining the
 successive need for ontological-faith-notion-or-ontological-fideism 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 deprocrypticism knowledge as overlapping the mechanical with the
 organic, as of the intemporal/longness-of-register-of-meaningfulness-and-teleology mental-
 disposition driven by ontological-faith-notion-or-ontological-fideism behind the mechanical-
 knowledge, is a further validation of the idea of notionalisation 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 pre-empting of temporality and skewing towards the
 intemporal/longness-of-register-of-meaningfulness-and-teleology, and so as of organic-
 knowledge overlapping. Further, the reality of a human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor means that human
 meaningfulness at all times is more of 'a solipsistic transversality of human meaningfulness
 as of temporal-to-intemporal mental-dispositions transversalities/mutual-
 unintelligibilities/logical-incongruence' and 'not a 'solipsistic commonness of
 meaningfulness that wrongly implies no temporal-to-intemporal mental-dispositions', as any
 commonness is 'a commonness implied with respect to second-naturing 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 but rather relating to it as a

second-naturing exercise of skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency 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 and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality in their times). In which case while such intemporality cannot be construed as of a social commonness of reference-of-thought, it's occurrence if it does occur can only be construed in transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing (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 sublimity, and not the notion of intellectual and moral decadence. *Thus to sum up, the overall notion of conflation in relation with other elucidative associated notions can further be clarified as follows in 'interdimensional/transdimensional/transcendental terms of the institutionalisation process' as well as 'individuation terms of human temporal-to-intemporal mental-dispositions'. With regards to the interdimensional/transdimensional/transcendental institutionalisation process level, we can construe of conflation as of the ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-'protensive-consciousness'-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-

predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context potency implied as of ontological-normalcy/post-convergence and
 reconstrued in the successive prospective relative-ontological-completeness-of-reference-of-
 thought, wherein the referentialism technique for conflation known as point-referencing
 delineates/disambiguates the various institutional-cumulations/institutional-recomposures as
 of ontological-normalcy/post-convergence revealing their 'contrastive-synopsising-depths-of-
 meaningfulness-and-teleology' as the varying synopsising-depth of human meaningfulness-
 and-teleology (recurrent-utter-uninstitutionalisation, base-institutionalisation—
 ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism,
 and prospectively deprocrypticism which as 'notional-deprocrypticism' is the 'point of point-
 referencing for conflation', by the construal of its institutionalisation process reference-of-
 thought as of ontological-normalcy/post-convergence), with respect to the same intrinsic-
 reality/ontological-veridicality such that such varying is attributed to human limited-
 mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-
 perception/re-thought,-by-ratio-contiguity/ratiocination as of conflatedness (or construed as
 from constitutedness/'pseudo-conflation' to conflation) inducing both the registry-
 worldviews/dimensions institutionalisation-facets ('centered/in-phase' and 'dialectically-
 thinking') and uninstitutionalised-threshold-facets ('decentered/out-of-phase' and
 dialectically-dementing as hollow-staging-and-performance). Supposed a notional
 conflatedness or 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 'reference-of-thought/structural/paradigmatic—ontological-performance-
 including-virtue-as-ontology relative to social-stake-contention-or-confliction', it will

fundamentally be perceived sceptically by the respective uninstitutionalised-thresholds as it ‘decenters and dementes beforehand/as-of-a-priori’ as of their respective prior relative-ontological-incompleteness-of-reference-of-thought, so implied by their given social universal-transparency as of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context; that is, as ‘decentering and dementing beforehand/as-of-a-priori’ recurrent-utter-uninstitutionalisation given its non-rules-as-impulsive-or-accidental-or-random-mental-disposition or as of its failing/not-upholding-as-of-axiomatic-construct rulemaking-over-non-rules, as ‘decentering and dementing beforehand/as-of-a-priori’ base-institutionalisation–ununiversalisation as failing/not-upholding-as-of-axiomatic-construct universalisation-directed-rulemaking-over-non-rules, as ‘decentering and dementing beforehand/as-of-a-priori’ universalisation–non-positivism/medievalism as failing/not-upholding-as-of-axiomatic-construct positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules, and as ‘decentering and dementing beforehand/as-of-a-priori’ positivism–procrypticism as failing/not-upholding-as-of-axiomatic-construct pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules. Critically and interestingly with the last stage since our positivism–procrypticism registry-worldview/dimension is necessarily in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend perspectives of the institutionalisation process, it would hardly be inclined to interpret such conflation referentialism technique of point-referencing (notional-deprocrypticism) that ‘decenters and dementes it beforehand/as-of-a-priori’ on the basis of such ‘doppler-thinking’ based on contingent-ontologising-capacity driven ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as of the grander

ontological-normalcy/post-convergence

apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ and thus rendering its meaningfulness-and-teleology hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly strives to be centered and dialectically-thinking by reflex’ by not recognising its uninstitutionalised-threshold or the procrypticism uninstitutionalisation reference-of-thought in disjointedness-as-of-reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaning as of syncretising-denial. But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and dementing beforehand/as-of-a-priori’ going by ‘contingent ontologising-capacity driven apriorising/axiomatising–psychologism as of the grander ontological-normalcy/post-convergence apriorising/intelligibilitysetup/measuringinstrument/axiomatising’. This ‘anti-transcendence as anti-uninstitutionalised-threshold and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ presencing—or–totalising–self-referencing-syncretising-forward-facing-self-consciousness desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold where meaningfulness-and-teleology breaks into hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising. With regards to individuation terms of human temporal-to-intemporal mental-dispositions (and in further

articulation of the grander ontological-normalcy/post-convergence
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising with respect to registry-
 worldviews/dimensions ‘present-states’ as of their totalising–self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag in syncretising-denial), conflation
 referentialism technique of point-referencing from the intemporal-projection/intemporality
 individuation point of point-referencing for conflation (given that the intemporal-disposition
 by longness-of-register-of-meaningfulness-and-teleology is ontological as of
 supratransversality), in disambiguating/delineating the ‘various temporal-to-intemporal
 synopsisising-depth of meaningfulness-and-teleology’ by social universal-transparency as of
 existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context with
 respect to prospective relative-ontological-completeness-of-reference-of-thought, and in so
 doing establishing ‘as structural/paradigmatic denaturing construed as
 being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-
 thought-for-social-functioning-and-accordance defect ontological-primemovers-totalitative-
 framework projection insight’ with respect to the distractive alignment implications of
 postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’
 (which are the very ‘temporal-distractively-aligned synopsisising-depth-of-meaningfulness-
 and-teleology’-as-shallowness-of-thought/subtransversality) as of aetiologisation/ontological-
 escalation (which is the very ‘intemporal synopsisising-depth-of-meaningfulness-and-
 teleology/supratransversality as-of-social-context-holism-construed-conflatedness’); such that

an insightful storied-construct as elucidative of aetiologisation/ontological-escalation is necessarily one construed at the ‘dynamic-cumulative-aftereffect transversal crossroads of temporal-to-intemporal individuations synopsising-depth-of-meaningfulness-and-teleology’.] In other words, suprastructuralism (as of its referential and ontological-normalcy/post-convergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an abject-recomposuring-ontologising by upholding ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, involving postdication with postdicatory techniques and postdicatory mindset/reference-of-thought in reflection of the suprastructural and post-convergence nature of intrinsic-reality (more like the positivistic registry-worldview is all about existential positivistic conceptualisations, positivistic techniques and basic positivistic mindset/reference-of-thought superseding existential alchemic conceptualisations, alchemic techniques and a basic alchemic mindset/reference-of-thought that defined the non-positivistic/medieval registry-worldview/dimension); involving ensuring intemporal-disposition deconstruction/ontological-reconstituting/organic-comprehension-thinking that upholds-and-is-the reference-of-thought for ontological-contiguity/ontological-veridicality, over mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-‘misappropriating-of-meaningfulness by temporal-dispositions meaningfulness hotchpotching/disjointing’ as perverted-and-derived-perverted-reference-of-thought and induces notional-discontiguity/epistemic-discontiguity-and-so-in-contiguity.] In the bigger picture of human institutional transcendence, this is very much in line with the

transcending/superseding of human uninstitutionalised-threshold ‘with increasing cumulation of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity’ that defined the successive institutional-cumulations/institutional-recomposures specificities as: existential base-institutionalising with base-institutionalising techniques and base-institutionalising mindset/reference-of-thought (Base-institutionalisation); existential universalising with universalising techniques and universalising mindset/reference-of-thought (Universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning incrementalism-in-relative-ontological-incompleteness/disjointedness-as-of-reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially abject postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/reference-of-thought (Deprocrpticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity the preceding institutionalisation levels are more like successive compromises towards deprocrpticism as ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). A critical distinction between deprocrpticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with

respect to upholding ontological-contiguity thus overcoming the temporal-emanances-
 registries hotchpotching (averaging-of-thought/banality dynamism, and specifically in the
 extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-
 incompleteness-to-meaningfulness-and-teleology) even though it is very much present in the
 formal sphere as well) and the incrementalism-in-relative-ontological-incompleteness-and-
 disjointedness-as-of-reference-of-thought inherent in the positivistic mindset, thus the latter
 tends relatively to be weakly ontologically-contiguous with all the existential implications
 thereof, whether with regards to virtue construal or subject-matters issues. Further as with all
 transcendences, the transcendence going from procrypticism, or the dialectical-dementing
 (dialectical-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-
 corresponding-totalising-self-referencing-syncretising) of positivistic meaningfulness, to
 deprocrypticism will involve a psychoanalytically demented deconstruction/ontological-
 reconstituting of our present positivistic placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology wherein this is presently
 stranded-as-straight/candored-and-dialectically-or-contendingly-in-phase to a placeholder-
 setup/mental-devising-representation/mentation/consciousness-awareness-teleology wherein
 the deprocrypticism mindset/reference-of-thought reflects/perspectivates the positivistic
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology at its uninstitutionalised-threshold as 'hollow-constituting'-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness or stranded-as-oblongated/decandored-
 and-dialectically-or-contendingly-out-of-phase. So the deprocrypticism institutionalisation
 (as a renewed existentialism/full-depth-of-existential-implications meaningfulness-and-
 teleology or memetic-refinement) ontologising involves a post-convergence-or-postdicatory
 deconstruction/ontological-reconstituting as dialectical transformation, as-prospective
 reference-of-thought, of intradimensional-meaningfulness psychoanalytically into-

dementation/as-dementing of our present positivistic mindset/reference-of-thought at its uninstitutionalised-threshold. Even though as with all transcended registry-worldviews/dimensions such an implied veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology will probably sound unintelligible/existentially-suprastructural due to our positivistic illusion-of-the-present/totalising–self-referencing-syncretising/present-consciousness/mirage; as the reference-of-thought, in articulating ontological-normalcy/post-convergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, moves away from a positivistic registry-worldview registrying/dueness to a deprocrypticism registry-worldview registrying/dueness with the corresponding ontological-dementation/dialectical-dementation stranding-dialectics stranding the prospective/superseding/transcending registry-worldview/dimension transdimensional-meaningfulness/apriorising/intelligibilitysetup/measuringinstrument/axiomatising as deconstruction/ontological-reconstituting/organic-comprehension-thinking and the prior/superseded/transcended registry-worldview/dimension intradimensional-meaningfulness as mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (just as successive registry-worldviews/dimensions reference-of-thought, in a conceptual grasp of ontological-normalcy/post-convergence and the suprastructural nature of intrinsic-reality/ontological-veridicality, had priorly moved from an utter-institutionalisation registrying/dueness/existentialism to a base-institutionalisation registrying/dueness/existentialism, to a universalisation registrying/dueness/existentialism and then presently a positivistic registrying/dueness/existentialism, with corresponding ontological-dementation/dialectical-dementation stranding-dialectics stranding prospective/superseding/transcending registry-worldviews/dimensions meaningfulness as

deconstruction/ontological-reconstituting/organic-comprehension-thinking and the prior/superseded/transcended registry-worldviews/dimensions meaningfulness as mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness; as-and-when-it-is-established that an institutionalisation is no longer intemporal-preservational, when it is ‘perversion-of-reference-of-thought its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold). It should be noted that human uninstitutionalised-threshold refers to the point where a specific institutionalisation is failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by a formulaic adherence (lip-servicing) to categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation hence attaining its uninstitutionalised-threshold wherein the ontological-veridicality of the mental-devising-representation is ‘in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and not deconstruction/ontological-reconstituting/organic-comprehension-thinking’, and we can envision retrospectively the points of ontological-dementation/dialectical-dementation stranding-dialectics of preceding registry-worldviews/dimensions from our vantage point of being at the backend of the institutional-cumulation/institutional-recomposure process like an insight in the recurrent-utter-institutionalised ‘so-called savage’ mindset/reference-of-thought or the medieval mindset, for instance. Likewise such a mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness registry-worldview projection though of a different nature of the positivistic registry-worldview/dimension can be made prospectively from a deprocrypticism insight that overrides our illusion-of-the-present/totalising—self-referencing-syncretising/present-

consciousness/mirage given its more suprastructural and post-convergence vantage perspective in relation to intrinsic-reality/ontological-veridicality/ontological-referencing. The general underlying principle for deprocrypticism methods and techniques is that of being abjectly ontologising, beyond positivistic meaningfulness conventioning and temporal-accommodation as ‘ontologically-reconstituting/deconstruction’ for undermining notional-discontiguity/epistemic-discontiguity-in-contiguity arising from temporal-dispositions dementing/subknowledging/registry-perverting-and-corresponding-totalising–self-referencing-syncretising, and as it upholds veridical ontological-veridicality/ontological-contiguity as the veridical reference-of-thought; which is what is actually up for contention and is effective contention (deconstruction/ontological-reconstituting/organic-comprehension-thinking) over what is being ontologically-decadent/ontologically-discontinuous-and-being-so-in-contiguity, and is actually dementing (mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness) and not contending.] When implied specifically with regards to psychopathy and social psychopathy (just like a superseding positivistic orientation implied with regards to notions-and-accusations-of-sorcery and medieval mindset/reference-of-thought to sorcery), deprocrypticism as an intemporal transcendental construct implies ontological-contiguity deconstruction/ontological-reconstituting construct of temporal-dispositions notional-discontiguity/epistemic-discontiguity-in-contiguity as the backdrop/grounding of the veridical reference-of-thought; as what is actually up for contention and is effective contention (deconstruction/ontological-reconstituting/organic-comprehension-thinking) over what is ontologically-decadent/ontologically-discontinuous-and-so-in-contiguity, as the latter is actually in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and is not contending as deconstruction/ontological-reconstituting/organic-

comprehension-thinking. Noting as well that with regards to human mentation capacity, the successive institutional-recomposures/institutional-cumulations elicit successive circumspections (as recomposured-consciousness-awareness-teleology) in human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity that are enablers of the associated institutional-cumulations/institutional-recomposures: for base-institutionalisation the circumspection is one of contrastive uninstitutionalised-threshold – institutionalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding institutionalisation; with universalisation the circumspection involves contrastive ununiversalisation – universalisation analytical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding universalisation; with positivism the circumspection involves contrastive non-positivism/medieval/alchemic – positivism/rational-empiricism analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding positivism/rational-empiricism; and prospectively, for deprocrypticism the circumspection will involve contrastive temporal-to-intemporal-dispositions analytic placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity for upholding the intemporal-disposition as ontology. Critically, human analytical mentation capacity mainly disambiguates what-is-in-effect deconstruction/ontological-reconstituting/organic-comprehension-thinking and mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, respectively as the mental-devising-representation of reference-of-thought over dementing on the one hand, and notional-discontiguity/epistemic-discontiguity-in-contiguity on the other hand. Equally, with regards to human mentation capacity, the effect of limited mentation capacity characterising a given registry-

worldview/dimension or intradimensional level and its social-construct not only defines its inherent vices-and-impediments but such a social-construct further and critically structures and stifles the natural renewal of human emancipative dispositions. For instance, non-positivistic/medieval 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 deprocrypticism institutionalisation level within the treatment of the institutional-cumulations/institutional-recomposures 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-driven/ontological-primemovers-totalitative-framework backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of perversion-of-reference-of-thought 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/teleology and thus inducing a fundamental flaw with the reference-of-thought in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of logical-processing-or-logical-implication], 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.

- positivism institutionalisation/intemporalisation [prospectively, whose categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation ‘perversion-of-reference-of-thought’ as procrypticism intemporally calls for deprocrypticism],

- and prospectively deprocrypticism institutionalisation/intemporalisation [whose categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise that ‘perversion-of-reference-of-thought’ is an endemic human mental defect/perversion disposition retrospectively to prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of humans having in reality ‘temporal-to-intemporal-dispositions’ and not ‘universal intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms should be anticipatory and pre-emptive of ‘perversion-of-reference-of-thought’ perpetually at the ‘uninstitutionalised-threshold’. More like the modern notion of medicine doesn’t work on the idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease theory, but accepts that structurally bacteria, cancer, organ failure, etc. cause disease and that the virtue of medicine is about how to understand and pre-empt the above causations; likewise deprocryptic virtue operates on a realistic grasp of human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-preservation entropy/contiguity).

We can garner such emanant (becoming) ‘psychoanalytic unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s *Things Fall Apart* on how a

community where a traditional registry-worldview with its sense of purpose had to deal with positivistic transcendence. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this case the transcendence is by cultural diffusion rather than by internal philosophical transcendence. Basically, all transcendences involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence due to perversion-and-derived-perversion-of-reference-of-thought and the registry-worldview’s/dimension’s ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought supersedes/precedes logical-processing-or-logical-implication), so you rather have a reinvention as 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 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 to liberate themselves before second-naturing/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/object medievalism, as they were of medieval stock but by philosophical transcendence 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 deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology), the psychopath’s and other postlogical articulations have a nefarious effect, on social meaning particularly in ‘spheres of extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)’ of society in general and social institutions, as the postlogical perversion-of-reference-of-thought induces mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness with many an interlocutor, and which by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect, undermines the sophistication/intricacy of thought involved with deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology), and often leads to a social dynamism of plainness and mediocrity which is subpar and corrupting to social and institutions teleological potential. In-conviction (prelogically), mechanical-comprehension-

dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
meaningfulness is vis a vis deconstruction/ontological-reconstituting/organic-comprehension-
thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-
conflatedness/longness-of-register-of-meaningfulness-and-teleology), a ‘defect of contiguity
(ontological-contiguity)’ in terms-as-of-axiomatic-construct of an intemporal point-of-
reference of meaningfulness; with mechanical-comprehension-dementing/‘hollow-
constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness
involving miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-
formulaic-association-or-temporal-or-alibi conventioning-logic of the
deconstruction/ontological-reconstituting/organic-comprehension-thinking
(organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-
of-register-of-meaningfulness-and-teleology) point-of-referencing of intemporal/ontological-
veridicality. Basically, deconstruction/ontological-reconstituting/organic-comprehension-
thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-
conflatedness/longness-of-register-of-meaningfulness-and-teleology) carries the idea of ‘a
higher teleology complex of being more profound with respect to mechanical-
comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-
misappropriation-of-meaningfulness’ with respect to meaningfulness-and-teleology
ontological-veracity in terms-as-of-axiomatic-construct of registry-teleology implied—
logical-dueness-or-scape/profile-or-stature/presumptuousness-or-
arrogation/assumptions/value-reference/teleology. However, with psychopathy and
postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-
of-meaningfulness as non-conviction-or-existential-decontextualised-transposition-or-hollow-
staging-and-performance-or-caricaturing-of-
apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented, a

further dimension is added to the defects of mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness which are more or less acts/occasional defects then, as conjugating these into as structural/paradigmatic denaturing construed as of being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, as meaningfulness is now not about a ‘defect of failing/not-upholding-as-of-axiomatic-construct contiguity’ intemporality/ontological-veridicality as of specific existential-instantiation ontological-performance but rather a defect in being in ontological-contiguity with non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented as postlogical temporality perversion-of-reference-of-thought of meaningfulness-and-teleology, as the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness aligns to the psychopath’s/postlogical-mind’s slantedness and is thus insane/slantedness integrative. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘perversion-of-reference-of-thought registry-worldview/dimension defect of categorical-imperatives/axioms/registry-teleology: wherein recurrent-utter-uninstitutionalisation, as of its inherently-non-rules-state-in-relation-to-meaningfulness-and-teleology requires prospective base-institutionalisation–ununiversalisation which as of its inherently-rulemaking-over-non-rules-state-in-relation-to-meaningfulness-and-teleology requires universalisation–non-positivism/medievalism which as of its inherently-universalisation-directed-rulemaking-over-non-rules-state-in-relation-to-meaningfulness-and-teleology requires positivism–procrysticism as of its inherently-positivising/rational-empiricism-based-universalisation-

directed-rulemaking-over-non-rules-state-in-relation-to-meaningfulness-and-teleology, and prospectively positivism–procrypticism which as of its inherent disjointedness-as-of-reference-of-thought requires deprocrypticism. And this memetic-reordering/psychoanalytic-unshackling process, is fundamentally about ‘the precedingness/supersedingness/ascendency/post-convergence of the entropy to preserve intemporality’ known as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the idea that categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are as pertinent only as these preserve intemporality, and are collapsed/overridden by new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, when shown not to be preserving intemporality, as when subknowledging/mimicking-and-syncretising the preceding categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation.

Further a registry-worldview dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding-as-of-axiomatic-construct categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of reference-of-thought denaturing and ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human temporal-to-intemporal disposition that should not be confused with a second-natured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the

‘ontologising deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) that reflects/perspectivates the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-protracted’. 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 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 abject and intemporally uncompromising ontological conceptualisation to construct a ontological-primemovers-totalitative-framework science. That said, beyond just about such a present worldly take to societal issues, there is a bigger question of the universal implications on human civilisation of postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and perversion-of-reference-of-thought phenomena as reflected above regarding the contiguous process of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation behind human civilisation.

It is equally important to note that as much as the psychopath seem to have a weird mentality (slantedness), the incidence and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal conviction or prelogical mind’, which are antipodal as the normal mind is by reflex conviction/prelogical/existential-contextualising-contiguity and by reflex will tend to see a

conviction or prelogism in narratives while the psychopath is non-conviction-or-‘existential-decontextualised-transposition’-or-‘hollow-staging-and-performance’-or-‘apriorising/intelligibilitysetup-caricaturing’/impulsively-demented/formulaic (meaning-by-the-mere-illogical-possibility-of-it-being-narrated)/postlogical and does has an covert vista when not forewarned/experienced about its nature in wrongfully inducing a sense of conviction in the normal mind by non-conviction 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 conviction or prelogism (normal prelogism-as-of-conviction mind) will speak of a pathological liar, by liar wrongly granting the psychopath a conviction, be it a bad or poor conviction, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality/logical-incongruence... It is rather a flaw in the prelogism-as-of-conviction mind’s perception (prelogism or conviction while the psychopath’s mental-disposition is formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/impulsively-dementing)!

Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic approach to psychology); extrinsic-attribution is a fairly common social mental-disposition, at ‘uninstitutionalised-threshold’ as we are not inherently intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology) in our solipsistic projection but have the potential of temporal (shortness-of-register-of-meaningfulness-and-teleology) solipsistic/emanant projections of postlogism-

slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing'. The
 mechanism of institutionalisation/intemporalisation and formalisation ensures that because of
 the positive-opportunism 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-
 asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/existence-potency)/differential-formalisation-transference and
 dominate temporal-dispositions in the medium to long perspective. For instance, everyone
 will like to see a good legal system to ensure that they do not fall afoul of a bad judgment
 even if, circumstantially, maybe they themselves may be inclined not to have others or some
 others to enjoy the same (of course, the internalisation of our 'present
 institutionalised/intemporalised positivistic meaningful worldview' will seem to imply that
 we do have a first nature disposition to be inherently civilised to want to universally wish that
 everyone have to deal with a fair legal system, that anyway is to the credit of the
 institutionalisation/intemporalisation process, but that is a second-natured/internalised
 construct). This explains why there is no need to breach the scientific principle known as the
 'mediocrity principle', (which says that there are no exceptions/specialness in science), to
 wrongly say that man is inherently intemporal (as in reality man is a temporal-to-intemporal
 creature in its moral/virtuous-agency); to explain why society tends to improve/progress.
 Rather, the intemporal disposition structurally brings more overall good and hence skews
 ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-

reality/ontological-veridicality transcendental-enabling/existence-potency) man in the medium to long perspective towards ‘the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework (institutionalised, formalised and internalised)’. This elucidation is important because while internalisation might point to the social good it is important to understand that when dealing with our solipsism at ‘uninstitutionalised-threshold’ we aren’t anymore intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology) than temporal (shortness-of-register-of-meaningfulness-and-teleology) going by the ‘mediocrity principle’, and the analysis should take account of this (by not just operating/processing logic but construing temporal-to-intemporal-dispositions disambiguation with a stranding-dialectics highlighting deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and the distracting mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. Why talk of ‘uninstitutionalised-threshold’? This is the underlying notion of ‘a grand theory of psychology’ that has been missing to turn psychology from a paradigm of the human present as modern into a paradigm of across-and-of-all-times! Why? The foundation of a human psychological science should be fundamentally about ‘the contiguity/entropy conceptualisation of the human psyche’ (and as this permits institutional-cumulation/institutional-recomposure or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating from recurrent-utter-uninstitutionalisation, based-institutionalisation–ununiversalisation, 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 un insightful not just in terms of scope but

critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’ 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, 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-authenticity-of-reference-of-thought registering/registry-teleology’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-inauthenticity-of-reference-of-thought registering/registry-teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising—self-referencing-syncretising’ registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogical miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for perversion-of-reference-of-thought across the institutional-cumulations/institutional-recomposures, whether in the

subknowledging/mimicking-states-of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism/disjointedness-as-of-reference-of-thought.

Such a transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulations/institutional-recomposures for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is profoundly elucidated with associated notions as follows:

- The concept of ‘stranding’/stranding-dialectics is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating ontological-primemovers-totalitative-framework, i.e. temporal-to-intemporal-dispositions) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘temporal-to-intemporal-dispositions disambiguation’ which serves to avoid the conviction-reflex/prelogical-reflex-admittance-reflex/in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality/logical-incongruence reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. Stranding-dialectics, and the corresponding notion of totalising—self-referencing-syncretising-as-wrongfully-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 of reference-of-thought (from ontological-normalcy/post-convergence perspective) of the intemporal-preservation-entropy-or-contiguity—or—

ontological-preservation' by articulating the veridically contiguous ontological mental-
 devising-representation of the transcending (and so, in a veridical dialectic and existential
 psychoanalytic reorientation as oblongated/decandored in representing/implying
 defective/perverted temporality). It implies reflecting/perspectivating/highlighting
 (reasoning-through-and-not-reasoning-with) hollow and 'hollow-constituting'-or-failing-
 intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—
 iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as
 absolving/fleeting/escaping-reflex-logic as in notional-discontiguity/epistemic-
 discontiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-
 of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-
 narratives-and-acts’/‘non-ontological-reference/non-contending-reference-but-ontologically-
 or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-
 rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-
 contention’ as these pervert/dement/subknowledge-(dementing-as-if-of-sound-
 knowledge)/mimick-and-syncretise categorical-imperatives/axioms/registry-teleology-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation providing the
 backdrop for prospective transcendental dimension with new superseding categorical-
 imperatives/axioms/registry-teleology. Stranding-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 pre-emptively for the
 registry-worldview’s/dimension’s perversion-of-reference-of-thought-of-its-categorical-
 imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—
 ontological-preservation whether a retrospective, present or prospective registry-
 worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-

worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology with prospective transcending/superseding categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and pre-emption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as second-naturing and 'not as temporal-dispositions transformation' to wrongly imply a universal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivistic/medieval mind as oblongated/decandored is not recognised by the non-positivistic/medieval mindset/reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism insitutionalisation/intemporalisation). Prospectively, the stranding-dialectics of our own mental-devising-representation by futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as oblongated and decandored at our uninstitutionalised-threshold requiring deprocrypticism institutionalisation/unintemporalisation will equally meet with a totalising—self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase reflex that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation channels 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 in stranding-dialectics notwithstanding their totalising–self-referencing-syncretising-as-wrongfully-straight/candored. This is ontologically foundational (more like the apriorising/intelligibilitysetup/measuringinstrument/axiomatising grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). Stranding-dialectics prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology hence wrongly implying candored and straightness, whereas these are in effect totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising–self-referencing-syncretising’ (the-perversion-of-the-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding asiding which rather involves glossing-over-temporal-dispositions-defect/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising–self-referencing-syncretising’ (the-perversion-of-the-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the stranding-dialectics-in-a-contiguity-of-increasing-ontology/ontological-

normalcy/post-convergence'. 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 totalising-self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase or circularity or notional-discontiguity/epistemic-discontiguity, as there is no veridical meaningfulness that exists out of ontology or isn't in ontological-contiguity) is highly prevalent in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms-as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn't adjust to man and it is man that adjusts to reality. The stranding-dialectics-in-a-contiguity-of-increasing-ontology/ontological-normalcy/post-convergence implies that an interlocutor's retrospectively demonstrable narratives miscuing and subsequent perversion-of-reference-of-thought speaks of the real nature of its present and prospective narratives as decandored and oblongated in effect ontologically but that by an illusion-of-the-present reflex as well as for the sake of functioning we tend to represent by default such miscuing and perversion-of-reference-of-thought meaning as straightness/candored (intemporal) which is not ontologically veridical; in which case the prospective transcended registry-worldview strands such meaningfulness as decandored/oblongated (subknowledging/mimicking) even if the mental-disposition of the transcended registry-worldview is in an illusion-of-the-present straightness/candoring mental-devising-representation of meaning. In other words, stranding-

dialectics ensure an affixing of temporal-dispositions perversion-of-reference-of-thought teleologic orientations denaturing to the corresponding temporal perversion-of-reference-of-thought 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 ('dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) with the new prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcending registry-worldview/dimension. For instance, the mental-devising-representation of a non-positivistic/medieval mindset/reference-of-thought relating to say an accusation of sorcery by an intemporal positivistic mindset/reference-of-thought will not be limited to that particular instance but carries the 'disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivistic/medieval mindset/reference-of-thought by way of stranding-dialectics from the intemporal positivistic mindset, and upholding such the 'disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that collapses/overrides the non-positivistic/medieval mindset/reference-of-thought cross-generationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of non-positivistic registry-worldviews in the 19th and early 20th century). Stranding defines the 'decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-

ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-
 thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-
 of-logical-contention/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 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 rather than decandored/oblongated mental-devising-
 representation as temporality. Stranding is validated by the fact that
 transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating conceptualisation speaks of an
 'institutionalisation/intemporalisation constraint/second-naturing' and 'not temporal-
 dispositions transformation into intemporal-disposition as solipsistic—first-
 naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-
 recollection)/transepistemicity'; and this idea is so foundational that it is beyond-and-
 supersedes/precedes/overrides/abjects the consciousness-awareness-teleology of temporal-
 dispositions such that 'they are not called upon in argumentation', just as we are not
 consciously called upon to establish whether blood flows in our body, as it is a
 preceding/superseding truth that supersedes/precedes/overrides/abjects our thinking or not of
 it! Thus stranding-dialectics is rather intemporally/ontologically conceptualised for its
 validation and integration in the survival-and-flourishing imbued
 institutionalisation/intemporalisation percolation channels (formalisms and internalisations)
 mechanism with the implied ontological-primemovers-totalitative-framework and positive-
 opportunism as ontological entrapment, with no temporal-dispositions first-nature-or-

philosophical-level-validation but rather second-natured-or-institutionalisation/intemporalisation-level-validation. At which point stranding-dialectics articulates temporal-dispositions teleologies orientations as ‘subknowledging/mimicking/mental-perversions/slantedness manifestations at that ‘uninstitutionalised-threshold’, i.e. the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of temporal-dispositions undermining the very ‘intemporal-preservation-entropy’ supposedly they are supposed to uphold). Ultimately and in the bigger picture, the teleology for ontological-dementation/dialectical-dementation stranding-dialectics is about attaining cross-generational transcendence with corresponding dialectical and psychoanalytic existential reorientations (‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure), and it is well beyond the idea of just a ‘structural/paradigmatic argumentation convincing’ intradimensionally (based-on-the-categorical-imperatives/axioms/registry-teleology-of-the-registry-worldview/dimension) in a registry-worldview/dimension that is defective/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising—self-referencing-syncretising’ of its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in the first place. Ontology being the intemporal-disposition, the exercise of ‘directing convincing as logical processing/operation’ to temporal-dispositions is inherently unwarranted and is rather totalising—self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase as it wrongly implies that temporal-dispositions perversion-of-reference-of-thought of their dimension’s/registry worldview’s categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is mentally sound, rather what is implied

is the prospective intemporality preserving categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation channels’ with the new intemporal categorical-imperatives/axioms/registry-teleology [for instance, the positive (intemporal mind) will not engage in a direct logical convincing with the non-positivistic/medieval mind as this just validates to the non-positivistic/medieval disposition that its non-positivistic/medieval relation with meaningfulness-and-teleology is sound such that it goes on to operate/process logic by totalising-self-referencing-syncretising/circularity/interiorising/akrasitic-drag non-positivism/medievalism meaningfulness categorical-imperatives/axioms/registry-teleology. Rather the positivistic mindset/reference-of-thought will project the new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of positivism (as rational-empiricism/positivising basis of reasoning) through positivism institutionalisation/intemporalisation percolation channels highlighting, in the bigger scheme of things, the relative efficiency and positive-opportunism of a positivism-based rule of law, social organisation, polity, nation-building, etc. based on positivism axioms and which inherent effectiveness and supersedingness/transcendence breaks the non-positivism/medievalism mindset/reference-of-thought (which are not rational-empirical/positivising and tend to essences, alchemic-logic, sorcery constructs, etc.) with its defective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.] This takes an utterly impersonal form (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. The ‘transcendental/transdimensional/interdimensional/maximalising-

recomposuring-for-relative-ontological-completeness/transvaluating 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 mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness when it is demonstrated that it is perversion-of-reference-of-thought as perversion-of-the-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and rather syncretises in operating those same categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation prospectively; while that same registry-worldview/dimension intuitively recognises that a prior/superseded registry-worldview/dimension mental-devising-representation as stranded is ontologically veridical as the prior/superseded registry-worldview/dimension subknowledges/mimics and self-reference-syncretises it’s categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold. The reason for the human ‘transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are fundamental and constitutive functional elements of its existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation and hence the complex when 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 stranding-dialectics/elucidation-and-

superseding-of-its-subknowledging/mimicking-and-totalising–self-referencing-syncretising to allow for prospective psychoanalytic-unshackling/institutional-recomposure/memetic-reordering for transcendence-as-the-grander-possibility-for-human-survival-and-flourishing is obviously failing/not-upholding-as-of-axiomatic-construct 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 institutionalisation process!

As an anthropopsychological disposition, rational-realism as deprocrypticism just like all successive transcendences 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-driven/ontological-primemovers-totalitative-framework) to achieve the best intellectual and moral outcome for man’ than ‘working with what-one-wishes’ from a wrong temporal/impression-driven construal’. The idea of understanding the ontology of human temporal mental defect is not to ‘idle’ in a temporal circularity that defeats-and-debase the grandor of a universal/intemporal projection but rather strives to better stir man towards the intemporal-and-ontological as virtue, an exercise which while of ‘presencing consummated/forfeiting posture’ with regards to human temporality wouldn’t however acquiesce to the naïve disconcertment that takes the ‘presencing consummated/forfeiting posture’ of intemporality 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 deprocrypticism disposition views the fundamental anthropopsychology drive for transcendence which involves stranding-dialectics for transcendence by decandoring/oblongating (representation of subknowledging/mimicking/perverting and

corresponding totalising–self-referencing-syncretising-as-wrongfully-straight/candored-and-
 dialectically-or-contendingly-in-phase) on the basis of the veridicality of human–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions–existentialism-form-factor rationally, and
 ontologically represents the social-construct (as validated by the shifting relation of social
 conventioning and purist ontology) as being in effect ‘a highly cohesive paradigm’ at
 institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation but ‘a poorly cohesive extirpatory paradigm’ at
 uninstitutionalised-threshold. The notion of the social-construct as
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm is actually an aspirational
 ideal and reference for ‘human intemporal projection towards it’ but it isn’t ontologically
 veridical by the inherent solipsistic human nature due to a temporal-to-intemporal-
 dispositions human reality, and thus the need for institutionalisation to skew (‘intemporality-
 asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/existence-potency) towards intemporality/intemporal-preservation as
 human second-naturing. This elucidation is vital in pointing out that the teleology of rational-
 realism as deprocrypticism 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 nested-congruence of the intemporal-
 disposition with temporal-dispositions will compromise intemporality, and hence
 compromise ontology), but rather to aspire for a transversality/logical-incongruence of
 human intemporal-disposition with respect to temporal-dispositions (as this upholds and
 doesn’t compromise the ontological veridicality in intemporal-disposition projection). That
 is, knowledge notionalisation involving grasping and understanding both the

ignorances/temporal-dispositions and ideals to better skew/deferential-formalisation-
 transference towards idealism as the fulsome ontology, and not failing/not-upholding-as-of-
 axiomatic-construct to understand or overlooking the ignorances/temporal-dispositions as the
 temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore,
 temporal-dispositions tendency to pervert/dement/subknowledge-(dementing-as-if-of-sound-
 knowledge)/mimick-and-syncretise at uninstitutionalised-threshold with the dialectical
 consequence of the development of the successive registry-worldviews/dimensions
 (institutionalisations) validates the appropriateness of striving rather for
 transversality/logical-incongruence and not nested-congruence to uphold intemporality, and
 hence a complete ontology. To put it in other terms, for instance, the transversality of
 ‘keeping the faith’ only in the intrinsic operation of rules of arithmetic (transversality/logical-
 incongruence 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/existence-
 potency) is vital to preserving ‘ontological arithmetic’ as transcendental-enabling/existence-
 potency, 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 degraded as more likely than not the intemporality/purity of
 mathematics will be compromised to human mortals stakes of social-and-temporal-trading as
 social-aggregation-enabling, and so as of postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-

conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’.

* It should be noted that in the stranding-dialectics-in-a-contiguity-of-increasing-ontology/ontological-normalcy/post-convergence dialecticism of transcendence involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. do not carry the same connotation as a shallower temporal analysis intradimensional to the transcended dimension. The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence. For instance, a positive mind’s articulation of defective meaningfulness in non-positivistic/medieval registry-worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms-as-of-axiomatic-construct of the non-positivistic/medieval 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/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extirpatory paradigm. Rather, these are critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling prospective transcendence by psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. The idea is that these notions are veridically dialectical notions that apply in all transcendences 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 (non-ontological-

reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/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 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 temporal-to-intemporal going by a paradigm of mentation-capacity (shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology) 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 process. Post-convergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving temporal-and-intemporal ‘dispositions accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation [wherein temporal perversion-of-reference-of-thought by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic of temporal-dispositions perversions/defects of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-

discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’
 conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing], actually
 points to a decandored/slantedness of the temporal-dispositions (and not
 candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-
 of-reference-of-thought whether recurrent-utter-uninstitutionalisation, ununiversalisation,
 non-positivism/medievalism and prospectively procrypticism, as these are in ontological-
 decadence-and-derived-ontological-decadence, i.e. not veridical but perverted and requiring
 transcendence. This basically undermines the idea that any such registry-
 worldview/dimension temporal-dispositions should be encouraged to be ‘totalising-self-
 referencing-syncretising in meaning’ in a logical engagement with it from an
 intemporal/ontological perspective (of ontological-normalcy/post-convergence), as it is rather
 in perversion-and-derived-perversion-of-reference-of-thought of its categorical-
 imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation. Instead this requires a transversality/logical-incongruence (due to
 the dialectically-out-of-phasing/unsoundness-or-inauthenticity-of-reference-of-
 thought/dementedness with regards to the veridical ontology of temporal-dispositions
 registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor
 acquiesce to the implied-logical-dueness-or-implied-scape and subsequent apriorising-
 registry-elements of implied-profile-or-implied-stature, implied-presumptuousness-or-
 implied-arrogation, implied-assumptions, implied-value-reference and implied-teleology
 projected by the temporal-dispositions, but rather advances that there is perversion-of-
 reference-of-thought requiring a transversality/logical-incongruence/mutual-

unintelligibility/disambiguated-binarity-of-reference-of-thought-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-
 dementing ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or
 natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposure for prospective categorical-imperatives/axioms/registry-
 teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For
 instance, there is no possible logical engagement but rather a transversality/logical-
 incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-
 dementing between the recurrent-utter-institutionalised and base-institutionalised
 mindsets/references-of-thought, likewise between the ununiversalised and universalised
 mindsets/references-of-thought, non-positivistic/medieval and positivistic
 mindsets/references-of-thought, and prospectively procrypticism and deprocrypticism
 mindsets/references-of-thought. Just as there would have been no ontological possibility for a
 positivistic worldview without the backdrop of the stranding-as-rightfully-
 oblongated/decandored/in-mechanical-comprehension-dementing/‘hollow-constituting’-or-
 failing-intemporal-preservation-or-misappropriation-of-meaningfulness of the perversion-of-
 reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation of non-
 positivism/medievalism uninstitutionalisation, there can’t equally be an ontological
 eventuality of futural Being-development/ontological-framework-expansion as of prospective
 deprocrypticism without the ‘requisite uninhibited/decomplexified mental-devising-
 representation’ by the stranding-as-rightfully-oblongated/decandored/in-mechanical-
 comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness of procrypticism/emanant-wrong-or-demented-shades-of-

the-real perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the backdrop for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism as a structural/paradigmatic human-social-cross-sectional resolution for the virtues of deprocrypticism and superseding of the vices-and-impediments of procrypticism at its uninstitutionalised-threshold. 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 retracing (for temporal-to-intemporal-dispositions disambiguation articulation)’ that demonstrably oblongates/decandors temporal-dispositions as it articulates the dialecticism of a registry-worldview’s/dimension’s transcendence (transcending-dimension/organicism and transcended-dimension/mechanicism), on the validity of the stranding-contiguity-of-ontology. Logic and logical-congruence is ontologically valid only as an after-transcendence exercise when through the institutionalisation/intemporalisation percolation channels, the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the transcending-registry-worldview/dimension in organicism is institutionalised/intemporalised by positive-opportunism with the induced social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena (of both the perversion-of-reference-of-thought 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 of the transcending registry-worldview/dimension), registering/stranding (of transcended registry-worldview/dimension perversion-of-reference-of-thought as backdrop for prospective transcendence), and

intemporal superseding of the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic (as of temporal-dispositions disambiguation by transversality/logical-incongruence for cross-generational ‘habituation’ of the transcending registry-worldview/dimension in organicism); defining the ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure process.

- The concepts of candoring and decandoring as elucidated above (but with variously deconstructed shades as: integrative alignment / aligning in logical-incongruence or transversality, conviction / non-conviction-or-‘existential-decontextualised-transposition’, elevating / downgrading, straightness / oblongated, sane integration / insane-or-slantedness integration, soundness-or-authenticity-of-reference-of-thought / unsoundness-or-inauthenticity-of-reference-of-thought, thinking / mimicking or slanting/impulsive-dementing, existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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, in-phasing / dialectically-out-of-phasing (dialectically-primitive), logical nested-congruence / logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith-or-flawed-existential-elevation-of-reference-of-thought (transversality), stranding-dialectics – breaking-from-the-mindset/reference-of-thought or collapsing/overriding / totalising—self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase (operating-the-same-mindset), coring (accounting-for-registry-subknowledging/mimicking/defect) / asiding, (glossing-over-registry-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-

and-corresponding-totalising–self-referencing-syncretising’/defect), transcending-or-superseding / transcended-or-superseded).

* It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of reference-of-thought and meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic 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 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 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-recomposure possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of, as well as human emancipation over, procrypticism). Such post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation as prospective reference-of-thought of renewing existentialism/full-depth-of-existential-implications of transdimensional-meaning-and-meaningfulness/apriorising/intelligibilitysetup/measuringinstrument/axiomatising 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 deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) by virtue of intemporal higher teleologies, distracted by mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, due to temporal and/or perverted/subknowledging/mimicking degraded-teleologies; in the psychoanalytic-unshackling process that explains transcendental-dialecticism transdimensionally/across-registry-worldviews as reflected/perspectivated as soundness-or-authenticity-of-reference-of-thought/candoring-and-dialectically-in-phase with regards to deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and as oblongated/decandored-and-dialectically-out-of-phase with regards to mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness.

* The underlying idea behind the circular dialectical dynamism of deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) in relation to mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness is that the mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness is rather an existentially naïve miscuing (with subsequent disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-

dementing at the temporal-dispositions perversions/defects of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’. This undermines the ontologically-veridical deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology). The ‘ontological-primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’ is critical as it is the only means for articulating temporal-to-intemporal-dispositions disambiguation in perspective as otherwise by the ‘conviction-reflex/prelogical-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-dementing or not-veridical-thinking-reference-rather-dementing-reference or perversion-of-reference-of-thought-and-not-of-logical-contention reflex or transversality/logical-incongruence reflex) temporal-dispositions are directly engaged wrongly as straight/candored/conviction and elevated as ontologically veridical as if these were intemporal, to effectively reflect/perspectivate the temporal-dispositions by stranding-dialectics while avoiding 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 deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and mechanical-

comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness involves psychopathy and social psychopathy postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, it highlights the psychopath’s slantedness-or-insane-fitment as ‘ontologically-decadent/notional-discontiguity/epistemic-discontiguity’ by its temporal-dispositions defect, and the conjugating temporal-dispositions postlogical mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as being integrative of the ontological-decadence (notional-discontiguity/epistemic-discontiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/‘non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention’) as ‘notional-discontiguity/epistemic-discontiguity-contiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex-to-the-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic given their conjugated/inflected/derived temporal-dispositions perversion, while the intemporal-disposition prelogical/conviction deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) supersedes intemporally as ontological-veridicality (ontological-contiguity/reference-of-thought/veridical-thinking-reference-over-dementing-reference), and with the ‘disambiguation of temporal-to-

intemporal-dispositions as ontological-escalation/aetiologisation’ by articulating their prospective implications in an infinity (metaphorically-a-million-and-one-instances-and- locales).

To further elucidate, the underlying idea of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness (deconstruction/ontological-reconstituting/organic-comprehension-thinking) holds that ‘critically what matters with respect to ontology and virtue is simply and completely intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence 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/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/‘non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention’ that matters.’ What’s the meaning of being good-natured/kind/humble/responsible/friendly/sociable/etc. in a subknowledging or perverted or corrupt social-setup or a philosophically-underdeveloped but presumptuous meaningful context (H.G. Well’s country of the blind paradigm, for instance), or worst still in degraded social situations that may be mobbish or genocidal, wherein by our illusion-of-the-present/present-consciousness/totalising—self-referencing-syncretising we apparently demonstrate such qualities but ontologically we aren’t veridically

intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought? The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-faith-notion-or-ontological-fideism (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as post-convergence-or-postdicatory deconstruction/ontological-reconstituting in dialectical transformation as of prospective reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-notion/articulation of superseding-oneness-of-ontology enabling the possibility of the institutionalisation process 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 structural relation of virtue to ontology as of successive developing prospective relative-ontological-completeness-of-reference-of-thought.

As semblances of virtue-constructs out of ‘sense of good-naturedness’ not factoring in the ‘unchangeable’ reality of human temporal/shortness-of-register-of-meaningfulness-and-teleology and intemporal/longness-of-register-of-meaningfulness-and-teleology mental-dispositions across all registry-worldviews will simply ‘romantically and naively’ provide a deterministic framework that can be temporally undermined by adhering to wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of such categorical-imperatives/axioms/registry-teleology in subverting intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, pointing to the pertinence of construing virtue and ontology contiguously as of ontological-faith-notion-or-ontological-fideism, so construed as organic-knowledge. This is the central idea of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness that informs deconstruction/ontological-reconstituting/organic-comprehension-thinking. ‘Intemporal-prioritisation-of-reference-of-thought’-as-conflatedness further holds that in the bigger scheme of things, it is intemporal-preservation in its entropy/contiguity that is the referencing of stranding (whether stranding-dialectics (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention when temporally-preservational-as-pseudointemporality-preservation/notional-discontiguity/epistemic-discontiguity or stranding-as-rightfully-straight/candored when intemporally-preservational/ontological-contiguity)). ‘Intemporal-prioritisation-of-reference-of-thought’-as-conflatedness highlights effectively that ontological meaningfulness is contiguous as highlighted further in the paper with regards to virtue ‘as a contiguous mentation-capacity (longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology transience)’ of ontological-contiguity conceptualisaion for intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation. Finally, by affirming ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective) over notional-discontiguity/epistemic-discontiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/‘non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention’ as perverted, ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness validates ‘the stranding/mental-devising-representation of temporal-dispositions in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (totalising—self-referencing-syncretising/circularity/interiorising/akrasitic-drag) as transversal/logically-incongruent-and-in-distractive-alignment-to-reference-of-thought to deconstruction/ontological-reconstituting/organic-comprehension-thinking (intemporal-disposition’s ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness). Basically, with regards to the ‘psychologism of precedence as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ with respect to ‘a prospective/transcending/superseding registry-worldview’s/dimension’s prospective relative-ontological-completeness-of-reference-of-thought psychologism’ as dialectically-thinking and centered over ‘a prior/transcended/superseded registry-worldview’s/dimension’s prior relative-ontological-incompleteness-of-reference-of-thought psychologism’ as dialectically-dementing and decentered and beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of the latter psychologism, even before appraising reference-of-thought issue as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance construed as of temporal-to-intemporal thresholds

within the ambit of distractive-alignment-to-reference-of-thought, given the inherent-and-
 tautological ontological precedence of the prospective/transcending/superseding
 psychologism as of its prospective relative-ontological-completeness-of-reference-of-thought
 over the prior/transcended/superseded psychologism; ‘distractive-alignment-to-reference-of-
 thought refers to the operant
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising point-of-departure-of-
 construal technique involving a transcendental perspective that dissociates the psychologism
 of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsis-
 depth of meaningfulness-and-teleology psychologism and so dialectically-thinking and
 centered’ and the psychologism of the ‘uninstitutionalised-threshold as teleologically-
 degraded shades-of-temporal (postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’)
 synopsis-depth of meaningfulness-and-teleology construed as in distraction of the
 prospective institutionalisation psychologism and so dementing and decentered’, and a non-
 transcendental metaphysics-of-presence or totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag perspective as ‘un-dissociated
 psychologism that wrongly equates the intemporal and shades-of-temporal teleological
 synopsis-depth of meaningfulness-and-teleology as of the two previous transcendence
 perspective implied psychologies’ (as a result of non-recognition of a divergence with
 respect to the prospective relative-ontological-completeness-of-reference-of-thought and the
 presencing-as-prior-relative-ontological-incompleteness-of-reference-of-thought, speaking of

the ontological-veridicality of the transcendental perspective as of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness and not a non-transcendental perspective as of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag). In other words, distractive-alignment-to-reference-of-thought by the dementing and decentering of the prior-as-present/transcended/superseded beforehand/as-of-a-priori implies that the prospective/transcending/superseding reference-of-thought is a more profound representation of intrinsic-reality/ontological-veridicality (with regards to deprocrypticism as of the non-disjointedness/jointedness of reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising) by the ‘distractive-alignment-to-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising point-of-departure-of-construal’ over and subsuming-and-supplanting the presencing-as-prior/transcended/superseded reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising (as of its disjointedness-as-of-reference-of-thought of reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising with regards to positivism–procrypticism), as validated by existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. *Thus, distractive-alignment-to-reference-of-thought is an apriorising/intelligibilitysetup/measuringinstrument/axiomatising point-of-departure-of-construal of reference-of-thought as it is about assuming beforehand/as-of-a-priori for logical-contention as dialectically-thinking and centered the prospective/transcending/superseding reference-of-thought (as of its prospective relative-ontological-completeness-of-reference-of-thought) in dementing and decentering the prior-as-present/transcended/superseded reference-of-thought (as of its prior relative-ontological-

incompleteness-of-reference-of-thought), as validated by existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. Critically, for aetiologisation/ontological-escalation as of an intemporal synopsis depth of analysis what is decisive with regards to a postlogism manifestation is the grasp of the reality of prior relative-ontological-incompleteness-of-reference-of-thought as 'in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology for a postlogism manifestation; and just as we can appreciate that the organic-knowledge depth of base-institutionalisation is what is required as resolution for postlogism manifestations in recurrent-utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism manifestations in universalisation–non-positivism/procrypticism, the organic-knowledge depth of deprocrypticism is what is required as resolution for postlogism manifestations in positivism–procrypticism. On this basis distractive-alignment-to-reference-of-thought point-of-departure-construal technique of aetiologisation/ontological-escalation involves starting out not with the specific postlogism construal but rather implying a construal dementing and decentering the more fundamental issue of the registry-worldview/dimension prior relative-ontological-incompleteness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising (whether as of 'non-rules-as-impulsive-or-accidented-or-random-mental-disposition-or-failing-rulemaking-over-non-rules' apriorising/intelligibilitysetup/measuringinstrument/axiomatising of recurrent-utter-uninstitutionalisation, 'failing-universalisation-directed-rulemaking-over-non-rules' apriorising/intelligibilitysetup/measuringinstrument/axiomatising of base-institutionalisation–ununiversalisation, 'failing-positivising/rational-empiricism-based-universalisation-directed-

rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising of universalisation–non-positivism/medievalism, “failing-pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules”

apriorising/intelligibilitysetup/measuringinstrument/axiomatising of positivism–procrypticism, and prospectively ‘pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising of deprocrypticism), which is ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology and endemising/enculturating the postlogism and social postlogism manifestation as well as other temporal phenomena construed as vices-and-impediments of the registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought; thus attaining the supratransversality required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm. 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 ontological-incompleteness-of-reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness-of-reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness-of-reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism as psychopathy and

social psychopathy is resolved but rather its state of ontological-incompleteness-of-reference-of-thought is prospectively construed from deprocrypticism as dementing and decentered by its procrypticism/‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology, implying the more fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for totalising–renewing-realisation/re-perception/re-thought as of the deprocrypticism registry-worldview/dimension ontological-completeness-of-reference-of-thought; thus enabling the attainment of aetiologisation/ontological-escalation required for supratransversality as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm that is transversally structural/paradigmatic for the resolution not only of the positivism–procrypticism postlogism as psychopathy and social-psychopathy but basically all its ontological-incompleteness-reference-of-thought predicated temporal-phenomena construed as positivism–procrypticism vices-and-impediments. (It is important to grasp that tenseness-of-expressions made temporally/shortness-of-register-of-meaningfulness-and-teleology as of the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of the prospective/transcending/superseding deprocrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of its ontological-completeness-of-reference-of-thought over the prior/transcended/superseded positivism–procrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising as of its prior relative-ontological-incompleteness-of-reference-of-thought, as what is precedingly warranted is the dementing and decentering of positivism–procrypticism reference-of-thought beyond its totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence, and so beyond-the-consciousness-

awareness-teleology-in-existential-extirpation-as-of-existential-unthought; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete-reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a dialectically-thinking and centered but rather a dementing and decentered position, as implying the need for prospective institutionalisation as deprocrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising which is prospectively dialectically-thinking and centered). Distractive-alignment-to-reference-of-thought as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively ontological-incompleteness-of-reference-of-thought apriorising/intelligibilitysetup/measuringinstrument/axiomatising’ as circularly endemising/enculturating its reference-of-thought defect or perversion-of-reference-of-thought, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and so structurally/paradigmatically even before an effective reference-of-thought issue of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance as of temporal-to-intemporal thresholds (i.e. structurally/paradigmatically being non-positivism/medievalism of apriorising/intelligibilitysetup/measuringinstrument/axiomatising by definition means incapable of contending as of positivism apriorising/intelligibilitysetup/measuringinstrument/axiomatising ‘third-level-pseudo-conflation apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology’ requiring rather the non-positivism/medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising psychoanalytic-unshackling/memetic-reordering/institutional-recomposure from totalising–renewing-

realisation/re-perception/re-thought and not 'a false exercise of contending arising from a circular totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds non-positivism/medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising', and prospectively structurally/paradigmatically our state of procrypticism-as-of-disjointedness-as-of-reference-of-thought of apriorising/intelligibilitysetup/measuringinstrument/axiomatising by definition means incapable of contending as of deprocrypticism-as-of-non-disjointedness/jointedness of apriorising/intelligibilitysetup/measuringinstrument/axiomatising 'conflation apriorising/intelligibilitysetup/measuringinstrument/axiomatising for meaningfulness-and-teleology' requiring rather the positivism–procrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising psychoanalytic-unshackling/memetic-reordering/institutional-recomposure from totalising–renewing-realisation/re-perception/re-thought and not 'a false exercise of contending arising from a circular totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly upholds procrypticism-as-of-disjointedness-as-of-reference-of-thought of apriorising/intelligibilitysetup/measuringinstrument/axiomatising'); as the disjointedness-as-of-reference-of-thought'-misappropriated-meaningfulness-and-teleology of positivism–procrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring non-disjointedness/jointedness in want of deprocrypticism apriorising/intelligibilitysetup/measuringinstrument/axiomatising, as the non-positivising/non-rational-empiricism of the universalisation–non-positivism/medievalism apriorising/intelligibilitysetup/measuringinstrument/axiomatising by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring positivising/rational-empiricism in want of positivism

apriorising/intelligibilitysetup/measuringinstrument/axiomatising, as the non-universalising of the base-institutionalisation—ununiversalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring universalisation in want of universalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising, and as the non-rules-as-impulsive-or-accidented-or-random-mental-disposition/failing-rule-making as impulsive-accidented-haphazard recurrent-utter-uninstitutionalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising by definition dismisses it as not contendingly relevant relative to reference-of-thought issue requiring rule-making in want for base-institutionalisation apriorising/intelligibilitysetup/measuringinstrument/axiomatising. The reason behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, the reference-of-thought ‘fundamentally carries an underlying defect of ontological-incompleteness’ irrespective of the arising of a reference-of-thought incidental issue as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect) ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology just as our procrypticism state of disjointedness-as-of-reference-of-thought (in misappropriating meaningfulness), as failing/not-upholding-as-of-axiomatic-construct in dissociating temporal ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ and intemporal reference-

of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology of
meaningfulness-and-teleology as of ‘same-terms-of-expressions’ (seemingly-same-implied-
meaningfulness) but actually implying ‘different relations to an ontologically veridical
reference-of-thought’, is an underlying foundational problem (as the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance
defect) ‘in-wait as of prior relative-ontological-incompleteness-of-reference-of-thought
defective categorical-imperatives/axioms/registry-teleology for issues of perversion-of-
reference-of-thought to be stirred-up/instigated and endemised/enculturated. This articulation
is also important because while it can be countenance retrospectively, however prospective
our metaphysics-of-presence as of our totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag reflex and so beyond-the-consciousness-
awareness-teleology-in-existential-extirpation-as-of-existential-unthought beforehand/as-of-
a-priori, will tend towards ‘a circular totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly
upholds procrypticism-as-of-disjointedness-as-of-reference-of-thought of
apriorising/intelligibilitysetup/measuringinstrument/axiomatising’, 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-of-reference-of-thought) a non-positivism/medievalism
psychologism with respect to their equivalent postlogism perversion-of-reference-of-thought
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
dialectically-thinking and centered in the very first place’ but rather that the non-
positivism/medieval apriorising/intelligibilitysetup/measuringinstrument/axiomatising

implied meaningfulness-and-teleology is dementing and decentered, likewise beforehand/as-
 of-a-priori engaging (from futural Being-development/ontological-framework-expansion as
 of prospective deprocrypticism-as-of-non-disjointedness-as-of-reference-of-thought of
 psychologism prospective relative-ontological-completeness-of-reference-of-thought) our
 procrypticism-as-of-disjointedness-as-of-reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising with respect to its
 associated postlogism perversion-of-reference-of-thought issue of psychopathy and social
 psychopathy implies beforehand/as-of-a-priori an ontologically-veridical engagement that
 ‘doesn’t recognise our contending status as dialectically-thinking and centered in the very
 first place’ but rather that our procrypticism-as-of-disjointedness-as-of-reference-of-thought
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising implied meaningfulness-
 and-teleology is dementing and decentered; as the starting point of distractive-alignment-to-
 reference-of-thought is rather in reflecting the prior relative-ontological-incompleteness-of-
 reference-of-thought projective-totalitative-implications with respect to reference-of-thought
 defect or perversion-of-reference-of-thought issue, ‘as a dementing and decentering exercise
 involving ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’ of
 the shades-of-temporal-dispositions as of existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context’, and not a dialectically-thinking exercise
 involving reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-
 aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology (as will be
 wrongly implied by a circular totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag ego complex that rather circularly
 upholds procrypticism-as-of-disjointedness-as-of-reference-of-thought of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising). For instance and as stated

before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism as of nonextirpatory-existential-preempting-of-existential-unthought as compared to others of their statuses (conjugated as of various shades of temporal teleologically-degraded synopsis-ing-depth of meaningfulness-and-teleology psychologism) in their respective social-setups from a non-transcendental as of its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective by its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is rather circularly impervious and will not recognise any dissociation between such a mental-projection/psychologism prior relative-ontological-incompleteness-of-reference-of-thought and the mental-projection/psychologism prospective relative-ontological-completeness-of-reference-of-thought of Socrates or Rousseau in construing the grander notion of social aetiologising/ontological-escalation as of a transcendental-perspective (as of a teleologically-elevated intemporal synopsis-ing-depth of meaningfulness-and-teleology psychologism contrasted to such teleologically-degraded shades-of-temporal synopsis-ing-depth of meaningfulness-and-teleology). This elucidation is important because an insightful storied-construct with regards to psychopathy and social psychopathy and the overall ontological-incompleteness-of-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective and the primacy of transcendental perspective (inherently so because the state of prospective relative-ontological-completeness-of-reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness-of-reference-of-thought by tautological ontological-veridicality validated by the institutionalisation process itself), just as a storied-construct of

say non-positivism/medieval postlogism manifestation as notions-and-accusations-of-sorcery will imply a ‘distractive-alignment-to-reference-of-thought point-of-departure-of-construal of reference-of-thought construal technique’ highlighting the non-transcendental as totalising—self-referencing-syncretising/circularity/interiorising/akrasiatric-drag perspective mental-projection/psychologism of the ontological-incompleteness-of-reference-of-thought of non-positivism/medievalism mental-projection/psychologism that doesn’t dissociate the temporal-as-teleologically-degraded or intemporal-as-teleologically-elevated synopsis-ing-depth of meaningfulness-and-teleology, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated synopsis-ing-depth of meaningfulness-and-teleology as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsis-ing-depth of meaningfulness-and-teleology as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness-of-reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness-of-reference-of-thought by tautological ontological-veridicality validated by the institutionalisation process itself). That is, the point-of-departure-of-construal of reference-of-thought construal technique for distractive-alignment-to-reference-of-thought with respect to the ‘ontological-primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’ involves:

- articulating a dialectically-or-contendingly-in-phase (mentally sound) deconstruction/ontological-reconstituting/organic-comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness which is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective), and is veridically ‘the reference-of-thought-or-contending-reference of thought’,

- articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-inauthenticity-of-reference-of-thought hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-narrated of the psychopath in distraction/subtraction to the deconstruction/ontological-reconstituting/organic-comprehension-thinking articulation which is in notional-discontiguity/epistemic-discontiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and is veridically ‘not the reference-of-thought’ but rather reflected/perspectivated as a manifestation of postlogical slanted perversion-of-reference-of-thought’, and then

- articulating a derived-out-of-phase (derived-brazen-but-unsoundness-or-inauthenticity-of-reference-of-thought) mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of temporal-dispositions in derived-distraction/derived-subtraction to the deconstruction/ontological-reconstituting/organic-comprehension-thinking articulation which integrates the hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-narrated of the psychopath, and is thus in notional-discontiguity/epistemic-discontiguity-contiguity/ontological-decadence/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-contiguity and is veridically ‘not the reference-of-thought as well but rather reflected/perspectivated as a manifestation of prelogical-alignment to postlogical slanting/impulsive-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising’.

- With stranding-dialectics as dialectically/contendingly-in-phase and prospective intemporalisation registry-worldview/dimension associated with deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology), and reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a dialectically/contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/dialectically-primitive), retrospective perversion-of-reference-of-thought registry-worldview/dimension associated with mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness.

- And so, from the veridicality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, as ontological-primemovers-totalitative-framework, wherein temporal-dispositions existentially are stranded-as decandored/oblongated-and-dialectically-or-contendingly-out-of-phase, in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as of a retrospective registry-worldview/dimension which is dementing/subknowledging/mimicking/dialectially-out-of-phase-(with-the-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) on the one hand, and the intemporal-disposition existentially stranded-as-straight/candored-and-dialectically-or-contendingly-in-phase, in deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) as a prospective

registry-worldview/dimension in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation).

- And so, upholding the perpetual post-convergence/supersedingness of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation along the continual limitation of uninstitutionalised-threshold, and which continual superseding/transcendence is behind the institutional-cumulation/institutional-recomposure process.

Not adhering to this ‘point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to-reference-of-thought with respect to the ‘ontological-primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’ as elaborated above, due to the natural reflex to be in prelogism-as-of-conviction/thinking, and thus wrongly engaging logic by reflex, leads to the wrong elevation of the dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/brazen-but-unsoundness-or-inauthenticity-of-reference-of-thought) psychopathic perversion-of-reference-of-thought (which is non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented/postlogism/projection-of-form) as well as the wrong elevation of the derived-out-of-phase/derived-brazen-but-unsoundness-or-inauthenticity-of-reference-of-thought temporal-dispositions mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness integration of the psychopath’s postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and conjugation with it perversion-of-reference-of-

thought (which is rather integrating-and-conjugating the psychopathic non-conviction-or-
 ‘existential-decontextualised-transposition’-or-impulsively-dementing-postlogism), to the
 same apriorising–registry as the deconstruction/ontological-reconstituting/organic-
 comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’-as-
 conflatedness/longness-of-register-of-meaningfulness-and-teleology), and thus wrongly
 implying a logical contention; instead of the deconstruction/ontological-
 reconstituting/organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-
 reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-
 teleology) rather reflecting/perspectivating/highlighting (reasoning-through-and-not-
 reasoning-with) both the psychopathic postlogism as ‘hollow-constituting’-or-failing-
 intemporal-preservation-or-misappropriation-of-meaningfulness and the temporal-
 dispositions mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-
 intemporal-preservation-or-misappropriation-of-meaningfulness integration and its
 conjugating/deriving of the psychopathic postlogism as ‘hollow-constituting’-or-failing-
 intemporal-preservation-or-misappropriation-of-meaningfulness as
 ‘subknowledging/mimicking manifestations of unsoundness-or-inauthenticity-of-reference-
 of-thought/perversion-of-reference-of-thought’ which are the subject of logical contention;
 thus avoiding to wrongly validate the subknowledging/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/teleology) and wrongly imply their logical contention. Taken to the bigger registry-
 worldview/dimension or intradimensional level, this points to a registry-
 worldview/dimension derived-perversion state of temporal-dispositions at the present
 uninstitutionalised-threshold involving the subknowledging/mimicking-and-syncretising of
 the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-

or-contiguity–or–ontological-preservation of positivistic meaningfulness known as procrypticism/disjointedness-as-of-reference-of-thought, calling prospectively for deprocrypticism.

Without ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness disposition the possibility for transcendence from perversion-of-reference-of-thought categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation to prospective ones which are intemporal-preservational, the institutional-cumulation/institutional-recomposure process will not occur and be regenerative, as the circumventive/distractive-temporal-prioritisation-of-reference-of-thought mental-dispositions rather strives to arrive at an equilibrium at the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a registry-worldview/dimension whether these are intemporal-preservational or not, hence have little transcendental capacity. Going by an ‘ontologically contiguous comparison’ with reference to Arithmetic where a condition was to cause a character to resolve additionality as $1+3=5$, $2+5=8$, $5+6=12$, etc., the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective) of additionality with regards to this character will always involve as of categorical-imperatives/axioms/registry-teleology that subtracts 1 from the results of that character’s operations of additions (as the imbricatedness/threadedness/recompositing for upholding existential-reality), and the usual principles of additionality (its traditional categorical-imperatives/axioms/registry-teleology of simply summing directly) will be existentially rendered null and void in order to allow for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Now supposed such a framework (reference-of-thought) for resolving Arithmetic calculations now involves the contribution of 6 characters working in collaboration with each contributing their specific arithmetic principle role while

taking cognisance of the others roles in ‘resolving arithmetic calculations’ (as ontological-completeness-of-reference-of-thought, and so taking into account the prior mentioned character with its defect of additionality; wherein such a framework is BODMAS-based with character B working on brackets operations, character O working on order operations, character D working on division operations, character M working on multiplication operations, the priorly mentioned character A working on addition operations and character S working on subtraction operations, and so (from ontological-normalcy/post-convergence perspective) setup for resolving arithmetic calculations (ontological-completeness-of-reference-of-thought setup). Naturally, the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (as the usual BODMAS Arithmetic rules) should apply but this is no longer existentially the case in this instance, where the equation is for instance $7(\sqrt{64+3}-1) - (6+4-2)\div 2$. Going by the natural arithmetic rules for BODMAS, the equation will be resolved first with the brackets, and within the brackets for the first brackets the order operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-1=10$. For the second brackets, addition as $6+4=10$, then subtraction as $10-2=8$. The division operation then follows with the second brackets result as $8\div 2=4$. Then the multiplication operation with the first brackets result as $7\times 10=70$. Finally, comes the subtraction with $70-4=66$ as the final answer that is ontologically-veridical (in ontological-normalcy/post-convergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as $\sqrt{64}=8$, $8+3=12$, $12-1=11$, for the first brackets, and $6+4=11$, $11-2=9$, for the second brackets. The division operation with the second brackets yields $9\div 2=4.5$, and the multiplication operation with the first brackets yields $7\times 11=77$. Finally, subtracting both brackets gives $77-4.5=72.5$ as the final result which is ontologically wrong (from ontological-normalcy/post-convergence 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 as of their ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (from ontological-normalcy/post-convergence perspective), as categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are not by themselves the definitive basis for ontology/intrinsic-reality/existential-reality as these are only as pertinent as they are ontologically-veridical/ontologically-continuous/contextually-contiguous (in ontological-normalcy/post-convergence). This ontological state with respect to all the characters registries (not only A) is known as perversion-and-derived-perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought, as ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective) precedes projected wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology, with categorical-imperatives/axioms/registry-teleology nothing more but human mental inventions (construed by psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) 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/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication. Hence the notion of ontological-normalcy/post-convergence and postdication construes intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation as superseding/preceding over projected wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the
 registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology in affirming ontology/ontological-
 veridicality/intrinsic-reality (notwithstanding their traditional personhoods-and-socialhood-
 formation mental-dispositions anchored on projected wooden-language—of-temporal—mere-
 form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the
 registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology). In which case the resolution for the Arithmetic
 equation (supposedly where A, Addition, is unamendable due to a condition), will involve the
 other characters taking cognisance of A's (Addition's) condition and adhere to intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation over projected wooden-
 language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-
 dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-
 imperatives/axioms/registry-teleology in affirming ontology/ontological-
 veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-
 conflatedness over A's induced dementing-reference/perversion-of-reference-of-thought).
 Thus the new categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation deployed with respect to resolving
 calculations (ontological-completeness-of-reference-of-thought will integrate the notion that
 additionality requires subtracting 1 from its results as well as taking cognisance that other
 characters will be perverted in their operation if they do not take cognisance of A's
 (Addition's) condition and subtract 1 from it before their operation (whether by
 unconsciously by ignorance, expediently by affordability, and consciously by
 opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-

aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate a post-convergence ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective) by factoring in all the defects as follows: by reverting all other characters operation up to the point they had to deal with A (Addition) and subtracting 1 from the results at these points before allowing the other characters operations, which then yields the right result. That is $77 \div 7 = 11$ and $4.5 \times 2 = 9$ as reverting back, then $11 - 1 = 10$ and $9 - 1 = 8$ to factor in A's (Addition's) additionality defect to yield the results of the two brackets. Before then letting back the division and multiplication operations for both brackets respectively, giving $8 \div 2 = 4$ and $7 \times 10 = 70$. Finally $70 - 4 = 66$, giving the final result that is ontologically-veridical (in ontological-normalcy/post-convergence). So this approach is the new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which is ontologically-veridical/of-intrinsic-reality that B should be operating. In the bigger scheme of things, this explains institutional-cumulation/institutional-recomposure/memetic-reordering/psychoanalytic-reorientation with respect to an animal that is always bound to subknowledging/mimicking-and-totalising-self-referencing-syncretising by the very fundamental veridicality of its temporal-to-intemporal-dispositions nature. But then, this being an uninstitutionalised-threshold, B going by human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor at uninstitutionalised-threshold may just as well due to there being 'no institutionalisation constraining' (i.e., no social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of perversion-of-reference-of-thought, no internal-contradiction induced from ontological-primemovers-totalitative-framework, no dementing of the perversion-of-reference-of-thought, and no intemporal

projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic as of temporality 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 categorical-imperatives/axioms/registry-teleology-(for-intemporal-preservation-entropy) or affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (i.e., induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism); and so, fail to follow the latter categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are intemporally-preservational. That is, choosing circumventive/distractive-temporal-prioritisation-of-reference-of-thought and thus failing/not-upholding-as-of-axiomatic-construct the possibility of transcendence. That being the case, this doesn't in anyway undermine the intrinsic reality/ontological-veridicality/reference-of-thought (in ontological-normalcy/post-convergence) of the above equation as being equal to 66 with the need for new requisite categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation not only for this particular circumstance of the BODMAS characters but all such circumstances that may arise as a perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought thus requiring ontological-dementation/dialectical-dementation stranding-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, where the constraining elements of institutionalisation are not available i.e. social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-

of-underlying-phenomena of perversion-of-reference-of-thought, internal-contradiction induced from ontological-primemovers-totalitative-framework inoperance, stranding-dialectics the perversion-of-reference-of-thought, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic as of temporality, 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 perversion-of-reference-of-thought 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 ontological-dementation/dialectical-dementation stranding-dialectics and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion-of-reference-of-thought defect of its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the prior registry-worldview/dimension now dementing or stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase, with a prospective institutionalisation categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the new

straightness/candored-and-dialectically-or-contendingly-in-phase. Ontological-dementation/dialectical-dementation stranding-dialectics doesn't confuse appropriateness of the prior categorical-imperatives/axioms/registry-teleology-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 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure to enable and regenerate intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly demented 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/totalising-self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that 'dialectically-thinking'/soundness-or-authenticity-of-reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation where the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective). Where instead such categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation is in notional-discontiguity/epistemic-discontiguity/non-ontological-
 reference-or-non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated-as-dementing (not-veridical-thinking-reference-rather-dementing-reference), it
 is ‘dementation’ that is occurring (stranded-as-rightfully-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase). This is further compounded by syncretising-
 denial, that is, wrongful upholding and projection of the stranding-as-mentally-straight-and-
 candored-and-dialectically-or-contendingly-in-phase mental-devising-representation at
 institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–
 or–ontological-preservation unto the uninstitutionalised-threshold that requires new
 mentation capacity, and this is not ontologically consistent and fundamentally undermines
 and overlook the idea of an insight about a prospective transcendence with the present
 registry-worldview corresponding as the superseded perversion-of-reference-of-thought
 registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing
 the effective personhoods-and-socialhood-formation existentialism across all the registry-
 worldviews/dimensions, the apriorising/intelligibilitysetup/measuringinstrument/axiomatising
 ‘beyond a 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 categorical-imperatives/axioms/registry-teleology based
 articulations for its ontological effectiveness and veridicality, human ontological
 transcendental possibilities arise from human individuations that correspond to the
 appropriate intemporal-projecting existential becoming allowing for such ontological
 possibilities, and the latter is enabled by
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising as it ‘reasons’ beyond the
 categorical-imperatives/axioms/registry-teleology within just a given registry-

worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional categorical-imperatives/axioms/registry-teleology) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy (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 in a dynamic dialectical juxtapositioning/doppler-thinking of ‘dialectically-thinking mental-devising-representation’ and ‘dialectically-dementing mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) behind the successive institutional-cumulations/institutional-recomposures, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure of relatively deeper limited-mentation-capacity-(as of relative conflation) is the shifted reference-of-thought (dialectically-in-phase) and is thus of ‘dialectically-thinking mental-devising-representation’ as it is in (post-convergence) ontological-veridicality/ontological-contiguity while the prior transcended/superseded institutional-cumulation/institutional-recomposure of relatively shallow limited-mentation-capacity-(as of relative constitutedness) is no longer the reference-of-thought (dialectically-out-of-phase or dialectically-primitive) and is thus of ‘dialectically-dementing mental-devising-representation’ as it is in notional-discontiguity/epistemic-discontiguity-in-contiguity; thus transcendently coming into grips with a shifting but more and more profound notion of reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological-normalcy or post-convergence.

The conceptual pertinence in this Arithmetic ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging-impulse/impulsive-dementation/postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet matured, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism-as-of-non-conviction’; 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 eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogical-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging-impulse/impulsive-dementation disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived-social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived-social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in

reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogical-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-thresholds. 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 categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result 72.5 for the particular equation which is not intemporal preservational (not ontologically post-convergence) and likewise for all other equation where A's condition applies, we'll then be talking about an uninstitutionalised-threshold. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 72.5 to 66 by adjusting for A's condition which is now the reference-of-thought or veridical-thinking-reference-over-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is known as ontological-dementia/dialectical-dementia stranding-dialectics. Even though going by its illusion-of-the-present/present-consciousness, the superseded registry-worldview/dimension will still wrongfully strive for a mental-devising-representation at that uninstitutionalised-threshold of 'ontological-thinking (not demented)'/stranding-as-wrongfully-mentally-straight/candored-and-dialectically-or-contendingly-in-phase which is ontologically wrong, just as all totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness registry-worldviews/dimensions do at their uninstitutionalised-threshold. For instance, the recurrent-utter-uninstitutionalisation mindset/reference-of-thought doesn't think of itself that way but rather as an

nondescript/ignorable void (actually speaking of akrasiatic-drag-denatured-and-dementing-narratives) or a-registry-worldview's-or-dimension's-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation-or-bracketing-or-epoché of totalising-conflated-meaningfulness-and-teleology-as-of-notional-deprocrypticism-reflected-ontological-aesthetic-tracing with respect to its hollow-staging-and-performance or apriorising/intelligibilitysetup-caricaturing, and such a representation of its mentation is the invention/mental-devising-representation of the base-institutionalisation mindset by its better ontological-completeness-of-reference-of-thought, likewise with ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively with procrypticism and deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a demented mental-devising-representation of our perversion-of-reference-of-thought with respect to the denaturing of the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn't has any end to itself but for such dialectical readjustments to ontological-veridicality as 'dialectically-thinking'/soundness-or-authenticity-of-reference-of-thought/candored-and-dialectically-or-contendingly-in-phase with regards to an intemporal-preservational registry-worldview/dimension institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation, and with superseded/transcended registry-worldviews/dimensions which are not intemporal-preservational at their uninstitutionalised-threshold as 'dialectically-dementing'/oblongated/deandored-and-dialectically-or-contendingly-out-of-phase explaining the nature of mental-devising-representation of all institutional-

cumulations/institutional-recomposures 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/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing 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-impulse/impulsive-dementation pedestal is in notional-discontiguity/epistemic-discontiguity/non-ontological-reference-or-non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing (not-veridical-thinking-reference-rather-dementing-reference). This is effectively the pedestalled state of psychopathic postlogism-as-of-non-conviction/'hollow-constituting'-as-failing-intemporal-preservation-or-disjointed-misappropriation-of-meaningfulness as of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging inducing existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context/non-veridical-hollow-narratives to be reflected/perspectivated from the intemporal/ontological angle as dementing/unsoundness-or-inauthenticity-of-reference-of-thought/perversion-of-reference-of-thought/subknowledging and so in syncretising-denial or absolving/fleeting/escaping-reflex-logic, from one set-of-postlogical-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 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-impulse/impulsive-dementation disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-authenticity-of-reference-of-thought-wise) and logic-wise (the normal arithmetic operation of the BODMAS equation) as it is intemporally preservational and thus ontologically-veridical/reference-of-thought/ontological-contiguity. It is this pedestal that is the deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) pedestal, organic as it is both registry-wise (soundness-or-authenticity-of-reference-of-thought-wise) and logic-wise striving for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. It is the superseding and intemporal pedestal for articulating ontological meaningfulness (intrinsic-attribution). The third pedestal as demonstrated involves the integrating and totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by temporal-dispositions both unconsciously (ignorance) and consciously (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) with A's condition/sub-knowledging impulse as if it was ontologically veridical, and obviously leading to the wrong result thus failing/not-upholding-as-of-axiomatic-construct 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 ontologically-decadent-integration rather than 66 which is ontologically veridical. This is the mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness pedestal, as registry-wise it is not striving for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation

and so fundamentally its logical-contention is voided (as apriorising–registry precedes and defines logical pertinence), such that such a disposition that integrates subknowledging-or-mimicking-impulse/impulsive-dementation registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in ontological-dementation/dialectical-dementation stranding-dialectics at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) pedestal which is registry-wise and logic-wise pertinent. It is about the intellectual and virtue driven aetiologisation/ontological-escalation (as per this paper aim and other studies) in grasping the human ontological implications and articulating a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construct for the possibility of a conceptual insight and structural/paradigmatic resolution with regards to (at the registry-worldview/dimension or intradimensional level) procrypticism/the-reality-of-human-temporal-to-intemporal-dispositions-with-consequential-positivistic-meaningfulness-perversion/emanant-wrong-or-demented-shades-of-the-real, resolved by deprocrypticism. Comparatively, for instance, articulating new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to resolve the uninstitutionalised-threshold from 72.5 to the ontologically-veridical 66, and so not only with regards to the specific but as a structural/paradigmatic institutionalisation/intemporalisation for perpetuating intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. This pedestalled articulation points out that the deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) pedestal (ontological-veridicality/reference-of-

thought) is transversal/logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith-or-flawed-existential-elevation-of-reference-of-thought and not actually in logical-congruence with both the subknowldging-impulse/impulsive-dementation pedestal (ontological-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference) and the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness pedestal (ontological-decadence/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference) which is relates to as dementing (as their implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology are all undue and pervertedly implied). So we then speak of an abject/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (not incrementalism-in-relative-ontological-incompleteness) ‘ordered construct’ of the meaningfulness of the intellectual aetiologisation/ontological-escalation as the deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) pedestal reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the registry/registry-worldview defects of both the subknolwdging-impulse pedestal and the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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 towards ‘extrinsic-attribution’ (the eliciting of the temporality of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’

by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn't still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn't beholden to a 'sense of intemporality' and it is rather temporally-inclined, it might equally take the easier route of reasoning in terms-as-of-axiomatic-construct of country-of-the-blind temporality whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of-meaningfulness-and-teleology nature. But that will still be temporality and the notion of an aetiologisation/ontological-escalation as of intemporality will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won't be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivistic/medieval setup aspiring for a positivistic registry-worldview/dimension-level resolute construal of their corresponding postlogism-as-of-non-conviction like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection low-life purposefulness in

both meaningful-frameworks). Rather this then points to the nature of postlogical perversion-of-reference-of-thought 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 deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) pedestal, both in apriorising-registry and registry-worldview terms as it is reflected/perspectivated as ontological-dementation/dialectical-dementation stranding-dialectics. The critical reason for this is that the intemporal-disposition is rather inclined to be abject about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/existence-potency doesn't accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion-of-reference-of-thought, and has nothing to do with issues of defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance).

This can further be elucidated analysing perversion-of-reference-of-thought of a different nature in a superseded registry-worldview/dimension like non-positivistic/medieval 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 deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-

positivistic/medieval societies are ontologically about subknowledging/perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought/dementing based on the fact that such societies didn't develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as present day positivistic registry-worldview), as it universally informs the present positivistic worldview and thus the impossibility to sound intelligible in case such an accusation of witchcraft is made today. So structurally, the non-positivism/medievalism society is shaped-and-inclined to integrate and entertain phantasmagorical notions of someone being accused as a witch or sorcerer. We can garner a similar insight just as with the 'disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' above, where supposed an intemporal mindset/reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-impulse/impulsive-dementation) and who obviously is wrong, as we know today that the notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and the like by anyone cannot be demonstrated veridically. The disposition to accuse people of witchcraft will be the subknowledging-impulse/impulsive-dementation pedestal. The disposition to entertain and further exploit such situations (as anthropologists perfectly understand the abhorrent role of such notions as witchcraft in the social-stake-contention-or-confliction of non-positivism/medievalism societies) in conjugation of temporal-dispositions that are universally-recurrent or universal across all times (postlogism-slantedness, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-

negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness pedestal which is rather an extirpatory paradigm (of the situation, to fulfil temporal inclinations or distractive-temporal-prioritisation and not intemporal preservation); given the lack of a social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena 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 demented (as we do today) and finally, no ontological alienating reason for not believing, endemising and enculturating the phenomenon of witchcraft. The deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) pedestal will rather be an inclination to see that the lack of empirical and rational categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the non-positivistic/medieval registry-worldview/dimension is actually, in the bigger scheme of things, what is at the basis of not only the ‘one locale accusation of witchcraft, specifically so with this individual but its general integration as a socially viable and entertained notion in this locale’. But more critically, from its intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/reference-of-thought in deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-

teleology) 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 structurally about the endemisation and enculturation of vices-and-impediments 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-positivistic/medieval. In other words, the graver ‘ontological-dementation/dialectical-dementation stranding-dialectics problem’ for the deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology)/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestal is ‘why is society non-positivism/medievalism, and it is not in ‘mentation equivalence’ with a subknowledging-impulse/impulsive-dementation mindset/reference-of-thought pedestal accusing it of witchcraft and the specific locale where such an accusation is made in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/temporal prioritisation pedestal that entertains notions of witchcraft (as the intemporal mindset/reference-of-thought is thus anecdotally ‘boxing far below its weight’). Rather it is about articulating a comprehensive structural/paradigmatic dialecticism reasoning-through/abjection (not reasoning-with/incrementalism-in-relative-ontological-incompleteness with temporal-dispositions mindsets) between non-positivism/medievalism and positivism for prospective ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-

dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure away from the vices-and-impediments of a non-positivistic/medieval superstitious mental-disposition towards a prospective positivistic mental-disposition which is the virtue that is the 'structural/paradigmatic resolution' to the superseded registry-worldview/dimension not only superstitious specific vices-and-impediments but equally critical the overall structural/paradigmatic projective-totalitative-implications such superstition to the creative emancipation of human meaningfulness and action. With this insight the ontological 'terms of reasoning' of the subknowledging-impulse/impulsive-dementation pedestal is a wrong and naïve 'mentation equivalence' in dementedly striving to establish whether the accused is involved in witchcraft; the 'terms of reasoning' of the mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness pedestal is a wrong and naïve 'mentation equivalence' in dementedly 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 deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) will be to be dismissive of the two prior pedestals as in ontological-dementation/dialectical-dementation and stranded-as-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase since in reality the elements of their apriorising-registry are perverted (implied-logical-dueness – of accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of-reference-of-thought of a registry-worldview/dimension that endemises and enculturates the belief in superstition and witchcraft for a structural/paradigmatic resolution

as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically demented 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-totalising–self-referencing-syncretising.

The reason for the above ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestalling is simple. ‘Intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestalling carries the implication that reference-of-thought and meaningfulness is fundamentally/ontologically structured for post-convergence intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence the precedence of higher-intemporal-teleologies (deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestal) over low temporal teleologies of reference-of-thought and meaningfulness (mechanic-comprehension-dementing/totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and subknowledging-impulse/impulsive-dementation pedestal); and that subpar structuring of reference-of-thought and meaningfulness not for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation but rather for perversion-of-reference-of-thought of subpar categorical-imperatives/axioms/registry-teleology-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’ (totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and is ontologically-demented (dialectically-demented) whether from a superseding/transcending registry/registry-worldview reference-of-thought/veridical-thinking-reference-over-dementing-reference that

is retrospective (like base-institutionalisation over recurrent-utter-uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like deprocrypticism over procrypticism/the-'dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising'-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Such a stance equally applies between the superseding/transcending deprocrypticism and the superseded/transcended procrypticism registry-worldviews/dimensions with deconstruction/ontological-reconstituting/organic-comprehension-thinking in 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness as longness-of-register-of-meaningfulness-and-teleology of deprocrypticism superseding the mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of-reference-of-thought as shortness-of-register-of-meaningfulness-and-teleology of procrypticism mental-dispositions. While the ontological-dementation/dialectical-dementation stranding-dialectics with respect to non-positivism/medievalism has to do with not integrating empirical and rational positivistic categorical-imperatives/axioms/registry-teleology and the corresponding social implications, the ontological-dementation/dialectical-dementation stranding-dialectics with procrypticism has to do with not integrating the veridicality of temporal-dispositions subknowledging/perversion-of-reference-of-thought of positivistic categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as knowledge notionalisation and a corresponding dialectical-dementation (ontological-dementation) 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness pedestalling to reflect/perspectivate the subknowledging-impulse/impulsive-

dementation pedestal and the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness pedestal from an organic-comprehension pedestal ‘ontological-reference of thought and meaningfulness’ for a superseding deprocrypticism institutionalisation as a universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-meaningfulness/human-species-level paradigm across all space and all time (and not a temporal, extirpatory, shortness-of-register-of-meaningfulness-and-teleology, individuals, extrinsic-attribution, incidental or incremental or ‘disjointedness-as-of-reference-of-thought’ or temporal-accommodation paradigm that endemises and enculturates procrypticism) to induce the appropriate prospective cross-generational ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure.

This conceptual ontological-dementation/dialectical-dementation/stranding variance of (superseded registry/registry-worldview-or-dimension) mental-devising-representation as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (demented) and (superseding registry/registry-worldview-or-dimension) mental-devising-representation as straightness/candored-and-dialectically-or-contendingly-in-phase (thinking) is critical in grasping the nature of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness with respect to circumventive/distractive-temporal-prioritisation-of-reference-of-thought as the former is ‘abject’ intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (and thus the requisite categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in order to arrive at 66/intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of-reference-of-thought involves various shades of ‘incrementalism-in-relative-ontological-incompleteness/temporal-accommodation’ with institutionalisation

being rather a second-naturing to a given set of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as per percolation-channelling and a positive-opportunism 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 second-naturing (point-of-ontological-faith-notion-or-ontological-fideism/induced-ring-of-gyges-effect/point-of-solipsistic-threshold). Thus at the uninstitutionalised-threshold, circumventive/distractive-temporal-prioritisation-of-reference-of-thought will very well do with an outcome (other than 66) whether it is failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, given its solipsistic disparate nature (noncontiguous/notional-discontiguity/epistemic-discontiguity) with respect to the notion of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as being about intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and so, especially when postlogical and integrating postlogism as ‘hollow-constituting’-as-failing-intemporal-preservation-or-disjointed-misappropriation-of-meaningfulness/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness. And critically, it should be noted that ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness is about the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework 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 comparison equally gives an insight on why temporal-to-intemporal-dispositions-pedestals-disambiguation is needed with 3 pedestals [organic-comprehesion/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestal for which the intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation as ontology supersedes perversion-of-reference-of-thought
 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation (which are actually meant to represent it) at
 uninstitutionalised-threshold, mechanical-comprehension-dementing/‘hollow-constituting’-
 or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness pedestal for which
 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation are wrongly related to as an end by themselves at
 uninstitutionalised-threshold, and postlogical-including-psychopathic/subknowledging-
 impulse/impulsive-dementation/vague-rhyming-or-copied-mimicry-or-formulaic-projection-
 or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging pedestal for
 which the hollow form of categorical-imperatives/axioms/registry-teleology-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation for perversion-of-reference-
 of-thought of reference-of-thought and meaningfulness is a sound existential construct.] That
 is, in the bigger scheme when it comes to deciding between ontological-
 veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-
 convergence 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 stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-
 out-of-phase at recurrent-utter-uninstitutionalisation, ununiversalisation, non-
 positivistic/medieval, and from a prospective articulation, procrypticism/disjointedness-as-of-
 reference-of-thought, and so respectively, for their successive institutionalisations mental-
 devising-representation perspectives as stranded-as-straight/candored-and-dialectically-or-
 contendingly-in-phase of base-institutionalisation, 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 second-natured 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 a apriorising–registry’s, or in the bigger picture, registry-worldview’s/dimension’s reference-of-thought dialectical-out-of-phasing at an uninstitutionalised-threshold speaks of that apriorising–registry’s or registry-worldview’s/dimension’s referene-of-thought ‘ontological-dementation/dialectical-dementation’/stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (as it is ‘devoid of reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’ given its ontological-decadence/psychopath or ontological-decadence/psychopath’s-temporal-interlocutor, as perversion-of-reference-of-thought the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), and so, in a state of transversality/logical-incongruence as perceived from the superseding/transcending intemporal-disposition or registry-worldview/dimension which voids the registry-pervverting/subknowledging/dementing-temporal-dispositions’ transcended-or-superseded-registry-worldview’s/dimension’s apriorising–registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology. [This as ontological-dementation/dialectical-dementation stranding-

dialectics is what prevents the totalising–self-referencing-syncretising-as-straight-and-candored, of the recurrence-of-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic (which are veridically in notional-discontiguity/epistemic-discontiguity) as wrongly implied postlogically-as-rather-being-prelogical; as the instigation (by psychopath) recurrently-of-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and as the ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, and in so doing intemporally/ontologically reflecting/perspectivating/highlighting the ontological-veridicality/ontological-reality of the psychopath’s effective ontological-decadence and the psychopath’s temporal-interlocutors’ ontological-decadence as effectively stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase in various shades of temporality.] For instance in registry-worldview/dimension terms, the ‘ontological-dementation/dialectical-dementation’/stranding-as-rightfully-oblongated/decandored-and-dialectically-out-of-phase of the non-positivistic/medieval mindset/reference-of-thought with respect to the positivistic mindset/reference-of-thought (of the former perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the uninstitutionalised-threshold of positivistic meaningfulness) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common categorical-imperatives/axioms/registry-

teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, with the ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective) as contention exercise being about the positivistic mindset/reference-of-thought reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the non-positivistic/medieval registry-worldview/dimension as a manifestation of mental-defect/perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought at the uninstitutionalised-threshold of non-positivism/medievalism meaningfulness requiring positivistic meaningfulness, and in the bigger scheme of things requiring the second-naturing of positivistic (as against non-positivistic/medieval) categorical-imperatives/axioms/registry-teleology-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 dialectically-thinking exercise' but rather ontologically an exercise in logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith-or-flawed-existential-elevation-of-reference-of-thought by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) a demented-representation as manifestation-and-not-contention of the transcended registry-worldview/dimension denaturing of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for prospective positivistic meaningfulness, as stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention, and avoiding the conviction-reflex/prelogical-reflex-

admittance-reflex/in-phase-reflex which wrongly elevates perversion-of-reference-of-thought into logical-contention. Ontological-dementation/dialectical-dementation stranding-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 (dementing of positivistic meaningfulness) or-emanant-wrong/demented-shades-of-the-real, from successive veridical reference-of-thought or veridical-thinking-reference-over-dementing-reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation, universalisation, positivism and deprocrypticism respectively which are mentally stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase.

Ontological-dementation/dialectical-dementation as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible post-convergence 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) perversion-of-reference-of-thought, is transdimensional/transcendental in depth-of-meaningfulness as post-convergence or ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Ontological-dementation/dialectical-dementation stranding-dialectics as such is construed at the individuation-level as of the circularity/recurrence/repetition/repeatability in delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology. This involves maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as enabled by ontological-dementation/dialectical-dementation stranding-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 ontological-completeness-of-reference-of-thought/ontological-incompleteness-of-reference-of-thought. The implication is that soundness-or-authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy or post-convergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the recurrent-utter-uninstitutionalisation setup, our current psychology science most probably will treat them as pathological (demented). At which point, implying the conceptualisation of such an ontological-mental-pathology or dementia (in contrast to a physiological mental pathology) is much more a question of ‘ontology valour’ (ontology valour being defined as a registry-worldview’s/dimension’s ontology depth in relation to its conventioning limitations with respect to pure-intemporal-ontology). But then, crazy as it may seem, this extends ontological-mental-pathology or dementia conceptualisation, on those very same terms of ontology valour, not only retrospectively but equally prospectively, as from a prospective transcendence (with a corresponding insight about how we may be that ‘dialectically-dementing/stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’ from such a prospective transcendence’s categorical-imperatives/axioms/registry-teleology-for-

intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, of course, that is, when precluding our illusion-of-the-present/present-consciousness/totalising—self-referencing-syncretising/mirage). In the bigger picture, ontological-dementation/dialectical-dementation stranding-dialectics effectively will seem to place human (recomposuring)-consciousness-awareness-teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively closed-construct-of-meaningfulness-and-teleology-as-of ‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications of their own specific evolving successive existentialisms (with their full-depths-of-existential-implications specific evolving paradigms), and with specific evolving percolation-channels for prospective ontologising and ontologising-transcendence. Fundamentally, without the possibility of ontological-dementation/dialectical-dementation/dementability-of-the-human-psyche-for-prospective-institutionalisation involving stranding-dialectics, no registry-worldview/dimension will be transcendable (hence dementable/no-longer-thinking) for prospective institutionalisation. As it is from dementation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation categorical-imperatives/axioms/registry-teleology is possible. This is because ontological-dementation/dialectical-dementation as such allows for a ‘human mentation capacity renewal’ by transcendence (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 occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dement the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension

‘as not dialectically-thinking/soundness-or-authenticity-of-reference-of-thought but demented and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively dialectically-thinking/soundness-or-authenticity-of-reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy or post-convergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. [For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivistic/medieval registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-demented/dialectically-demented in a stranding-dialectics wherein its mental-devising-representation is demented as not thinking/unsoundness-or-inauthenticity-of-reference-of-thought and dialectically-or-contendingly-out-of-phase while the positivistic registry-worldview/dimension mental-devising-representation is dialectically-thinking/soundness-or-authenticity-of-reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought (veridical-thinking-reference-over-dementing-reference)’ over the former which is ‘no longer reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-authenticity-of-reference-of-thought today but rather ontologically-demented’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion as of prospective 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-axiomatic-construct intradimensional categorical-

imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' (i.e., ontological-dementation/dialectical-dementation, perversion-of-reference-of-thought, as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, unsoundness-or-inauthenticity-of-reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding-totalising-self-referencing-syncretising) indicates that ontological-dementation/dialectical-dementation 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 or post-convergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the 'intradimensional-subknowledging-normalcy' (totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. Ontological-dementation/dialectical-dementation stranding-dialectics 'beats' this counter-intuition by simply and immediately bringing to the mind an 'overarching conceptualisation' of a stranding-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 deconstruction/ontological-reconstituting/organic-comprehension-thinking, ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness, mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, subknowledging-impulse, etc.). The other deconstructing terms while having specific analytical bearings do not carry this all-encompassing quality that liberates from ‘intradimensional-subknowledging-normalcy’ (totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) as ontological-dementation/dialectical-dementation does as it further induces ‘transdimensional or memetic thinking’ by its implied stranding-dialectics in meeting up with ‘ontological-normalcy or post-convergence’ (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). For instance, while the term as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ 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 ontological-dementation/dialectical-dementation that carries the intuition of an uninstitutionalised-threshold, 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 as structural/paradigmatic denaturing construed

as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect' term thereafter, we grasp that it is the 'totalising-self-referencing-syncretising' or 'contiguity-of-notional-discontiguity/epistemic-discontiguity' of the perversion-of-reference-of-thought/subknowledging/dementing' that makes it as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect/not-an-implication-of-act-execution-defect and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). Specifically, ontological-dementation/dialectical-dementation as such implies as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect/not-just-a-logical-processing-or-an-implication-of-act-execution-or-a-implication-of-notion-of-agreement-or-disagreement-defect' wherein we can perceive the complete picture of a registry-worldview/dimensional defect by its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism's (the-'dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising' of positivistic-meaningfulness) ontological-dementation/dialectical-dementation (with respect to futural Being-development/ontological-framework-expansion as

of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where ontological-dementation/dialectical-dementation provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness reference-of-thought (veridical-thinking-reference-over-dementing-reference). Furthermore, by its stranding-dialectics, ontological-dementation/dialectical-dementation 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–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor hotchpotching wherein sound knowledge/virtue is pliable to temporal denaturing and corresponding conjugation/derivation thus the need for knowledge notionalisation as a response to human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor dilemma.

The very central idea about procrypticism and deprocrypticism (and for that matter the successive dialecticisms of the institutional-cumulations/institutional-recomposures) with respect to the veridicality of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor (longness-of-depth-of-meaningfulness and shortness-of-register-of-meaningfulness-and-teleology) is in bringing to the fore and contrasting post-convergence in its purity as ontological-normalcy and that human temporal inclination at all institutional-cumulations/institutional-recomposures threshold this purity and pervert post-

convergence, thus highlighting the follow dichotomies that are always associated with post-convergence dialectics:

1) impetus for intemporal-preservation beyond categorical-imperatives/axioms/registry-teleology at uninstitutionalised-threshold versus impetus rather for categorical-imperatives/axioms/registry-teleology at uninstitutionalised-threshold

2) thinking as veridical reference-of-thought (veridical-thinking-reference-over-dementing-reference) of mental-devising-representation/(recomposed)-consciousness-awareness-teleology of the prospective registry-worldview/dimension as soundness-or-authenticity-of-reference-of-thought versus dementing as mental-devising-representation/(recomposed)-consciousness-awareness-teleology of the retrospective registry-worldview/dimension as unsoundness-or-inauthenticity-of-reference-of-thought as it is no longer an reference-of-thought (not-veridical-thinking-reference-rather-dementing-reference)

3) deconstruction/ontological-reconstituting/organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of-meaningfulness-and-teleology) versus mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of-meaningfulness-and-teleology)

4) ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness 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 versus circumventive/distractive-temporal-prioritisation-of-reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporality whether by temporal circumventing or

distraction of institutionalisation/intemporalisation categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.

Central to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is a post-convergence that doesn't recognise any uninstitutionalised-threshold to the projected wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology considered circumventive/distractive-temporal-prioritisation-of-reference-of-thought over inherent 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; at which point of uninstitutionalised-threshold, ontological-dementation/dialectical-dementation is implied (in deconstruction/ontological-reconstituting/organic-comprehension-thinking over mechanical comprehension or as a stranding-dialectics) for a renewed/prospective mentation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness that 'supersedes deterministically and operantly, without any discretion allowed', circumventive/distractive-temporal-prioritisation-of-reference-of-thought. That is ontological-dementation/dialectical-dementation 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, the 'giving-in'/collapsing of the mental-devising-representation/(recomposed)-consciousness-awareness-teleology of successive institutional-cumulations/institutional-recomposures mindsets, notwithstanding the fact that the ontological-dementation/dialectical-dementation (of their categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their 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 (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrence-of-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrypticism and prospectively perpetuation-of-deprocrypticism) is as ontological-dementation/dialectical-dementation stranding-dialectics in stranding-dialectics; and this thus predicates or rather postdicates as well our own registry-worldview/dimensional ontological-dementation/dialectical-dementation stranding-dialectics over and as denaturing positivistic meaningfulness categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (procrypticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an ontological-dementation/dialectical-dementation stranding-dialectics defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a demented social of personhoods-and-socialhood-formation in existentialism/full-depth-of-existential-implications of temporal-to-intemporal-dispositions, from a prospective registry-worldview’s/dimension’s reference-of-thought in post-convergence. Postdication means reasoning from a basis of ontological-normalcy/post-convergence wherein the prior/transcended/superseded registry-worldview/dimension is no longer referenced (as reference-of-thought) but ‘dialectically demented/unsoundness-or-inauthenticity-of-reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced (as

reference-of-thought) as ‘dialectically-thinking/soundness-or-authenticity-of-reference-of-thought’ in construing meaningfulness. The grander issue that always arises is in existentialism terms, whether with regards to an obvious human disposition for temporal-accommodation as circumventive/distractive-temporal-prioritisation-of-reference-of-thought of being-and-existence as conceptualised within the successions-of-existing-in-human-life-spans or rather an abstract eternal-projecting disposition of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness wherein the articulation of meaning, being and existence is in existentialism-terms intemporally-driven on the basis that that which is in need of transcendence-and-the-intemporal (the temporal) cannot be seen-as-or-made-a-reference-of-intemporal/ontological-thought, and that it is exactly for that reason that human progress has been and will remain dialectically possible. That is, the reference-of-thought (veridical-thinking-reference-over-dementing-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness as ontology with regards to apriorising-registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its ontological-dementation/dialectical-dementation stranding-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. Ontological-dementation/dialectical-dementation (stranding) has the merits of articulating that for reference-of-thought (veridical-thinking-reference-over-dementing-reference) to establish veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-institutionalisation with new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation dialectically implying an ontological-dementation/dialectical-

dementation stranding-dialectics of transcended categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (in our present case, deprocrypticism of procrypticism/disjointedness-as-of-reference-of-thought, for a structural/paradigmatic resolution of defective-issues or vices-and-impediments of our registry-worldview/dimension and just as critically the structurally inhibiting effect on the furtherance of human emancipative potential; just as positivism is the structural/paradigmatic resolution of defective-issues or vices-and-impediments of non-positivism/medievalism together with the structurally inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance 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 universalising and detached meaningfulness by percolation-channelling’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlier thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence from procrypticism to deprocrypticism as the structural/paradigmatic and general resolution of the vices-and-impediments together with the structurally inhibiting effect on the furtherance of human emancipative potential of the dementing/subknowledging/perversion-of-reference-of-thought of positivistic meaningfulness, and specifically resolution of the implications of psychopathic

subknowledging/perversion-of-reference-of-thought) may be to think, given our own illusion-of-the-present/present-consciousness/totalising—self-referencing-syncretising, that such an analysis applies only to prior institutional-cumulations/institutional-recomposures. But the fact is that such a profound conceptualisation will have to come to terms with the reality of the implied existentialism/full-depth-of-existential-implications beyond our present sense of personhoods-and-socialhood-formation if it were to avoid platitudinising, becoming circular with dead-ends and lose its intemporal purpose and hence ontological purpose, and so for the simple reason that it is the human psyche that ‘gives-in’ with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimensional transcendental paradigm shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendences meet with some resistance or the other and thus a reason for transversality/logical-incongruence 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 a

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm are indispensable. With the idea that a intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm that prolongs to intemporality/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling wherein for instance, the 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 as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising conviction 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 extirpation 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 registry-worldview/dimension perversion-of-reference-of-thought defect at uninstitutionalised-threshold; implying that 'ontological-normalcy or post-convergence' is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation beyond the defective 'intradimensional-subknowledging-normalcy or reflex-normalcy' which is rather a totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procrypticism/disjointedness-as-of-reference-of-thought with the need for prospective transcendence as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/totalising-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-normalcy in lieu of the 'ontological-normalcy or post-convergence' as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). It is this 'ontological-normalcy or post-convergence' that reflects/perspectivates perversion-of-reference-of-thought defect as ontological-dementation/dialectical-dementation stranding-dialectics as against the defective

reflex-normalcy/intradimensional subknowledging-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion-of-reference-of-thought is more than just the instigating effect of the subknowledging-impulse/impulsive-dementation (psychopathic postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness) but harkens back to the notion of the intraregistry-worldview/dimension limited-mentation-capacity-(as of relative constitutedness towards relative conflation)/uninstitutionalised-threshold in the very first place. As this is the structuring disposition for the possibility of perversion-of-reference-of-thought requiring ontological-normalcy or post-convergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. For instance, such perversion-of-reference-of-thought as witchcraft in the non-positivism/medievalism registry-worldview/dimension is fundamentally implying structurally a need for the right human mentation-capacity as the prospective transcendence of a positivistic registry-worldview/dimension, and likewise structurally regarding procrypticism/disjointedness-as-of-reference-of-thought with deprocrypticism (as the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework and not good-natured/vague-impress construct).

Ontological-normalcy or post-convergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, beyond defective intradimensional-subknowledging-normalcy/reflex-normalcy, points to factoring in temporal-to-intemporal-dispositions disambiguation as ‘knowledge notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition categorical-imperatives/axioms/registry-teleology-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-normalcy/reflex-normalcy) and at institutionalised/intemporalised-thresholds (ontological-normalcy or post-convergence). It should be noted that the particularity for achieving all institutional-cumulations/institutional-recomposures is about bringing the prior registry-worldview/dimension perversion-of-reference-of-thought to its placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-(as of relative constitutedness towards relative conflation)-threshold (uninstitutionalised-threshold). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism. 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. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-equilibrium/memetic-reorder/institutional-recomposure wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes dementing/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-cumulations/institutional-recomposures of base-institutionalisation, universalisation and positivism. For deprocrypticism, an even stronger emphasis has to be placed on the abstract percolation-channelling as setup from positive-opportunism for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling (undermining averaging-of-thought/banality) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulations, grander subject-matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of-meaningfulness-and-teleology) over temporal-dispositions (shortness-of-register-of-meaningfulness-and-teleology) as percolation-channelling not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) 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-driven/ontological-primemovers-totalitative-framework to construe knowledge and virtue conceptualisations as this is what proxies/syncs-with intrinsic-reality and hence their effective potency while on the other hand informal settings tend more to impression-driven/good-naturedness/wishfulness conceptualisations which may sound appropriate in their totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag but are often defective by lack of universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of-meaningfulness-and-teleology. In this light, the articulation of the ontological-veridicality/reference-of-thought of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation/(recomposed)-consciousness-awareness-teleology in explication of our ‘mentation capacity limitations’ accounting for our perversion-of-reference-of-thought that ‘structurally-explain’ the vices-and-impediments peculiar to our own registry-worldview/dimension (procrypticism/disjointedness-as-of-reference-of-thought) or perversion-of-reference-of-thought of positivistic meaningfulness, beyond our illusion-of-the-present/present-consciousness (just as non-positivism/medievalism ‘structurally-explains’ the peculiar vices-and-impediments and structural/paradigmatic inhibitions to human emancipation requiring prospective positivism with its corresponding ontological-dementation/dialectical-dementation as stranding-dialectics). The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of-meaningfulness-and-teleology), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the requisite ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural

psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism (wherein procrypticism is dementing/stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase, as it subknowledges-or-mimics/perverts-the-registry-of positivistic meaningfulness categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation).

The idea of limited-mentation-capacity-(as of relative constitutedness towards relative conflation) (for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) fundamentally implies that categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are limited at the uninstitutionalised-threshold of the specific registry-worldview's/dimension's institutionalisation they enable, and are not absolute with respect to the perpetuation of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as ontological-normalcy or post-convergence and thus need to be cumulated-upon (or rather more precisely be recomposed institutionally), wherein new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation allow for the furtherance of intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. The positivistic institutionalisation reflex disposition is to imply only a human intemporal-disposition/ontological-disposition, thus wrongly elevating issues of temporal-dispositions perversion-of-reference-of-thought as being issues of intemporal-disposition/ontological-dispositions and thus wrongfully implying their ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/post-convergence perspective) rather than rightfully their notional-discontiguity/epistemic-discontiguity/non-ontological-reference-or-non-contending-reference-but-ontologically-or-

contendingly-reflected-or-perspectivated-as-dementing (not-veridical-thinking-reference-
 rather-dementing-reference), and thus wrongly engaging in logical contentions instead of
 reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)
 manifestations of temporal-dispositions perversion-of-reference-of-thought, thus resulting in
 the consequent endemisation/enculturation of the specific vices-and-impediments of the
 positivistic registry-worldview (procrypticism/disjointedness-as-of-reference-of-thought). In
 contrast, the particularity of the superseding/transcending 'deprocrypticism
 institutionalisation' disposition over procrypticism is that prospectively it points to the
 ontological-veridicality of a human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor-pedestals-disambiguation (at positivistic
 meaningfulness uninstitutionalised-threshold) to its mental-devising-
 representation/(recomposed)-consciousness-awareness-teleology to enable the
 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural
 psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposure of the collective-consciousness, and so as a knowledge notionalisation. That is,
 an institutionalisation setup that perpetually acknowledges and accounts for human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor disambiguation
 before engaging either with logical contention in the case of issues of intemporal-
 disposition/ontological-disposition or with reflecting/perspectivating/highlighting (reasoning-
 through-and-not-reasoning-with) manifestations of perversion-of-reference-of-thought in the
 instance of issues of temporal-dispositions; bringing this conceptualisation to the collective-
 consciousness for the necessary psychoanalytic-reequilibrium/memetic-reorder/institutional-
 recomposure that should enable the superseding/transcending of the enculturating/endemising

vices-and-impediments together with the inhibiting effect on human emancipation potential associated with procrypticism. To further elucidate, let's explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its's subknowledging-impulse/impulsive-dementation highlighting a uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-as-of-axiomatic-construct ontological-normalcy/post-convergence as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation implied by ontological-faith-notion-or-ontological-fideism, as actually intemporal-preservation-entropy-or-contiguity-or-ontological-preservation supersedes the mere-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the latter's pertinence is rather about and subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation which are readily predisposed to such perversion-of-reference-of-thought and subknowledging-impulse/impulsive-dementation whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness for instance) is the causative factor of their failure to in ontological-normalcy/post-convergence ensure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. In any case the structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of-reference-of-thought in the given registry-worldview/dimension as an aetiologisation/ontological-escalation (as temporal-to-intemporal-dispositions individuations predictable and

determinable teleologies). That is, fundamentally the appropriate conceptualisation of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy or post-convergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). In this regard, we may easily construe the fundamental defects-of-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as these enable perversion-of-reference-of-thought with respect to intemporal-preservation-entropy-or-contiguity-or-ontological-preservation wherein successive institutional-cumulations/institutional-recomposures are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/impulsive-dementation with A's additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-impulse/impulsive-dementation of S, requiring similarly new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging-impulse/impulsive-dementation/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging-impulse/impulsive-

dementation/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new categorical-imperatives/axioms/registry-teleology-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 deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in ontological-normalcy/post-convergence, is one that will bring to the mental-devising-representation/(recomposed)-consciousness-awareness-teleology, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought and subknowledging-impulse/impulsive-dementation 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, for a suprastructural resolution to human perversion-of-reference-of-thought disposition, enabling the ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recompose of the collective-consciousness towards knowledge notionalisation; as the recognition of the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor-pedestals-disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments thus enabling ontological-normalcy or post-convergence as

prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation involving the ontological-dementation/dialectical-dementation/stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of temporal-dispositions perversion-of-reference-of-thought, as ontological-dementation is the effective psychological tool for ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure.

The implications for the science of psychology can thus be drawn out. The articulated notion of ‘ontological-dementation/dialectical-dementation’ brings up the central conceptual role of psychology as about understanding human mental-devising-representation and the implications thereof. Central to this ontological-dementation/dialectical-dementation stranding-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. Ontological-dementation/dialectical-dementation stranding-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 ontological-dementation/dialectical-dementation stranding-dialectics terms of stranding-dialectics of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation as prospective reference-of-thought (stranding-dialectics with respect to either mentally oblongated/decandored-and-dialectically-or-contendingly-out-of-phase representation or

mentally straight/candored-and-dialectically-or-contendingly-in-phase representation) as ‘directed’ simply by demonstrable ontological-veracity/ontological-relevance/reference-of-thought of transdimensional-meaningfulness/apriorising/intelligibilitysetup; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventionally-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/totalising–self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a given registry/registry-worldview-or-dimension as it upholds ontological-normalcy or post-convergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy or post-convergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for an appropriate ontological-dementation/dialectical-dementation stranding-dialectics stranding-dialectics exercise wherein the reference-of-thought (‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness) 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 ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, in line with intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; whereas a conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-reference-of-thought and fails to factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) and the consequent uninstitutionalised-threshold or ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation) hence failing/not-upholding-as-of-axiomatic-construct to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate ontological-dementation/dialectical-dementation stranding-dialectics stranding-dialectics. That is, a conventioning influenced-and-driven psychology tends to equate the conventionalised insights at one ontological-dementation/dialectical-dementation/stranding 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 reference-of-thought for a comprehensive, appropriate and veridical ontological-dementation/dialectical-dementation stranding-dialectics exercise. Such reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for ontological-dementation/dialectical-dementation stranding-

dialectics exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are the institutional-cumulations/institutional-recomposures as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism-or-emanant-wrong-or-demented-shades-of-the-real, and prospectively (critical for a prospective conceptualisation of psychology) perpetuation-of-deprocrypticism. This explains why this memetism/transdimensional-meaningfulness/suprastructural-meaningfulness psychology is a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' as it is driven/led by a reference to dialectical/ontological-veridicality (ontological-normalcy in successive post-convergence/postdicatory ontological-reconstituting/deconstruction of dialectical existentialisms/full-depths-of-existential-implications as reference-of-thought, rather than intradimensional-subknowledging-normalcy or reflex-normalcy) for 'ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought' exercise in reflection/perspectivation of psychological-representation/mental-devising-representation, i.e. stranding-as-rightfully-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase for the dialectically-and-ontologically superseded/transcended/unsound registry/registry-worldview-or-dimension, and stranding-as-rightfully-mentally-straight/candored-and-dialectically-or-contendingly-in-phase for the dialectically-and-ontologically-superseding/transcending/sound registry/registry-worldview-or-dimension. This 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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

‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ contrasts with a ‘mented’ or ‘stigmatic’ psychology of weak memetism/transdimensional-meaningfulness/suprastructural-meaningfulness 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 or post-convergence or construe a dialectical-reference/ontological-reference for ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ of psychological-representation/mental-devising-representation at uninstitutionalised-threshold. Thus it mental-devising-representation/(recomposed)-consciousness-awareness-teleology is stigmatic or mented (set-in-place-or-a-period) as stranded-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase for the conventioning-superseded/transcended/unsound registry/registry-worldview-or-dimension, and stranded-as-mentally-straight/candored-and-dialectically-or-contendingly-in-phase for the conventioning-superseding/transcending/sound registry/registry-worldview-or-dimension. This will explain in many ways the more or less fitful development of present day psychology, more or less ‘uncertain of the ontological/dialectical pertinence of temporal-as-out-of-phasing-representation’ (in reflecting dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising) thus undermining its ontological-referencing veracity/ontological-pertinence with respect to an ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ exercise of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements in post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation as-prospective

reference-of-thought. A dialectical ontological-reconstituting/deconstruction of reference-of-thought (recognising human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) and the need to re-institutionalised/re-intemporalised resulting in the subsequent institutional-cumulations/institutional-recomposures) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of present day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as fundamentally the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the said registry-worldview/dimension are at a dead-end with a 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 (as the nature of intrinsic-reality with respect to the human psyche is post-convergence 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 categorical-imperatives/axioms/registry-teleology mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy paradigm with respect to positivistic chemistry paradigm, a flat-world paradigm with respect to a round world paradigm, a creationism paradigm with respect to an evolution paradigm, a universal humanity paradigm with respect to aristocratic/racial/tribal paradigms, a science paradigm with respect to a superstition paradigm, etc. Naivety will be to think that issues of

ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in paradigm, prospectively. This brings forward fundamentally the limited-mentation-capacity-(as of relative constitutedness towards relative conflation)/uninstitutionalised-threshold construct of our times (procrypticism) and the paradigmatic implications specifically for such a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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 post-convergence notion that doesn’t respond to human mental-devising-representation processing. The role of ontological-dementation/dialectical-dementation as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy 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), which otherwise any totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview will overlook as it is a closed-construct that is exclusively operant and deterministic only to its very own categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and is not tied to intrinsic-reality but rather pertinent only for when it proxies intrinsic-reality. It is only ontological-dementation/dialectical-dementation that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposeure it) to in ontological-normalcy/post-convergence come into grips with a more profound ontological-veridicality as a new reference-of-thought (veridical-thinking-reference-over-dementing-reference) for a

new existentialism/full-depth-of-existential-implications meaningfulness and thought. This insight about the intrinsic-nature-of-reality/intrinsic-reality is critical and central to understanding how ‘knowledge-deadend-paradigms’ can be overcome/superseded. Supposed B was to stick to resolving the BODMAS equation overlooking A’s condition on the basis that the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation are set and given, whether these uphold intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or not (which is what ensures proxying to intrinsic-reality), and further that the other BODMAS characters will do likewise anyway, this doesn’t in any way transform the post-convergence ontological-veridicality/intrinsic-reality from 66 to 72.5. Such a wrong disposition rather points aetiologically for the need (in ontological-escalation) of an ontological-dementation/dialectical-dementation of the BODMAS characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-dead-ends-paradigms’ (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 paradigms. It is inevitable that emancipation from such knowledge-dead-ends-paradigms will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage registry-worldview/dimension that what is fundamentally needed is a ‘paradigmatic-shift’. Much like observation and a rational interpretation of nature trumps dogma as with Galileo’s heliocentric argument for instance, this author holds that a fundamental decomplexifying/uninhibiting of our own (procrypticism or dementing/subknowledging/perversion-of-reference-of-thought of positivistic meaningfulness) psyche as being ontologically-demented/dialectically-demented from futural

Being-development/ontological-framework-expansion as of prospective deprocrpticism as reference-of-thought (veridical-thinking-reference-over-dementing-reference) opens up a new world of transcendental possibilities (wherein a comprehensive insight for addressing psychopathy and social psychopathy and other implied epiphenomena/incidental-phenomena equally lies, and critically so since the fundamental argument for a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposed-consciousness-awareness-teleology in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold; much the same way like a positivistic world opened up from the ontological-dementation/dialectical-dementation of a non-positivistic/medieval registry-worldview/dimension at its uninstitutionalised-threshold. To further elucidate the criticality as indicated of such a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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 stranding-dialectics of ontological-dementation/dialectical-dementation. 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 stranding-dialectics in reflecting soundness-or-authenticity-of-reference-of-thought/apriorising-registry-soundness and unsoundness-or-inauthenticity-of-reference-of-thought/perversion-of-reference-of-thought (respectively stranded-as-mentally-straight/candored-and-dialectically-or-contendingly-in-phase and stranded-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-

out-of-phase) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness with the result that mented/stigmatic psychology is limited to ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness human intradimensional conventioning categorical-imperatives/axioms/registry-teleology-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-positivistic/medieval setup in a impression-driven/good-naturedness/wishfulness disposition but ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness(failing/not-upholding-as-of-axiomatic-construct categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) will raise an issue of say sorcery in terms-as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community, and not in a prospective positivistic paradigm that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivistic/medieval conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework of a positivising/rational-empiricism reference-of-thought. Such an insight prospectively will involve putting into question naïve and ever evolving constructs in our present day mented/stigmatic psychology science like personality disorders on the fundamental argument regarding the relatively poor insight about the requisite reference-of-thought to be established

in the first place before then qualifying personalities with respect to such a philosophically and insightfully soundly established reference-of-thought, and not just naïve assumptions whether on the basis of popular axioms, vagueness and personal however well-meaning; with the idea of meaningfulness that goes beyond just a conventioning reference-of-thought and is rather inherently upheld by ontologically-veridical insight and pertinence. Further, such a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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 about ontological-extending-into-existentialism-becoming of personhoods-and-socialhood-formation grounded on ontological-reconstituting/deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and conflictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite paradigmatic shifts; and such could further be grasped regarding specifically how many an experimental psychology schemes ‘desperately’ striving to draw social-world level conclusions can’t seem to supersede the modesty of schemes that it is just too farfetched and synoptically-limiting, thus trending more towards the defect of constitutedness in lieu of conflatedness 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 ontological-dementation/dialectical-dementation 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-cumulations/institutional-recomposures of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that ontological-dementation/dialectical-dementation very much explains human transcendence as the recurrent ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of an animal of limited-mentation-capacity-(as of relative constitutedness towards relative conflation). Such a ‘dialectically-thinking’ psychology driven by ontology or rather ontological-normalcy/post-convergence will be postdicatory, with the implications that this will fully focus the ‘kernels of postmodernism’ to usher in Suprastructuralism [an Age where humankind comes to grasp that its-meaningfulness-with-respect-to-intrinsic-reality as reflected by the successive institutional-cumulations/institutional-recomposures has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology’, and introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the totalising–renewing-realisation/re-perception/re-thought past and future] with the insight that our present recomposured-placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the positivism–procrypticism registry-worldview will be subjected to this suprastructuring-meaningfulness nature of human–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as well. In fact the underlying difficulty of deconstruction when extended from its ‘textual basis’ to its ‘full meaningfulness basis’ as ‘ontological-reconstituting’, has to do with the fact that the full implications of ‘ontological-reconstituting’/deconstruction is that it prospectively calls for suprastructuring-or-construal-beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-of-a-prior registry-worldview mindset/reference-of-thought (and so as a tool of the prospective registry-worldview), as implied by the veracity/ontological-pertinence of ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology driving mechanism. Considering that deconstruction as ‘ontological-reconstituting’ 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-in-existential-extirpation-as-of-existential-unthought-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 ontological-dementation/dialectical-dementation will wrongly imply that the ‘dialectically-thinking’ and the ‘dialectically-dementing’ are of the same reference-of-thought of meaningfulness (which is obviously wrong), and is the effect of the illusion-of-the-present/present-consciousness/mirage/totalising—self-referencing-syncretising as we recognise this fact from a vantage perspective to the prior (utter-uninstitutionalisation, base-institutionalisation, universalisation) but have ‘a complex’ recognising such a fact at a disadvantaged positivistic/procrypticism perspective with respect

to the prospective (deprocrypticism), just as all institutionalisations tend to demonstrate when their own transcendence is implied, and certainly so the higher the institutionalisation as the mindset/reference-of-thought is increasingly set to ‘relate to its institutionalised second-natured construct as being our very own individuals essential solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity and not a second-natured construct’, and thus perceived as beyond or almost beyond analysis due to the implied temporal alienating effect on us (but then it is the human psyche that gives-in to intrinsic-reality/ontological-veridicality, as the foremost rule of humanity’s existential strive). Suprastructuring allows for the necessary transcendental-insight-projection-capacities for grasping the evasive Derridean conceptualisation of ‘metaphysics-of-absence’ projection/postdication in overcoming the illusion-of-the-present/present-consciousness/mirage/totalising–self-referencing-syncretising as ‘metaphysics-of-presence’. Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This

may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/institutional-recomposure/memetic-reordering of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics with respect to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivistic/medieval mindset/reference-of-thought for it to effectively undergo the necessary ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/registering the ontological-deficiency with respect to ontological-normalcy is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-worldview/dimension) of ‘striving to avert dementing mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a closed-construct of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which

closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present-consciousness/mirage/totalising–self-referencing-syncretising of its given registry-worldview metaphysics-of-presence), by effectively taking full cognisance of the fact that ontological-dementation/dialectical-dementation is the driving mechanism of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality and thus construe an opened-construct incorporating transcendental-insight-projection-capacities that enable the relative construal of the ‘dialectically-thinking’ and the ‘dialectically-dementing’ [‘ontological-dementation/dialectical-dementation stranding-dialectics of 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 of intrinsic-reality and thus for ‘ontological-reconstituting’/deconstruction. In other words, in representing the veridically uninhibited/decomplexified nature of ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ that is not limited by the illusion-of-the-present/present-consciousness/mirage/totalising–self-referencing-syncretising 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 instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of retrospective, present and prospective institutionalisations as the institutionalisation process points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/post-convergence-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 of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of present day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power relations) equally involve in articulating aspiratory models for human mentation/psyche?] And such a paradigm shift with regards to present day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy as deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation by ‘overriding failing/not-upholding-as-of-axiomatic-construct and renewing ever sound and appropriate’ categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’) over the ‘conventioningly-driven/conventionalised ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-

contiguity—or—ontological-preservation whether the latter is failing/not-upholding-as-of-
axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-
preservation. Insight from ontological-normalcy as it matches placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology to ontological-
veridicality (notwithstanding that this undermines habituated conventionalised
mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing
all the institutionalisations in a dialectical moment of appropriateness-of-reference-of-
thought-as-of-conflatedness and thus mentally-straight/candored-and-dialectically-in-phase as
simply involving the technique of a ‘prelogical/conviction placeholder-setup/mental-
devising-representation/mentation/consciousness-awareness-teleology teleological alignment
reflex’ to the implied reference-of-thought since the categorical-imperatives/axioms/registry-
teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is
prospective/transcending/superseding and ‘ontologically-reconstituting/deconstruction’;
while representing all uninstitutionalised-thresholds in a dialectical moment of
appropriateness-of-reference-of-thought-as-of-conflatedness and thus mentally-
oblongated/decandored-and-dialectically-out-of-phase-or-dialectically-primitive as simply
involving the technique of a ‘postlogism-formulaic-non-conviction-or-existential-
decontextualised-transposition-or-hollow-staging-and-performance-or-
apriorising/intelligibilitysetup-caricaturing placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology teleological alignment reflex’ to
the implied reference-of-thought since the categorical-imperatives/axioms/registry-teleology-
for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is
prior/transcended/superseded and rather ‘hollow-constituting’-or-failing-intemporal-
preservation-or-misappropriation-of-meaningfulness. And going by human—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—

imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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/deconstruction and point out their peculiar mented/stigmatic specificities in their ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness involving with all mented/stigmatic mental-devising-representations a circular dementing-temporal-manifestation (‘temporal-dragging-of-ontology/ontological-veridicality’ (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-logic, 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-cumulations/institutional-recomposures are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation—ununiversalisation up to the graduated/staggered attainment of

universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-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 paradigm was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexity of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be universalised as they require that others do not act likewise or their implications should be limited to given target(s) and not be universalised, since their fundamental teleology is not intemporal/not-of-universal-import but speak more of a temporal motive). But behind that pursuit is a covert admittance that without the deontology and jurisprudence and the corresponding induced culture as artifices (however approximate their applicative success) humans in their social dynamics do not have the inherent exclusiveness of intemporal-disposition quality to ecstatically/spontaneously/solipsistically/emanantly/becomingly adhere to intemporal/universal notions on the mere basis of ‘preaching’ the intemporal/universal notions and virtues (as the-Good/understanding/knowledge-driven/ontological-primemovers-

totalitative-framework) without institutionalisation design or conceptualisation! This is an unspoken recognition of the inherent reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations nature, and the need to skew/design/institutionalise/intemporalise ‘the social’ for the primacy of the intemporal-disposition individuation, as second-naturing. 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). [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-recomposure 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 second-naturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of-meaningfulness-and-teleology) can be seen as proto-deprocrypticism, including their individual and social internalisation in the collective consciousness, and these unsurprisingly are the few elements in the sovereignty constructs of positivistic democracies with their constituent public or private organisations and associations as well as subject matters and specialisms, that are always ferociously, blindly and without further justification upheld by regulation and law and/or newer legitimately made regulation and law even against popular

whim given their ‘inherent assuredness to preserve the intemporal construct in a furtherance of intemporal-preservation percolation-channelling. Prospectively, deprocrypticism institutionalisation will imply a superseding memetic-reordering/institutional-recompose/new-mentation and further extension of formalisation as ‘deferential-formalisation-transference’ of ‘deprocryptic formalisation’ into the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ implying a greater underlying demystification of procryptic reasoning by way of absolute ontological-contiguity with respect to the veridicality of human temporal-to-intemporal individuations dispositions nature that explains the nature of the positivistic registry-worldview notional-discontiguity/epistemic-discontiguity-in-contiguity as we are more consciously insightful, pre-emptive and superseding of perversion-of-reference-of-thought of positivistic meaningfulness with its social-construct implications; and this insight prospectively defines the conceptualisation of the present procrypticism registry-worldview/dimension vices-and-impediments as the backdrop for the deprocrypticism paradigm shift. But this equally as with all institutionalisations imply bringing to the collective consciousness a dialectically demented mental-devising-representation of the present procrypticism registry-worldview/dimension (which is prior) from the prospective registry-worldview/dimension (deprocrypticism) as the new reference-of-thought, which will seem unintelligible to the prior even though it is actually more real suprastructurally and in ontological-normalcy/post-convergence, just as our representation of medievalism though more ontologically-veridical will seem unintelligible/existentially-suprastructural to a medieval mindset/reference-of-thought in its closed mental-devising-representation of intrinsic-reality. Central to the notion of deprocrypticism is ‘veridical reference-of-thought’ articulation of (post-convergence) ontological-veridicality/ontological-contiguity as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over notional-

discontiguity/epistemic-discontiguity-in-contiguity as perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and so in a prospective dialectical-dementation (ontological-dementation) moment wherein ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontology) supersedes intradimensional-subknowledging-normalcy (temporal conventioning compromise). This dichotomy between conventioning and ontology is critical to understand human mentation development along the successive institutionalisations, as transcendental knowledge is by definition prospective and hence recognises the ontological limits/thresholds of conventioning as knowledge and virtue reference because to start with all conventioning institutionalisations are structurally in want of prospective transcendence whether as recurrent-utter-institutionalised, ununiversalisation, non-positivism/medievalism or procrypticism in a prospective insight. Conventioning as such could only prospectively achieve 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 deprocrypticism institutionalisation ideal. [But actually a conventioning construct in contrast to attaining such a prospect of ‘abject-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 abject-purism-of-ontology. The implication here is effectively that grander ontological and philosophical meaningfulness-or-value-references are no more pertinent in a conventioning construct than its least acceptable meaningfulness-or-value-reference-denominator but for discretionary or prestige basis of discretionary and disparate

recognition, out of discretionary formalisation in inducing the second-naturing and internalisation for that recognition. This insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-references of intellectual grounding (purism-of-ontology), it is important to grasp that the social integration of meaningfulness-and-value-references in a conventioning construct is effectively a least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it is by an effective utilisation of the institutionalisation percolation-channelling mechanism that such ‘purism-of-ontology’, by it’s the-Good, can stand out in bringing to bear its human and social emancipation potential. In the same token, thus it is equally important to grasp that primacy of meaningfulness-or-value-reference orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/existence-potency 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-abstract-purism-of-ontology-reference notion.] Thus the perversion-of-reference-of-thought of meaningfulness in our positivistic registry-worldview/dimension should prospectively be subject to ontological-dementation/dialectical-dementation with corresponding stranding-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 thinking-dementing dialectical representation involves articulating a comprehensive deconstruction/ontological-reconstituting/organic-comprehension-thinking narrative in ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness by which varied induced mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness narratives in circumventing/distractive-temporal-prioritisation-of-reference-of-thought naively arise, and over which an deconstruction/ontological-reconstituting/organic-comprehension-thinking analysis dementes the mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness narratives as stranded-as-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase to articulate an aetiologisation/ontological-escalation, and so whether such mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness postlogical narratives are slanting (subknowledging-impulse), miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic and their corresponding temporal enculturation/temporal-endemisation. Explained in another way, the actual depth-of-storying involves:

- psychopathic insane-fitment formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/impulsively-dementing ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic perversion-of-reference-of-thought wrongly implied as in prelogism-as-of-conviction/thinking (the impulsive-mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness);
- and this being effectively wrongly elevated as prelogical/conviction/thinking by temporal-dispositions by their ‘hollow-constituting’-or-failing-intemporal-preservation-or-

misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to these formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/impulsively-dementing ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic whether unconsciously by ignorance, and consciously by affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (the temporal-mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness);

- then the reference-of-thought as the intemporal-disposition deconstruction/ontological-reconstituting/organic-comprehension-thinking in ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) of the two above as non-ontological-reference/non-contending-reference-but-rather-dementing as being in veridicality psychopathic-and-social-psychopathic phenomenon of perversion-of-reference-of-thought (the deconstruction/ontological-reconstituting/organic-comprehension-thinking);

- and so, as an ontological-escalation/aetiologisation (the deconstruction/ontological-reconstituting/organic-comprehension-thinking analytical resolution) that is essentially and prospectively deprocrypticism; ideally such a resolution articulation technique comes down to an enigmatic post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation storying reflecting-or-perspectivating a procrypticism (dementing-of-positivistic-meaningfulness) registry-worldview/dimension as notional-

discontiguity/epistemic-discontiguity (at positivism uninstitutionalised-threshold) with respect to deprocrypticism abject ontological-contiguity/ontological-veridicality (post-convergence), and so as the bigger grounding for the resolution of the epiphenomenon/incidental-phenomenon of psychopathy and social psychopathy.

By the way this technique is relevant with phenomena of perversion-of-reference-of-thought in all registry-worldviews/dimensions. Wherein for instance in a non-positivism/medievalism registry-worldview/dimension:

- the subknowledging-impulse/impulsive-dementation/postlogism-slantedness as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness together with its postlogical social corollary associated with instigating accusations of sorcery/witchcraft for instance involve formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/impulsively-dementing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ (the impulsive mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness)
- and temporal-dispositions in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness by their ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/dementing ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-

dereifying-hollow-narratives-and-acts’ thus inducing the wrongful elevation of the formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/impulsively-dementing ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as being prelogical/conviction/thinking 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-mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness)

- with the two above being retrospectively construed from the veridical reference-of-thought of a vantage positivistic registry-worldview/dimension as being non-positivistic/medieval mindset/reference-of-thought and non-ontological-reference/non-contending-reference-but-rather-dementing and construed ontologically by their reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) as the non-positivism/medievalism sorcery phenomenon of perversion-of-reference-of-thought (the deconstruction/ontological-reconstituting/organic-comprehension-thinking)

- and so, as an ontological-escalation/aetiologisation (the deconstruction/ontological-reconstituting/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 post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation storying reflecting-or-perspectivating a non-

positivism/medievalism registry-worldview/dimension as notional-discontiguity/epistemic-discontiguity (at its uninstitutionalised-threshold) with respect to positivism as (post-convergence) ontological-veridicality/ontological-contiguity, as the bigger grounding for the epiphenomenon/incidental-phenomenon of say a medieval phenomenon of perversion-of-reference-of-thought like sorcery. As fundamentally, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm resolution as against an extirpatory/temporal/non-ontological paradigm resolution fundamentally implies putting into question a registry-worldview's/dimension's reference-of-thought (to be transcended by a prospective transcending/superseding registry-worldview/dimension) that is structured to enable the endemisation and enculturation of a phenomenon of perversion-of-reference-of-thought 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 extirpate 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 structurally dialectically-primitive/dialectically-out-of-phase (thus in need of prospective transcendence), and the undermining of that registry-worldview/dimension is the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm resolution of the epiphenomenon of sorcery across metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation.

It should be noted that an intemporal or ontological or longness-of-register-of-meaningfulness-and-teleology resolution to perversion-of-reference-of-thought in any registry-worldview/dimension is well beyond the notion of resolving just an underlying causative subknowledging-impulse/impulsive-dementation (condition from say a physiological cause), like psychopathy in the positivistic registry-worldview/dimension or a sorcerer accuser in a medieval registry-worldview/dimension. That may explain the initiation of a loss of intemporal social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena arising from postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘differential-formalisation-transference’/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) institutionalisation setup, whether at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of post-convergence and suprastructural and doesn’t respond to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness-and-disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as categorical-imperatives/axioms/registry-teleology) to naively imply that reality will and should comply, as failing/not-upholding-as-of-axiomatic-construct categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for paradigm shifts. Likewise, a

suprastructural conceptualisation is one construed beyond and not limited to the (recomposed)-consciousness-awareness-teleology or mental-devising-representation of a registry-worldview/dimension categorical-imperatives/axioms/registry-teleology, i.e. not limited to its temporal conventioning compromise. In that sense, the knowledge notionalisation is about ‘a deterministic and operant construct preserving intemporality as ontology’. This translates as:

- the grander problem of a subknowledging-impulse/impulsive-dementation with the instigation of recurrent-utter-uninstitutionalisation and its temporal social recurrency is failing/not-upholding-as-of-axiomatic-construct (post-convergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm in all recurrent-utter-institutionalised human locales beyond just an extirpatory paradigm of any human locale, requiring the dialectical-dementation (ontological-dementation) of recurrent-utter-uninstitutionalisation by a stranding-dialectics of prior/transcended/superseded recurrent-utter-uninstitutionalisation as ‘demented’, and prospective/transcending/superseding base-institutionalisation as ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in a post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending);

- the grander problem of a subknowledging-impulse/impulsive-dementation with the instigation of ununiversalisation and its temporal social recurrency is failing/not-upholding-as-of-axiomatic-construct (post-convergence and suprastructural) intemporal preservation as

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm in all ununiversalised human locales beyond just an extirpatory paradigm of any one human locale, requiring the dialectical-dementation (ontological-dementation) of ununiversalisation by a stranding-dialectics of prior/transcended/superseded ununiversalisation as ‘demented’, and prospective/transcending/superseding universalisation as ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in a post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending);

- the grander problem of a subknowledging-impulse/impulsive-dementation with the instigation of non-positivism/medievalism with such phenomenon as witchcraft and its temporal social recurrency is failing/not-upholding-as-of-axiomatic-construct (post-convergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm in all non-positivism/medievalism human locales beyond just an extirpatory paradigm of any one human locale, requiring the dialectical-dementation (ontological-dementation) of non-positivism/medievalism by a stranding-dialectics of prior/transcended/superseded non-positivism/medievalism as ‘demented’, and prospective/transcending/superseding positivism as ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in a post-convergence-or-postdicatory deconstruction/ontological-

reconstituting as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending),

- the grander problem of a subknowledging-impulse/impulsive-dementation with the instigation of procrypticism/disjointedness-as-of-reference-of-thought with such phenomenon as psychopathy and social psychopathy and its temporal social recurrency is failing/not-upholding-as-of-axiomatic-construct (post-convergence and suprastructural) intemporal preservation as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm in all procrypticism/disjointedness-as-of-reference-of-thought human locales beyond just an extirpatory paradigm of any one human locale, requiring the dialectical-dementation (ontological-dementation) of procrypticism/disjointedness-as-of-reference-of-thought by a stranding-dialectics of prior/transcended/superseded procrypticism/disjointedness-as-of-reference-of-thought as ‘demented’, and prospective/transcending/superseding deprocrypticism as ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct (and so, in a post-convergence-or-postdicatory deconstruction/ontological-reconstituting 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 post-convergence conjoint-ontological-and-virtue-consistency upholding construct; and in so doing, explicates successive institutional-cumulations/institutional-recomposures existentialisms/full-depths-

of-existential-implications. Hence the subknowledging-impulse/impulsive-dementation/slantedness mechanism that induces perversion-of-reference-of-thought in all institutional-cumulations/institutional-recomposures effectively define each registry-worldview/dimension respective uninstitutionalised-threshold while reflecting/perspectivating/highlighting its mental-devising-representation/(recomposured)-consciousness-awareness-teleology specific superseded/transcended ‘stranding-as-(mentally) oblongated/decandored-and-dialectically-or-contendingly-out-of-phase’ that is its uninstitutionalised-threshold (going by the ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’). This transcended/superseded uninstitutionalised-threshold in the stranding-dialectics is a universal notion in establishing that that which is perversion-of-reference-of-thought and therefore not ontologically-veridical (superseded/transcended stranding-as-mentally- oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) or the uninstitutionalised-threshold, and that which is not perversion-of-reference-of-thought and ontologically-veridical (superseding/transcending stranding-as-mentally-straight/candored-and-dialectically-or-contendingly-in-phase) or the institutionalised threshold. This is critical in overcoming our very own totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination with respect to procrypticism, perversion-of-reference-of-thought of positivistic meaningfulness, that is, positivistic categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), and so beyond our illusion-of-the-present/present-consciousness as more of a veridical post-convergence and suprastructural intrinsic-reality/ontological-veridicality to a veridical existentialism/full-depth-of-existential-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (of perversion-of-reference-of-thought) 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 dementability/stranding-dialectics, ours will carry a complex implying wrongly it is undementable and thus non-transcendable. Such ‘perversion-of-reference-of-thought’ applies with regards to both psychopathic subknowledging-impulse/impulsive-dementation/slantedness and its corresponding postlogism-as-of-non-conviction 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 postlogical inducing of a loss of social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena 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-impulse/impulsive-dementation/slantedness postlogism-as-of-non-conviction protraction as assuming psychopathic subknowledging-impulse/impulsive-dementation/slantedness in ignorance and out of bad-or-wrong conviction, the other temporal-dispositions respectively involve: - (affordability-temporal-disposition) assuming psychopathic subknowledging-impulse/impulsive-dementation/slantedness in affordability and out of non-conviction-or-‘existential-decontextualised-transposition’ as uninstitutionalised-animality-threshold, - (opportunism-temporal-disposition) assuming psychopathic subknowledging-impulse/impulsive-dementation/slantedness in opportunism and out of non-conviction-or-‘existential-decontextualised-transposition’ as uninstitutionalised-animality-threshold, - (exacerbation-temporal-disposition) assuming psychopathic subknowledging-impulse/impulsive-dementation/slantedness in exacerbation and out of non-conviction-or-

‘existential-decontextualised-transposition’ as uninstitutionalised-animality-threshold; -
 (social-chainism/social-discomfiture/negative-social-aggregation-temporal-disposition)
 assuming psychopathic subknowledging-impulse/impulsive-dementation/slantedness in
 social-chainism/social-discomfiture/negative-social-aggregation and out of non-conviction-
 or-‘existential-decontextualised-transposition’ as uninstitutionalised-animality-threshold; -
 (temporal-enculturation/temporal-endemisation-temporal-disposition) assuming psychopathic
 subknowledging-impulse/impulsive-dementation/slantedness in temporal-
 enculturation/temporal-endemisation and out of non-conviction-or-‘existential-
 decontextualised-transposition’ as uninstitutionalised-animality-threshold. What is specific
 about a mental-devising-representation of psychopathic/postlogical perversion-of-reference-
 of-thought and its protraction as social psychopathy to temporal-dispositions (not to be
 confused with the spontaneous conviction-reflex/prelogical-reflex-admittance-reflex/in-
 phase-reflex of wrongly implying prelogism-as-of-conviction as bad/poor conviction—
 wrongly implying logical nested-congruence—wrongly implying a logical contention); the
 specificity lies in the notion of ‘EMPTINESS of psychopathic postlogical-backtracking—
 iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and the
 conjugation/inflection/derivation of that EMPTINESS to the temporal-dispositions as
 postlogical/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness-conjoining-looping-sets-of-narratives-(construed-as-of-slanted-cohering-
 ‘unsoundness-or-inauthenticity-of-reference-of-thought’-of-the-derived-perversion-of-
 reference-of-thought,-and-avoiding-any-wrongly-implied-logical-processing-engaging). It is
 the ‘reflection/perspectivation’ of this EMPTINESS of narratives/affirmations that is behind
 the notion of perversion-of-reference-of-thought, and so as intemporal
 deconstruction/ontological-reconstituting/organic-comprehension-thinking insight over
 mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness distraction. In fact, the technique for dementing involves mentally interceding/intermediating the reflected/perspectivated insight of a postlogical interlocutor's hollow-narratives or derived-hollow-narratives with emptiness to reflect/perspectivate its unsoundness-or-inauthenticity-of-reference-of-thought as a manifestation of as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect given the narrative notional-discontiguity/epistemic-discontiguity-in-contiguity. It is critical to note that this EMPTINESS of mental-devising-representation of perversion-of-reference-of-thought as the uninstitutionalised-threshold of (ontological-dementation/dialectical-dementation) stranding-dialectics mentally-representing prior transcended/superseded registry-worldviews/dimensions as oblongated/decandored-and-dialectically/contendingly-out-of-phasing-or-dialectical-primitivity with respect to prospective transcending/superseding registry-worldviews/dimensions mentally-represented as mentally-straight/candored-and-dialectically-or-contendingly-in-phase; is the underlying process that permits the 'transcendental shifting of reference-of-thought (enabling ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) to the apriorising-registry of the prospective/transcending/superseding registry-worldview/dimension while the transcended/superseded registry-worldview/dimension is no longer an reference-of-thought but a dialectically-out-of-phase/dialectically-primitive meaningful syncretising reference. 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/memetic-reordering/psychoanalytic-reorientation that elucidates our human contiguous anthropological-continuity or anthropopsychology. Further,

in the practical elucidation of social issues having to do with an issue of perversion-of-reference-of-thought-(reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought) like psychopathy-and-social-psychopathy, it points out that the critical point is to understand what meaningful apriorising-registry is the ‘veridical reference-of-thought’ as reflected/perspectivated by soundness-or-authenticity-of-reference-of-thought/candoring-and-dialectically-or-contendingly-in-phase and what is rather non-ontological-reference-or-non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing and hence demented as reflected/perspectivated by mental-slantedness/decandoring-and-dialectically-or-contendingly-out-of-phase; and so in an underlying conceptual framework of ontology as an ideal that pulls the social towards the intemporal and the real nature of the social rather as a ‘conventioning construct’ that while susceptible to ontological/intemporal influence is equally the milieu of temporal drawbacks that need to be critically undermined including with ‘knowledge notionalisation’ involving not only the study of the ideal but ‘understanding how temporal-dispositions arise and work’ to better skew/deferential-formalisation-transference for intemporality/ontology as institutionalisation/intemporalisation together with differentiating between good-naturedness which is rather impression-driven, vague and might actually be precarious by its meaningful disposition to extrinsic-attribution and associated perversion-of-reference-of-thought and the Good which is about understanding in ontological-primemovers-totalitative-framework how reality is/how things work to deliver virtue and hence is the basis for formalisations, and actually the ‘deferential-formalisation-transference’ has been the process by which throughout human history, increasingly segments of social thinking (present-day subject-matters) are taken out of common hotchpotching and undisambiguated temporal-to-intemporal-dispositions in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) to be given ‘formal

deferential status' to ensure the supersedingness and internalisation of intemporal-disposition inclination to ontological-veridicality. This ontological-dementation/dialectical-dementation insight brings up another definition of the memetic-reordering/institutional-recomposuring process relating human mental-devising-representation/(recomposured)-consciousness-awareness-teleology with the post-convergence and suprastructural nature of intrinsic-reality, wherein we can imagine 'an initial state for memetic-reordering/institutional-recomposure of base-dementation and imagine a completed state of memetic-reordering/institutional-recomposure of non-dementation', with the underlying mental-devising-representation/(recomposure)-consciousness-awareness-teleology taking/institutionalising/intemporalising the abstract human mind from base-dementation to non-dementation; involving at successive uninstitutionalised-threshold of the institutional-cumulations/institutional-recomposures, social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of perversion-of-reference-of-thought, internal-contradictions induced from ontological-primemovers-totalitative-framework inoperance, stranding-dialectics divulging prospectively perversion-of-reference-of-thought, and intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic as of temporality, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought from base-institutionalisation, universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology when it comes to attaining deprocrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism and will more strongly depend on percolation-channelling

of intemporality to be realised. Dementing as thus implied can be defined as the reflecting/perspectivating/highlighting of mental-devising-representation/(recomposed)-consciousness-awareness with respect to ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as reference-of-thought in a post-convergence and suprastructural proxying of intrinsic-reality, beyond mental-devising-representation/(recomposed)-consciousness-awareness-teleology within any given registry-worldview/dimension representation of meaningfulness. The storying/narrating technique for relating dementing will involve projecting suprastructurally and in ontological-normalcy/post-convergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness’ as the intemporal-disposition (in ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness deconstruction/ontological-reconstituting/organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (totalising–self-referencing-syncretising-dementing-or-subknowledging-or-perversion-of-reference-of-thought)-meaningfulness which is not-of-ontological-reference, and in the place of the temporal-dispositions (in-circumventive/distractive-temporal-prioritisation-of-reference-of-thought mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness) totalising–self-referencing-syncretising-dementing-or-subknowledging-or-perversion-of-reference-of-thought wrongful-stranding-as-mentally-straight/candored-and-dialectically-or-contendingly-in-phase, imply their rightful-stranding-as-mentally-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 the latter naturally by totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag resist such representation by the former. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality/logical-incongruence. That is, the two 'reason pass each other' (wherein the transcending/superseding is deconstruction/ontological-reconstituting/organic-comprehension-thinking while the transcended is in mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness) as the transcending/superseding is involved in 'reasoning-through/over' and not 'reasoning-with' the transcended/superseded (this explains why transcendence is 'an institutionalisation-constraining/second-naturing process' and not 'a first-naturing transformation process'), just as a positivistic mindset/reference-of-thought 'can only be in reasoning-through/abjection over' a medieval mindset/reference-of-thought and 'not reasoning-with' it as otherwise the former wrongly validates that there is no medieval mindset/reference-of-thought perversion-of-reference-of-thought/subknowledging/dementing-and-corresponding-totalising-self-referencing-syncretising (that defines medievalism as stranded-as-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase not only with regards to a narrative/implication-of-act-execution-defect but comprehensive narratives as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect given the rather continuous totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of medieval meaningfulness, and warrants in lieu of any pretence of medieval mindset/reference-of-thought contention, which is rather a manifestation of totalising-self-referencing-syncretising-dementing-or-subknowledging-or-perversion-of-reference-of-thought as medieval meaningfulness, a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural

psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for prospective positivistic mindset/reference-of-thought categorical-imperatives/axioms/registry-teleology in the first place for the notion of mutual contention to even arise) and in so doing wrongly validating the medieval meaningful frame (categorical-imperatives/axioms/registry-teleology-elements-of: implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency imposes cross-generationally 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 post-convergence and doesn't adjust to the mortals, that we are, 'social-and-temporal-trading', otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we 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 'ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought' in upholding a mental-devising-representation of temporal-dispositions as rightfully-stranded-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase (dementing) is rather a comprehensive intemporality-preserving ontological-entrapment of the 'contiguity of the notional-discontiguity/epistemic-discontiguity' (i.e., absolving/fleeting/escaping-reflex-logic-by-psychopathic-'hollow-constituting'-or-failing-

intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—
 iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/other-temporal-dispositions-
 ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in
 wrongly implying and exploiting the conviction-reflex/prelogical-reflex-admittance-reflex/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 in notional-
 discontiguity/epistemic-discontiguity-contiguity as oblongated/decandored-and-dialectically-
 or-contendingly-out-of-phase or dementing-and-not-thinking), as the totalising-self-
 referencing-syncretising-perversion-of-reference-of-thought/subknowledging/dementing state
 of temporal-dispositions more than just about specific narratives (of totalising-self-
 referencing-syncretising-perversion-of-reference-of-thought/subknowledging/dementing) but
 rather in as structural/paradigmatic denaturing construed as being/ontological/existential-
 defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-
 and-accordance defect or intradimensional-defect/not-just-an-implication-of-act-execution-
 defect-but-registry-worldview-or-dimension-defect of recurrent (psychopathic) ‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-
 postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as
 absolving/fleeting/escaping-reflex-logic, and (other-temporal-dispositions)-‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-
 conjoining-looping-set-of-narratives-of-postlogical-narratives/cohering-logic-reflex by way
 of circumventive/distractive-temporal-prioritisation-of-reference-of-thought wrongly
 implying temporal-dispositions stranding-as-mentally-straight/candored-and-dialectically-or-
 contendingly-in-phase (wrongly implying ‘dialectically-thinking’/soundness-or-authenticity-
 of-reference-of-thought rather than ‘dialectically-dementing’/unsoundness-or-inauthenticity-

of-reference-of-thought in veridicality), and recurrently undermined/corrected from an intemporal/reference-of-thought as rightfully-stranded-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase; and so, beyond a conceptualisation of temporal-dispositions totalising–self-referencing-syncretising-of-dementing/perversion-of-reference-of-thought/subknowledging but for ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure exercise for prospective/transcending/superseding categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation with respect to the prospective registry-worldviews/dimensions as base-institutionalisation, universalisation, positivism or deprocrypticism, which in so doing re-establishes ‘ontological-contiguity’ in line with intemporal-preservation-entropy-or-contiguity—or–ontological-preservation with a mental-devising-representation as stranded-as-mentally-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 dementing/subknowledging/perversion-of-reference-of-thought-with-corresponding-totalising–self-referencing-syncretising and the rightful-stranding-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase recurrently, for all registry-worldviews/dimensions (in-totalising–self-referencing-syncretising-dementing-or-subknowledging-or-perversion-of-reference-of-thought), that suprastructurally and in ontological-normalcy/post-convergence defines any specific registry-worldview/dimension dialectical-primitivity whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism/disjointedness-as-of-reference-of-thought. The bigger point is that fundamentally one can’t conjugate/inflect/derive intemporality out of demonstrated temporality (contiguity of notional-discontiguity/epistemic-discontiguity’) as

then one is just in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence or is non-transcendable (hence undementable/still-dialectically-thinking) when in fact it is dementing/subknowledging/registry-perverting-in-totalising–self-referencing-syncretising. This latter idea is actually the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 process to be rather not true with prior transcendences though we’ll in turn obviously act by reflex in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with respect to the suggestion of prospective transcendence undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.

The post-convergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/abjection to apprehend intrinsic-reality, over incrementalism-in-relative-ontological-incompleteness and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought which is more about ‘transversal human conceptual elucidation of reality’ (given that the former emphasises ontological-primemovers-totalitative-framework as all-determinant); with reasoning-through/abjection generally implied in formal constructs and settings as the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework settings while informal constructs and settings tend more to incrementalism-in-relative-ontological-incompleteness and notional-procrypticism/notional-disjointedness-as-of-reference-of-thought and hence are

highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness in longness-of-register-of-meaningfulness-and-teleology and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of-reference-of-thought in shortness-of-register-of-meaningfulness-and-teleology and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of temporal-to-intemporal-dispositions. ‘Intemporal-prioritisation-of-reference-of-thought’-as-conflatedness points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-logic do not supersede the post-convergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advance with circumventing/distractive-temporal-prioritisation-of-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-positivistic/medieval mindset/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to advance circumventive/distractive-temporal-prioritisation-of-reference-of-thought concerning psychopathic and its social psychopathic collorary (perversion-of-reference-of-thought) in wrongly implying that a deprocrpticism ontological-escalation/aetiologisation is unwarranted. More like the evocation of circumventive/distractive-temporal-prioritisation-of-reference-of-thought about a past war criminal or rapist based on conventioning constructs like their being in the past, their settled lives, etc. doesn’t dispense them from ‘intemporal-prioritisation-of-reference-of-

thought'-as-conflatedness, the need for their judgment and/or in advocating unfailingly/infallibly the uncompromising notions against rape or war crimes, and so without conjugating/inflecting/deriving any excepting human temporal circumstances into it by circumventive/distractive-temporal-prioritisation-of-reference-of-thought. This further point to the dichotomy between temporal-compromising-conventioning and ontology, with an institutionalisation dialectics wherein ontology as reference-of-thought/ontological-normalcy/post-convergence/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/averaging-of-thought perception, however, grander value and valor effectively lies in the universalising and philosophising orientations (as ontological-profoundness-of-thought/ontological-normalcy in contrast to conventioning-profoundness-of-thought/intradimensional-subknowledging-normalcy) that enable the possibility, the construct and the upholding of human emancipation across successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively 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 a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework reference of 'ontological-contiguity' but for naively and wrongly implying good-natured qualities as being ontological (rather than the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation validated by ontological-contiguity or a ratio-conguity notion), and since the institutionalisation process shows that 'good-naturedness', without the-Good/understanding/knowledge-

driven/ontological-primemovers-totalitative-framework as of ontological-contiguity, fundamentally has little import or worst bad implications. The truest value and valor resided in what Aristotle and other thinkers or even prophesiers were striving for actually. Aristotle nor Socrates nor Plato nor the prophets (working rather more assertively on supernatural paradigms) 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/ontological-contiguity they actually aspired for ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness, that is, they were prioritising and focussing on that which establishes universal and philosophical principles as first-order-ontology for-prospective-living as the backdrop for enabling better human emancipation and living (even though where relevant this will subsume-as-supplant-(as-of-relatively-more-profound-construal-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness but with the latter rather superseding/encompassing it). It is the establishment of such first-order-ontology for-prospective-living as base-institutionalisation, universalisation, positivism and prospectively 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 structurally resolve fundamental issues, and of circular institutionalised-being-and-craft. A Rousseau may not be the ‘shrewdest aristocrat’ in terms-as-of-axiomatic-construct of the ordinary value of personal gain of the medieval world but the first-order-ontology resolution of issues of social emancipation passes by his and likeminded first-order-ontology philosophical projection. This certainly applies with regards to defining transformative impact of transcendental constructs across all

registry-worldviews/dimensions that does not compare with ordinary being-and-craft second-order-ontology sense of value which is rather intradimensionally circular and is hardly of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm addressed from first-order-ontology constructs. Granted if humans had absolute mentation capacity then ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness will be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) or rather supersede/encompass all such desirabilities implied by the golden mean. However, we don’t have absolute mentation capacity and the most intemporal of our dispositions should take pride of place in defining our achievement motives whether as philosophies, causes, skillsets and talents in our value and valor aspirations, in line with the notion of a true principle, with the implication that such value and valor is capable of rationally upholding itself and its registry-worldview prospectively when implied universally. Such an insight can further be expanded thus, it is critical to note that the institutional-cumulations/institutional-recomposures are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting/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 institutionalisation is actually an ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation pre-emptive construct which paradoxically elicits devised mentation that goes on to build the ‘internal ontological-reconstituting/deconstruction) intermediating environment’. Thus in effect base-institutionalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’-

as-conflatedness/intemporal-preservation pre-emption of recurrent-utter-uninstitutionalisation (recurrent/totalising–self-referencing-syncretising for dementing/subknowledging/perversion-of-reference-of-thought), universalisation is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation pre-emption of ununiversalisation (dementing/subknowledging/perversion-of-reference-of-thought-and-totalising–self-referencing-syncretising of base-uninstitutionalisation), positivism is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation pre-emption of non-positivism/medievalism (dementing/subknowledging/perversion-of-reference-of-thought-and-totalising–self-referencing-syncretising of universalisation) and prospectively, deprocrypticism is the outcome of the ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation pre-emption of procrypticism, so construed by ‘deprocrypticism ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality’; and so, in the relation between human developing mentation capacity and suprastructural-and-post-convergence-intrinsic-reality in ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation pre-emptive conceptualisation. Such “‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation pre-empting that actually create institutional-cumulations/institutional-recomposures’ is in fact the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework which in the face of ontological-normalcy as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation harkens back to ontological-primemovers-totalitative-framework to establish

prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as the corresponding mental-devising-representation of the ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ as stranding-as-mentally-straight/candored-and-dialectically-or-contendingly-in-phase) to-meet-up/proxy-with the ever dialectically suprastructural and post-convergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as reflected/perspectivated by their deconstruction/ontological-reconstituting/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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation irrespective of whether these are failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and thus as the corresponding mental-devising-representation of the ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ as stranded-as-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase, explaining the as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, reflected in terms-as-of-axiomatic-construct of registry-teleology-mentation, behind this mental-devising-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as

reflected/perspectivated by their mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness.

Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of a ‘ontological-primemovers-totalitative-framework retracing (for temporal-to-intemporal-dispositions disambiguation articulation) analysis’ as expanded upon below, in the ‘ephemerality that is the social-construct’, on the basis of a post-convergence 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-recomposure possibilities for transcendental institutionalisation/intemporalisation of deprocrypticism (superseding the vices-and-impediments of procrypticism):

- Institutionalised/uninstitutionalised thresholdings of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation
- Stranding-dialectics-in-a-contiguity-of-increasing-ontology/ontological-normalcy/post-convergence in dialecticism of contrastive totalising—self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/decandored.
- Post-convergence (as ontological-reconstituting/deconstruction for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) assumptive construal along the three pedestals: the given ontological/intemporal-disposition pedestal (deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness), slantedness/insane-fitment (psychopath’s ontologically-

decadent/ontologically-discontinuous denaturing of ontologically-veridical/ontologically-continuous meaning), and temporal-dispositions ontological-decadence/notional-discontiguity/epistemic-discontiguity-contiguity/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'-contiguity with temporal conjugating pedestals, denaturing of ontologically-veridical/ontologically-continuous meaning (mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness

- (ontological/intemporal-disposition) deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicalism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) in dialectic contrast to (temporal-dispositions) mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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 post-convergence/precedingness points out that at registry-worldview/dimension-level ontology as the transcending dimension is veridically an abject organicalism (deconstruction/ontological-reconstituting/organic-comprehension-thinking/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness) over mechanicalism (mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness which is the transcended dimension. Further, such abject organicalism (deconstruction/ontological-reconstituting/organic-comprehension-thinking/'intemporal-prioritisation-of-reference-of-

thought'-as-conflatedness) in implying registry-worldview/dimension transcendence takes stock of human perversion-of-reference-of-thought in full dispositional capacity (as such manifestation in dispositional perversion-of-reference-of-thought fullness in particular highlights a highly compromised and degraded social-construct validating such abject organicism even if it seem counterintuitive to the transcended registry-worldview's/dimension's illusion-of-the-present perception. * So it is important to understand with regards to psychopathy and social psychopathy that the level of profoundness of its manifestation and consequences is directly related to the level of the associated perversion-of-reference-of-thought compromised and degradation of the social construct!)]

- the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework temporal-to-intemporal-dispositions disambiguation (straightness-to-slantedness/candored-to-decandored) human ontological-primemovers-totalitative-framework 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 just an intemporal-disposition universally among all humans (straightness/candored only), at uninstitutionalised-threshold; while the latter will tend to be ontologically impertinent and wrong as it doesn't account for temporal-dispositions and is hence not capable like the the-Good conceptualisation, working with what veridically is, to anticipate and pre-empt subknowledging/mimicking-and-totalising-self-referencing-syncretising to achieve veridical ontological/intemporal virtue.

- 'Disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' (speaking-abstractly-to- metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative-'being-construal' as contrasted to just an 'act construal') to reflect by stranding (as

decandored/oblongated) to represent the ‘existential being ontological-primemovers-totalitative-framework’ in an ontological entrapment of institutionalisation/intemporalisation percolation channels at the uninstitutionalised-threshold.

- Institutional recomposuring implying that the fundamental issue of the Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework ontological-primemovers-totalitative-framework across all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is about ‘temporal-to-intemporal-dispositions disambiguation and skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference for the intemporal-disposition’ but dealt with indirectly progressively by organising rules constraining as base-institutionalisation, projecting rules constraining as universalisation, empirical rules constraining as positivism and coming full cycle with deprocrypticism for a direct treatment as ‘temporal-to-intemporal-dispositions disambiguation and skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference for the intemporal-disposition rules’ as deprocrypticism.

*Such ‘CREATIVE EXISTENTIALISM (FULL-EXISTENTIAL-DEPTH-IMPLICATIONS) STORYING CONSTRUAL’ will utilise the ‘ontological-primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme’ to articulate relevant issues of ‘socially-perceived-value as of social-stake-contention-or-confliction’ together with the implied percolation channels for transcendence highlighting for such successive issues the temporal-

to-intemporal-dispositions teleologies involved, analogical to concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-TELEOLOGY (as organismalism teleology or intemporally/ontologically-given teleology)—ONTOLOGICAL-DECADENCE-CYCLE-TELEOLOGY (as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic in-an-notional-discontiguity/epistemic-discontiguity teleology or distractive-slantedness teleology or meaning-by-the-mere-illogical-possibility-of-it-being-narrated teleology; striving to undermine organismalism-or-intemporally/ontologically-given teleology)—to—ONTOLOGICAL-DECADENCE-CYCLE-TELEOLOGY (as contiguity-of-notional-discontiguity/epistemic-discontiguity teleology or mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness aligning to meaning-by-the-mere-illogical-possibility-of-it-being-narrated teleology; with the temporal-dispositions teleologies of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’ as these integrate/align-in-conviction-to psychopathic postlogism-slantedness as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness resulting into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic)—to—ONTOLOGICAL-ESCALATION-TELEOLOGY (as ontological entrapment involving an intemporal teleology 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 of prospective deprocrpticism transcendence principle teleology. That is, relating to them as 'dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention' with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-contiguity/ontological-normalcy/post-convergence at the procrpticism uninstitutionalisation). And all these, as temporal-to-intemporal-dispositions disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, temporal-to-intemporal-dispositions teleological reference of solipsistic grandeur as the differentiating element of characters conviction depth highlighting-and-tracing the ontological-primemovers-totalitative-framework, based on the fundamental fact that 'registry/soundness-or-authenticity-of-reference-of-thought precedes logic'. This equally explains the reason for stranding-dialectics including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework narratives is shown to be of perverse/low teleology ontologically speaking). The 'ontological-primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions disambiguation) scheme' is equally critical in other respects. It rightfully prevents the ontological mental-devising-representation from being flipped from formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism/impulsively-dementing narratives and wrongly represented parasitising/co-optingally as prelogical/conviction/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-inauthenticity-of-reference-of-thought-and-protracted-unsoundness-or-inauthenticity-of-reference-of-thought/subknowledging/mimicking-and-totalising-self-referencing-syncretising, as it is rightfully perceived during the psychopath's childhood when the psychopath is 'delirious' as at the underdeveloped stage it is not decisively matured, not decisively indirect, not decisively spatialising, not decisively credulous and not decisively crafty). Thirdly, the 'ontological-primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions disambiguation) scheme' equally prevents the relaying of the postlogism as 'hollow-constituting'-as-failing-intemporal-preservation-or-disjointed-misappropriation-of-meaningfulness-or-formulaic-non-conviction-or-'existential-decontextualised-transposition' initiated from the psychopath to its interlocutors, to wrongly imply that the veridicality of its interlocutors narratives induced postlogically/in-nonconviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing then wrongly become prelogical/conviction, and as this conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic/temporal-enculturation-or-temporal-endemisation. Finally, the 'ontological-primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions-pedestals-disambiguation) as reference-of-thought-scheme' allows for the possibility of a registry-worldview/dimension transcendence by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both psychopathic postlogical subknowledging-impulse/impulsive-dementation (notional-discontiguity/epistemic-discontiguity/'hollow-constituting'-or-failing-

intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—
 iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’/non-ontological-
 reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-
 perspectivated-as-dementing/not-veridical-thinking-reference-rather-impulsive-dementing-
 reference/perversion-of-reference-of-thought-and-not-of-logical-contention) and the
 conjugated/inflected/derived temporal-dispositions ontological-decadence (notional-
 discontiguity/epistemic-discontiguity-contiguity/‘hollow-constituting’-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’-contiguity-as-
 absolving/fleeting/escaping-reflex-logic-or-‘hollow-constituting’-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives
 as-of-cohering-logic-reflex-to-the-‘hollow-constituting’-or-failing-intemporal-preservation-
 or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’-which-is-not-of-ontological-reference/not-of-
 contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-
 dementing-since-it-is-not-of-veridical-thinking-reference-rather-dementing-
 reference/perversion-of-reference-of-thought-and-not-of-logical-contention) as perversion-of-
 reference-of-thought, then stranding-as-mentally-oblongated/decandored-and-dialectically-
 out-of-phase/dialectically-primitive of the said superseded/transcended registry-
 worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-
 teleology, thus articulating the temporal backdrop needing a furtherance of
 institutionalisation/intemporalisation as new categorical-imperatives/axioms/registry-
 teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for
 the superseding/transcending registry-worldview/dimension. Without the ‘ontological-
 primemovers-totalitative-framework-retracing (for temporal-to-intemporal-dispositions-

pedestals-disambiguation) as reference-of-thought-scheme' all the above will be hardly attainable as the basic fact that the 'conviction-reflex/prelogical-reflex-admittance-reflex/in-phase-reflex instead of rightly aligning by the dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention reflex or transversality/logical-incongruence reflex)' is a 'soundness-or-authenticity-of-reference-of-thought' functional mechanism which can only be superseded priorly in habituation of the 'effective reality of a unsoundness-or-inauthenticity-of-reference-of-thought' of psychopathic postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and other temporal-dispositions postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness s which are rather in perversion-of-reference-of-thought of the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of positivistic meaningfulness at the procrypticism registry-worldview's/dimension's uninstitutionalised-threshold.

Of course, this is more like a 'notional template' in a 'dynamics of benign implications to grave existentialism/full-existential-depth-implications' articulated over a functional social-construct which however 'endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold of the positivistic meaningfulness categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation perversion-of-reference-of-thought known as procrypticism or emanant-wrong/demented-shades-of-the-real, requiring futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-

entropy-or-contiguity-or-ontological-preservation or ontological-contiguity/ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-primemovers-totalitative-framework demonstrate that such formal constructs are the best ontological and virtue conceptualisation with regards to the issue or domain of concern. That’s why the populace is not asked its opinion about the law or astronomy or medicine, for instance, as the need for deferential-formalisation-transference arises for the effective ontological/intemporal treatment of domains of reality but for when the issues at stake require a sovereignty exercise requiring individuals informed consent whether political or decisional or rather as social learning/inculcation exercise; but then sovereignty exercises are not pure knowledge/ontological constructs but for the construals/conceptualisations of inherently sovereign choices as knowledge/ontological constructs of the sovereign choices. Thirdly, the conceptualisation of this paper is rather unusual and unordinary as it is transcendental by its construct and the implied registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications, and even further unusual by its phenomenological and hermeneutics methodological approaches, which frankly speaking is the only way to creatively garner such insights in broad strokes. Like with all transcendental constructs, which by definition tend to put the usual/ordinary in question, it is not surprising

that it will sound highly alienating to ordinary ways of thought. However, its ethos is that it is coming from a depth of conceptualisation that is more profound than our ordinariness when it grasps that other institutionalisations whether as recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism, had their own ‘ordinariness’ in totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/totalising–self-referencing-syncretising/mirage as metaphysics-of-presence, of any registry-worldview/dimension including our positivistic meaningful frame, to arrive at a superseding and more profound ontological-veridicality or grasp of intrinsic-reality with corresponding illuminating implications. In that sense, an argument of the type our society is great as it is, will then be meted with a same argument that there were great things happening in medieval times as well and maybe we shouldn’t have transcended into positivism; speaking of a fundamental solipsistic intellectual-bad-faith. 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 before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy lifespan perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is

inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of the totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a second-naturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling, memetic-reordering and institutional-recomposure induced from intemporal individuation disposition, and correspondingly differentiate between being so-institutionalised with a second-natured and internalisation mindset/reference-of-thought and the intemporal--individuation-kind disposition that will equally be responsible out of mere intemporal-solipsism/ontological-faith-notion-or-ontological-fideism (and no second-naturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the second-naturing 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 post-convergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials.

This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the stranding-contiguity-of-ontology or ontological-normalcy or post-convergence drive, as this psychologically reflects/perspectivates dialectically stranding-dialectics or totalising-self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase of mental-devising-representation by which human transcendences 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 constraints of stakes and confliction behind the ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure 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 (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendences like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation channels. Such a veering to the creatively abstract, with respect to the philosophical and the social sciences, but nonetheless ontologically veridical will be liberating/emancipatory from the ‘spontaneously natural dialectical cycle of human progress’ and is increasingly certain to be the defining feature of human civilisation.

It should be noted that Entropy as defined ('intemporal-preservation-entropy-or-contiguity-or-ontological-preservation re-institutionalisation') relates that the intemporal-preservation-institutionalisation entropy is the preceding-and-defining reference for the hermeneutic-referencing of the ontological meaning of all other associated conceptualisations and notions. (By ontological meaning is implied intemporal/veridical/purism/operant-construct/predicative-effectivity meaning or ontology/reality-centred-meaning as contrasted to temporal/non-veridical/compromised/non-operant-and-vague/totalising-self-referencing-syncretising meaning or metaphysical/speculative/banality/social-discomfiture/temporal-human-centred meaning).

Central to the hermeneutics approach towards elucidating psychopathy and the underlying psychological science is a method I qualify as 'referentialism' which makes reference to the supersedingness/precedingness of the 'intemporal preservation institutionalisation/intemporalisation entropy/contiguity' before articulating concepts and notions in referential and organic elucidation of the entropic construct. Referentialism as such is actually central to the spontaneity required in hermeneutics. It differs from the traditional scientific categorisation of concepts and notions, in that referentialism implies a highly contiguous, circumstantial and dynamic referencing elucidating of the superseding/preceding entropic notion while categorisation tends to be basically constitutive, definitive and 'weakly contiguous/relatively-fragmented overall' in its elucidation of notions, concepts and ideas. Categorisation has been very efficient with the physical and biological sciences with its classification approach enabling a profoundness of analysis while enabling excellent subject matter organisation. However, this author is of the opinion that categorisation as an approach is actually less efficient in the social sciences (and notions of an ephemeral character) as it underemphasises the 'organic dynamism' of social concepts and often leads to relatively trite classification schemes that are often inoperant or poorly operant given the relative

ephemerality of the social world (a weakness of many categorisation classification schemes in the social sciences). On the other hand, referentialism carries the promise of ‘point-referencing’ notions and concepts in a contiguously dynamic, evolving and ontological-reconstituting/deconstruction way, putting emphasis on the relative relation of concepts and notions towards the central notion in its dynamic entropic conceptualisation. This author is also of the opinion that referentialism is actually the natural human cognitive development approach to acquisition and classification of knowledge with emphasis on ‘the organic dynamics of understanding’ wherein a child for instance doesn’t necessarily grasp outright the fullness of concepts-of-meanings but rather the ‘relevant dynamic contextualisation of meanings’ ensuring a strongly operant and ‘wealthy’ relationship with meaning in the social context.

‘Intemporal-preservation-entropy-or-contiguity-or-ontological-preservation re-institutionalisation’ with respect to uninstitutionalised-threshold of registry-worldviews/dimensions, can be construed as follows:

Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards deprocrypticism (as ‘longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology of the institutionalisation-

process, as induced by maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-as-inducing-the-prospective-institutionalisation’ and involving more profound/richer ontological-levels over shallower/poorer ontological-levels; with deprocrypticism thus implying a ‘full-cycle institutionalisation process undermining of subknowledging/mimicking/emanant-uninstitutionalisation-disposition’). Thus the successive institutionalisations are thus construed as ‘levels of compromise’ allowing for sufficient human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) to handle the requisite transcendence even if from the very start the human doesn’t get a grasp of ‘higher institutionalisation/intemporalisation registry-worldviews/dimensions’ all-at-once/as-a-whole but achieves the ‘comprehensive institutionalisation/intemporalisation frame’ only at deprocrypticism; as it goes on to take on the successive challenges of base-institutionalising, then universalising, then positivising, and finally with deprocrypticism absolute ontological-contiguity by undermining ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology-in-arrogation’ (longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology). It should be noted that the issue of procrypticism had always been present at all times of human existence but the natural priority going by human shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) was first to have a base-institutionalisation institutionalisation, universalisation institutionalisation, positivism institutionalisation before prospectively deprocrypticism institutionalisation; more precisely, previous institutional-recomposures are indirectly (skewing towards) addressing base-institutionalisation, universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the reference-of-thought-as-the-registry-worldview is directly addressed.

This thus explains post-convergence across human mental-devising-representation as changes to accommodate intrinsic reality by psychoanalytic-unshackling/memetic-reordering/institutional-recomposures of successive illusions-of-the-present/present-consciousnesses/totalising–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-driven/ontological-primemovers-totalitative-framework inducing of social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena and internal logical coherence/contradiction this then validates the need for human psychoanalytic-unshackling/memetic-reordering. 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/totalising–self-referencing-syncretising/mirage as metaphysics-of-presence), human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and registry-worldviews/dimensions (of institutionalisation/intemporalisation, universalisation, positivism, and prospectively deprocrypticism). Psychopathy points to the psychopath’s postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness but

postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-
 of-meaningfulness is equally socially conceptualised. Postlogism as ‘hollow-constituting’-or-
 failing-intemporal-preservation-or-misappropriation-of-meaningfulness as vague-rhyming-or-
 copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
 vocalisation-or-subknowledging or meaning-by-the-mere-illogical-possibility-of-it-being-
 narrated is not veridical and its genuine mental-devising-representation is ‘a slantedness of
 the mind/mental-slantedness’ (distractive-alignment-to-reference-of-thought /dialectically-or-
 contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-
 ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-
 thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-
 of-logical-contention/dialectically-primitive), as there ‘can’t be mutual logical operation/no
 logical nested-congruence’ between non-veridical postlogism-as-of-non-conviction as
 ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness and veridical prelogism-as-of-conviction, 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 and implying a psychoanalytic-unshackling of the
 perversion-of-reference-of-thought registry-worldview’. For instance, there isn’t any logical
 nested-congruence between the non-positivism/medievalism mindset/reference-of-thought
 and the positivistic mindset). A positivistic mind can’t explain the denaturing 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
 categorical-imperatives/axioms/registry-teleology that end up endemising/enculturating such
 superstitious notions. Logic as logical-congruence only arises where there is a mutual
 registry-worldview reference-of-thought categorical-imperatives/axioms/registry-teleology.

What is thus needed is a ‘psychoanalytic-unshackling/memetic-reordering/institutional-recomposure’ of the medieval mindset/reference-of-thought (which is subknowledging/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 categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the 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 conviction or prelogism minds as ‘straightness/candor/deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness of mind’ is wrong, ‘mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought 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. 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, 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 shows that it is defective/perverted as procrypticism/disjointedness-as-of-reference-of-thought, from a deprocryptic mental-devising-representation.

In the same vain, why we perceive the recurrent-utter-uninstitutionalised mind as that of ‘a savage’, the recurrent-utter-uninstitutionalised in its ‘totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence perceives its mind as straight/candored and as of organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and soundness-or-authenticity-of-reference-of-thought. It is the prospective base-institutionalised mind that ‘invents’ the representation of mental-slantedness/decandored-and-dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/dialectically-primitive) of the recurrent-utter-uninstitutionalised mind; and likewise with the ununiversalised mind and universalised mind, non-positivistic/medieval mind and positivistic mind, and prospectively, procrypticism mind and deprocrypticism mind. This variance of straightness/candored as organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and oblongated/decandored as mechanical-comprehension-

dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness mental-devising-representations to ascertain veridicality/intrinsic-reality of psychopathic and social-psychopathic phenomena such that the ordinary reflex to keep a straight/candored organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) with respect to the psychopath’s mindset/reference-of-thought and protracted social psychopathy non-veridical hollow mimicking narratives should be undermined by a slantedness/decandoring of the mind as distractive-alignment-to-reference-of-thought at ‘uninstitutionalised-threshold’. The contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the ‘non-veridical hollow perversion-of-reference-of-thought narratives’ but rather reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) it as ontological-primemovers-totalitative-framework. That is, an understanding of the abstract temporal-dispositions as a specie-level/universal/intemporal paradigm as prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, i.e. transcendence 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/logical-incongruence. The bigger scheme of things being the structural/paradigmatic pre-emption of a defective/perverted registry-worldview, in this case procrypticism/disjointedness-as-of-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 that led to psychoanalytic-unshackling/memetic-reordering/institutional-recomposure (towards human formalisation and internalisation)!

As registry-worldview/dimension defects or denaturing are responsible for the vices-and-impediments of the said registry-worldview/dimension; noting that the fundamental construction is a ‘the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation’ making reference to ontological-primemovers-totalitative-framework and not a vague ‘impression/good-naturedness/wishfulness conceptualisation’ making reference to the banality/averaging-of-thought 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 categorical-imperatives/axioms/registry-teleology of non-positivism/medievalism no matter how ‘good-natured/impression-driven’ it is. The same applies with procrypticism and deprocrypticism. No procryptic (emanant-wrong/demented-shades-of-the-real-set-of-narratives) mind is impression-driven/good-naturedness/wishfulness enough to have the requisite ‘the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construct’ insight to resolve/structurally-rendered-inoperant the issues of the vices-and-impediments of

procrypticism as it is the depcryptic mind's '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 in a contiguous emanance of 'transcendental/superseding abstract intemporal-preservation-entropy-or-contiguity-or-ontological-preservation' and corresponding derived categorical-imperatives/axioms/registry-teleology; and is imbued with the 'memetic reordering contiguity' of institutional-cumulation/institutional-recomposure (base-institutionalisation-to-universalisation-to-positivism-to-depcrypticism, and thereafter). The-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework 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-sake registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology priorly-and-over 'transcending/superseding abstract intemporal-preservation-entropy-or-contiguity-or-ontological-preservation'; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) that undermines institutional-cumulation (institutional-recomposure). 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 a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation of meaning as validated by ontological-primemovers-totalitative-

framework (the emanant/becoming post-convergence determinant of veridicality/the-quality-of-being-emanantly-real). The-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation (understanding) as per veridicality demonstrated by ontological-primemovers-totalitative-framework is the complete and sufficient elaborative framework for conceptualising virtue! Such ontological-primemovers-totalitative-framework is rather tangentially the purview of increasing realism of the institutional-cumulation (institutional-recomposure) as it is contiguous with ‘human transcending across shifting virtue paradigms for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ (with corresponding psychoanalytic-unshackling/memetic-reordering); going from recurrent-utter-uninstitutionalisation (impulsive-or-accidented-or-haphazard-or-random mental-disposition), base-institutionalisation (mythologies paradigm, which is of nominal-as-tendentious-phenomenal-abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context and represents virtue in terms-as-of-axiomatic-construct of allegiance/subservience transience), universalisation (mystical-principles paradigm, which is of ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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 paradigm, which is of intervalist-as-categorising-phenomenal-

abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context and represents virtue in terms-as-of-axiomatic-construct of
 categorisations/kindness-humility-helpfulness-etc. sranience), and prospectively
 deprocrypticism (rational-realism paradigm, which is a ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-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-meaningfulness-and-teleology/registry-teleology-of-meaning intransience; ratio-
 contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
 ‘protensive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context insightfully implying all institutionalisations/registry-
 worldviews/dimensions are about ‘construing the same underlying ontology’, though yield
 different but more and more accurate representation of ontology, due to different but
 improving human limited-mentation-capacity-(as of relative constitutedness towards relative
 conflation) from shallow to deeper limited-mentation-capacity-deepening-in-
 recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-

contiguity/ratiocination). Deprocrpticism being the ontological foundation for the next human virtue paradigmatic construct that fully achieves conceptually pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules as deprocrpticism existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules!

Such an articulation of the human, retrospective and prospective, skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/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 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 categorical-imperatives/axioms/registry-teleology as of its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought is responsible for the vices-and-impediments of that registry-worldview's/dimension's reference-of-thought'; and, requiring prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and pre-emption of such perversion-of-reference-of-thought. Thus structurally it is the prospective registry-worldview/dimension which is always the 'prospective virtue potential' for the prior/superseded registry-worldview/dimension. Basically, base-institutionalisation enabled the virtuous resolution of

vices-and-impediments of the state of recurrent-utter-uninstitutionalisation, and likewise with universalisation and ununiversalisation, positivism and non-positivism/medievalism, and prospectively, deprocrypticism and procrypticism/disjointedness-as-of-reference-of-thought. In the present world, we no longer do institutional slavery, we talk of universal rights and equality of all people, mob judgment and mob killing is hardly practised anymore, accusations of witchcraft are now viewed as ridiculous, etc.; it is the integration of a positivist registry-worldview/dimension, with corresponding psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that enabled such human transformation from a non-positivistic/medieval registry-worldview/dimension; and not the inherent exceptionalism, as biological or otherwise, of humans living now over their forerunners.

Basically, human ‘conviction deductive reasoning’ as prelogism is effectively a sound construct for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and hence virtue; that is, so long as it is adhered to properly. However, this is not the case on two grounds. It is critical to distinguish a defect in improper processing/operating of conviction or prelogism which is rather construed as a singular/ad hoc ‘implication-of-act-execution defect’ and can be then qualified as a ‘poor conviction’ or a ‘bad conviction’; it being nonetheless a conviction or prelogism as it holds the teleological aim of ‘intemporal preservation with a principled adherence to conviction’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implication. On the other hand, a defect of non-conviction-or-‘existential-decontextualised-transposition’-or-impulsively-dementing-postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity—or—ontological-preservation categorical-imperatives/axioms/registry-teleology are formulaic determinants of human thought and action and is the basis for perversion-of-reference-of-thought. Such a defect is ‘as

structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect' as it rather holds the teleological aim of 'temporal preservation/undermining-of-intemporal-preservation without a principled adherence to prelogism-as-of-conviction' and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect when these relay postlogism as 'hollow-constituting'-as-failing-intemporal-preservation-or-disjointed-misappropriation-of-meaningfulness-or-formulaic-non-conviction-or-'existential-decontextualised-transposition'-or-impulsively-dementing (whether of the psychopath or not) inducing narratives that are slanted/demented/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/in-perversion-of-reference-of-thought-and-not-of-logical-contention and are dialectically-primitive; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic 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-impulse/impulsive-dementing of incrementalism-in-relative-ontological-incompleteness additionality with 1 leads to a

systematic failure that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold. It should be noted that at all uninstitutionalised-threshold, it is ontological-dementation/dialectical-dementation stranding-dialectics that enables the mental-reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)-representation of the as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect as perversion-of-reference-of-thought in construing unsoundness-or-inauthenticity-of-reference-of-thought (stranding-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) from whence an exercise of 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure with new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation initiates a cross-generational transcendence. Ontologically, the mental-devising-representation of such perversion-of-reference-of-thought is as strands-of-perverting-temporal-dispositions, involving oblongating/decandoring/distractive-alignment-to-reference-of-thought, that defines the dialectical-out-of-phasing (whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and, in the prospective representation, of procrypticism) as perversion-of-reference-of-thought. For instance, in registry-worldview/dimension terms, medievalism/non-positivistic mental-disposition is systematically as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect at the uninstitutionalised-threshold where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise,

procrypticism (perversion-of-reference-of-thought/dementing/unsoundness-or-inauthenticity-of-reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding-totalising–self-referencing-syncretising of positivistic categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect at the uninstitutionalised-threshold where you need deprocrypticism.

Reality being blunt/incisive as it is rather preceding/superseding and post-convergence with respect to us, is in essence an operant and deterministic construct that doesn’t have any place for discrete/incrementalism-in-relative-ontological-incompleteness notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of-reference-of-thought as strands-of-pervverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality’s bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or syncretising-denial (attempting to operate logic in a superseding registry-worldview on the basis of the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a superseded registry-worldview; for instance, God of plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded

institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out ‘actors of transcendence’ who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Transcendence as such is more of a deterministic and operant process than discretionary, and works on a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework basis, even though counterintuitively we tend to turn towards impressions to construe virtue which only confuses the issue as we then wrongly define fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for defining virtue (with no ‘emanance disambiguation’/temporal-to-intemporal-dispositions), rather than a transcendental understanding of the-Good – i.e., knowledge/virtue-as-institutional-cumulation/recomposure-for-intemporal-preservation. This points to the fact that necessarily the structural/paradigmatic virtue construct (knowledge-driven) of recurrent-utter-uninstitutionalisation is base-institutionalisation, ununiversalisation is universalisation, non-positivism/medievalism is positivism, and prospectively, that of our positivism–procrypticism/disjointedness-as-of-reference-of-thought is deprocrypticism/pre-empting-of-disjointedness-as-of-reference-of-thought; and so as a veridical and contiguous deterministic-and-operant psychoanalytic-unshackling/memetic-reordering/institutional-

recomposure 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 paradigmatic construct, analysed from the perspective of an ontological-veridicality establishing ontological-primemovers-totalitative-framework:

(i) A the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation (understanding) which is effectively ontologically operant.

(ii) A the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal/conceptualisation which has poor operance due to bad conviction, though prelogism-as-of-conviction nonetheless.

(iii) An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion-of-reference-of-thought or slantedness operance from a ontological-primemovers-totalitative-framework perspective; which is the foundation for derived-perversion-of-reference-of-thought as of ontological-incompleteness-of-reference-of-thought

(iv) An impression-driven/good-naturedness/wishfulness conceptualisation involving perversion-of-reference-of-thought or slantedness operance from a ontological-primemovers-totalitative-framework perspective; which generates (distractive-alignment-to-reference-of-thought) perversion-of-reference-of-thought/mental-perversion or slantedness along categorical-imperatives/axioms/registry-teleology-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 given that the veridicality of reality (reflected by the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework

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-driven/ontological-primemovers-totalitative-framework conceptualisation.

Impression-driven/good-naturedness/wishfulness conceptualisation lack veridical ontological-contiguity. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of each registry-worldview/dimension, and it is rather the emanant insight of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation as of Being-development/ontological-framework-expansion that carries the prospective transcendences which are the resolution of the successive prior registry-worldview’s/dimension’s uninstitutionalised-threshold vices-and-impediments; and so by successive Being-development/ontological-framework-expansion as of the institutionalisation process as base-institutionalisation, universalisation and positivism respectively, and prospectively deprocrypticism. [I.e. Increasing knowledge-as-virtue understanding, as of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of their respective elucidation-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context (recurrent-utter-uninstitutionalisation non-rules-as-impulsive-or-accidentated-or-random-mental-disposition as failing/not-upholding-as-of-axiomatic-construct rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding-as-of-

axiomatic-construct universalisation-directed-rulemaking-over-non-rules-⟨as ‘second-level
 pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩
 required for universalisation–non-positivism/medievalism, non-positivism/medievalism
 failing/not-upholding-as-of-axiomatic-construct positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules-⟨as ‘third-level pseudo-conflation’
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩ required for positivism–
 procrypticism or prospectively, positivism failing/not-upholding-as-of-axiomatic-construct
 ‘deprocrypticism-or-pre-empting-procrypticism-or-abject-recomposuring-ontologising pre-
 empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-
 based-universalisation-directed-rulemaking-over-non-rules-⟨as conflation of
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising⟩ required for perpetuating-
 deprocrypticism).] Practically, however ‘good intentioned or good-natured’ a non-
 positivism/medievalism mindset/reference-of-thought it is bound to rely on medieval
 categorical-imperatives/axioms/registry-teleology 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-driven/ontological-primemovers-totalitative-
 framework 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 extirpatory (temporal/circumstantial/self-interest
 paradigm) rather than
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm. Alignment should rather be in
 transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-
 reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-
 thinking-and-dementing as strands-of-perverting-temporal-dispositions as the backdrop for

prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework 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 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 bad conviction or prelogism but rather non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented due to the inexistence of the psychopath’s implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), suppose the interlocutor was to go on to in-conviction 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-logic 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-authenticity-of-reference-of-thought projection/representation that captures the meaningful framework of a registry-worldview

teleology whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivistic, and prospectively, we can garner such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation.

Human mental development across time validate the notion that we have consistently been in a state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure 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. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of perversion-of-reference-of-thought defect; positive-opportunism as common interests to institutionally skew/deferential-formalisation-transference towards intemporality; disambiguating temporal-dispositions as the backdrop for new anticipatory and pre-empting categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic for cross-generational collapsing/overriding of temporal/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising—self-referencing-syncretising’ registry-worldview/dimension (and not instant ‘argumentation convincing’

intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought in the first place), and so in the transversality/logical-incongruence of temporal-dispositions and the intemporal-disposition; as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of-reference-of-thought/mental-perversion at uninstitutionalised-threshold. Memetic-reordering (psychoanalytic-unshackling) is actually the institutionalisation/intemporalisation process at uninstitutionalised-threshold requiring solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection to overcome temporal-dispositions (to supersede totalising—self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase), and so in a pedestalled disambiguation of ontologically veridical intemporal-disposition pedestal, slanting/postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as subknowledging impulse by psychopath pedestal and slantedness/postlogical-integration as perversion-of-reference-of-thought 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/deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness and decandoring/distractive-alignment-to-reference-of-thought /mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. The former (candoring/prelogism/deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness) mental orientation points to conviction or prelogism 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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while the latter (decandoring/distractive-alignment-to-reference-of-thought /mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness mental orientation points to transcending situations of uninstitutionalised-threshold whereby perversion-of-reference-of-thought/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) perversion-of-reference-of-thought/mental-perversions to establish unsoundness-or-inauthenticity-of-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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. These fundamental human mental-devising-representation or apriorising—registry tools of candoring and decandoring points to the very nature of logic. Logic requires that all interlocutors share a same reference-of-thought with regards to categorical-imperatives/axioms/registry-teleology/registry-teleology for its sound operation, thus logic can only be operated at institutionalised/intemporalised thresholds, and not as of uninstitutionalised-thresholds where there is divergence in reference-of-thought construed meaningfulness-and-teleology construed as transversality/logical-incongruence. At uninstitutionalised-threshold, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared categorical-imperatives/axioms/registry-teleology/registry-teleology in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape/profile-or-

stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology 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 veridicality and carries a positive-opportunism 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 channels in the medium to long-run. It is only after such uninstitutionalised-threshold is superseded/dominated/preceded/overridden/abjected by the intemporal-disposition as an ordered construct institutionalisation/intemporalisation with corresponding human second-naturing as internalisation and formalisation that logic becomes pertinent as it now operates only on one axiomatic-construct/categorical-imperatives/registry-teleology that establishes the substantive/existential-contextualising-contiguity (not formulaic-projection/mimicry) and veracity/ontological-pertinence of interlocutors’ articulations.

Thus the basis for Rational-Realism which is the first institutionalisation/intemporalisation recomposure that goes beyond just articulating categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation by anticipating and pre-empting the perversion-of-reference-of-thought of a prior/superseded registry-worldview’s categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; as rational-realism take stock of the fundamental reality across all institutional-cumulations/institutional-recomposures of human temporal-to-intemporal-dispositions and doesn’t just assume the wrong notion of just an intemporal-disposition with the perversion-of-reference-of-thought result that temporal-

dispositions induced manifestations are not accounted for, anticipated and pre-empted beforehand/as-of-a-priori to prevent their perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation at their uninstitutionalised-threshold thus ensuring ontological contiguity. So with rational-realism the institutional-cumulation/institutional-recomposeure intemporal-preservation-entropy-or-contiguity-or-ontological-preservation comes around as the ‘full-cycle/dynamic recomposuring’ that specifically anticipates and pre-empt priorly/ahead in its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation the notion of temporal-dispositions to dement/subknowledge-⟨dementing-as-if-of-sound-knowledge⟩/mimick-and-syncretise (rather than subsequently as a transcendence). This raises two dilemma with respect to the conceptualisation of virtue [as rational-realism implies that at the procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation, we have to register/acknowledge priorly our inclination to subknowledge-⟨dementing-as-if-of-sound-knowledge⟩ positivistic registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-reference-of-thought/mental-perversion/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising–self-referencing-syncretising’ by temporal-dispositions]:

(i) Syncretising-denial or Asiding (as being in denial of perversion-of-reference-of-thought defect) arises where a registry-worldview returns to its same categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-

ontological-preservation that have been shown to be subknowledge-(dementing-as-if-of-sound-knowledge)/perversion-of-reference-of-thought/mental-perversion at the uninstitutionalised-threshold, and hence remains candored/integratively-aligned; contrasted with the instance of the adoption of a new registry-worldview's (superseding the uninstitutionalised-threshold) categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation in anticipation and pre-emption of the afore perversion-of-reference-of-thought registry-worldview. This latter instance involves Stranding-dialectics or Coring (in reflection/perspectivation and acknowledgment of perversion-of-reference-of-thought) with corresponding decandoring/distractive-alignment-to-reference-of-thought and is what enables memetic-reordering/psychoanalytic-unshackling whereas Syncretising-denial or Asiding at best induces 'memetic-inching/psychoanalytic-realigning' which are not of an immediate transcending nature.

(ii) Conventioning Plasticity involving in a continuum on one side ontologising logic though ontological veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality/ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-logic.

'Rational-Realism as of Deprocrpticism 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, explaining the recomposuring of the successive institutional-cumulations/institutional-recomposures; from recurrent-utter-uninstitutionalisation, base-

institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivis–procrypticism, and recomposuring full-cycle towards prospective rational-realism as of deprocrypticism.

Correspondingly, due to human limited-mentation-capacity-(as of relative constitutedness towards relative conflation), human memetic/psychoanalytic grasp-and-fulfilment of intemporal-preservation (in devising categorical-imperatives/axioms/registry-teleology) is limited at successive instances of transcendence/institutionalisation, due to:

(i) the reality of human dispositions not being just of intemporal-disposition but rather temporal-to-intemporal-dispositions (with temporal-dispositions a drawback/distractive to intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at uninstitutionalised-threshold; since these induced in any given institutionalisation a ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of-incrementalism-in-relative-ontological-incompleteness-inducing-the-uninstitutionalised-threshold’ as of temporality thus raising the issue of the uninstitutionalised-threshold ultimately resolved by ‘maximal-as-intemporal-operating-modality-of-reference-of-thought-as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-as-inducing-the-prospective-institutionalisation’ as of intemporality, and so on, circularly with the institutionalisation process.)

(ii) limited memetic-reordering/psychoanalytic-unshackling mentation-capacity (in devising categorical-imperatives/axioms/registry-teleology) for the intemporal-disposition as it skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) towards institutionalisation/intemporalisation

(iii) temporal-dispositions for perversion-of-reference-of-thought at uninstitutionalised-threshold (non-conviction-or-existential-decontextualised-transposition-

or-hollow-staging-and-performance-or-caricaturing-of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-
 demented/slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-
 formulaic-association-or-temporal-or-alibi conventioning-logic conjugated-or-inflected-or-
 derived-or-mimicked-in-protraction-to-psychopathic-dementing with temporal-dispositions
 of the prelogism-as-of-conviction act defects of
 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, the pursuit of which is veridically the human species
 eudaemonic contemplation, construed as ‘post-convergence memetic recomposuring’;
 recomposure is defined as ‘ontological-representation/ontological-memetism of intrinsic-
 meaningfulness [whether implying, on the one hand, an
 integrative/candor/deconstruction/ontological-reconstituting/organic-comprehension-
 thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness alignment or on
 the other hand, a distractive/decandored/mechanical-comprehension-dementing/‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness/protracted-non-conviction alignment] towards intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation’ (as validated by veridicality/ontological-
 primemovers-totalitative-framework). This definition explains the succession of the
 recomposuring of institutionalisations with the notion that where intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation is lost at a registry-
 worldview’s/dimension’s uninstitutionalised-threshold, a prospective registry-
 worldview/dimension is implied/recomposed that will ensure intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation, and undermines notional-

discontiguity/epistemic-discontiguity/totalising–self-referencing-syncretising/asiding by appropriate stranding/coring representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from memetic-reordering/psychoanalytic-unshackling/stranding-backdrop-for-transcendence once it is shown that it subknowledges-or-mimics (as perversion-of-reference-of-thought) its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own memetic-reordering/psychoanalytic-unshackling/stranding-backdrop-for-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold; and so, going back to the recurrent-utter-institutionalised early men who left the caves and trees, thus any denial of prospective transcendence as articulated above is an argument which incoherence emanantly imply ‘we should go back to the caves and trees’, as we’ll seem to validate that prior registry-worldviews/dimensions should never had transcended up to our very own registry-worldview/dimension, and beyond, prospectively.

Stranding (-of-perverting-temporal-dispositions-of-reference-of-thought) should be construed at a registry-worldview’s/dimension’s uninstitutionalised/solipsistic threshold (the threshold where the registry-worldview/dimension is failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), as the

'base structural/paradigmatic decandored/distractive-alignment-to-reference-of-thought
 perversion-of-reference-of-thought defect reflex' (not a
 straightness/candor/deconstruction/ontological-reconstituting/organic-comprehension-
 thinking/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/prelogism
 reflex), and stranding-dialectics rather points to 'a (lack of) the-
 Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework
 reflection/perspectivation' (hence a veridical ontological-primemovers-totalitative-framework
 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 non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-
 and-performance-or-caricaturing-of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-
 demented/'dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-
 thought-and-corresponding-totalising-self-referencing-syncretising'
 slanting/miscuing/disjointed-logic/logical-drag/unconscionability-drag/subpar-conventioning-
 logic conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing as
 structural/paradigmatic denaturing construed as being/ontological/existential-defect or the
 registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-
 accordance defect or intradimensional-defect' (induced from temporal-dispositions
 prelogism-as-of-conviction act defects of
 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, the non-
 conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-
 or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-

impulsively-demented/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising’ apriorising—registry (registry-worldview) elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology (i.e. categorical-imperatives/axioms/registry-teleology) towards the transcending registry-worldview’s implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology (categorical-imperatives/axioms/registry-teleology) for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in re-institutionalising the uninstitutionalised-threshold.

There is no reason for stranding-dialectics and recomposuring but for the fact that the internal coherence of a registry-worldview/dimension is failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold, as it provides the dynamic association for psychopathic/postlogical subknowledging/mimicking impulse leading to the vices-and-impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and post-convergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation veridicality (as ontological-primemovers-totalitative-framework) is the drive that resolves lack of human mentation-capacity for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (at uninstitutionalised-threshold) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology. The example highlighted on page 12 provides an excellent ‘logical insight’ on stranding-backdrop-for-transcendence and recomposuring of a registry-worldview/dimension that is failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at its uninstitutionalised-threshold ...

[To grasp this better say for instance the normal arithmetic we know $2+2=4$, $5+1=6$, $7-3=4$, etc. was to be undermined by a new human subknowledging caused by a disease wherein we tend to say $2+2=5$, $5+1=7$ and $7-3=3$, then the traditional categorical-imperatives of addition and subtraction will be modified to take account of our perversion/defect by saying that additionality will involve subtracting 1 from the result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic reality outcome (intemporal transversal post-convergence). Thus categorical-imperatives/axioms/registry-teleology are ‘mental and institutionalisation inventions’ that are as pertinent as the extent of their preservation of intemporal reality (intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Hence a false subknowledging/mimicking-and-protracted-mimicking with no relationship to intrinsic reality renders categorical-imperatives/axioms/registry-teleology null and void, calling for a slantedness/decandoring/distractive-alignment-to-reference-of-thought of mental-devising-representation as unsoundness-or-inauthenticity-of-reference-of-thought arising from the perversions-and-derived-perversions-of-reference-of-thought, and the articulation of new recomposural categorical-imperatives/axioms/registry-teleology 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 philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge-⟨dementing-as-if-of-sound-knowledge⟩ intemporal categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering).

It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves universal projection to grasp universal principles and is not meant to ‘equivocate and idle’ with perversion-of-reference-of-thought temporal manifestations which are dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention, 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).

Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention, 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 categorical-
 imperatives/axioms/registry-teleology, but the template of human transcendence shows that
 the intemporal prospective/superseding registry-worldview reference-of-thought takes
 precedence with contention construed by its categorical-imperatives/axioms/registry-
 teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by
 the post-convergence prioritisation of the relatively intemporal/universal/intrinsic, hence, 'the
 inherent cumulating/recomposuring of intemporal-preservation-entropy' going from
 recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,
 universalisation–non-positivism/medievalism, positivis–procrypticism, and prospectively
 deprocrypticism. Such a subknowledging/mimicking/registry-worldview denaturing
 resistance is not attended to logically/by-logical-congruence since a perversion-of-reference-
 of-thought as-of-its-unsoundness-or-inauthenticity-of-reference-of-thought/subknowledging
 registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes
 reference to its defective/perverted categorical-imperatives/axioms/registry-teleology-for-
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) but by
 psychoanalytic-unshackling/memetic-reordering/institutional-recomposure through the
 untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by
 the ontological-primemovers-totalitative-framework of the prospective intemporal-
 disposition-worldview/dimension (with its more appropriate recomposed categorical-
 imperatives/axioms/registry-teleology/registry-teleology); involving rather a cross-
 generational collapsing/overriding of the temporal/'dialectically-dementing-or-
 subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising–self-
 referencing-syncretising' registry-worldview/dimension (and not instant 'argumentation
 convincing' intradimensionally in a registry-worldview/dimension that is defective as of
 perversion-of-reference-of-thought in the first place), and so with transversality/logical-

incongruence of temporal-dispositions and the intemporal-disposition, as temporal emanant registries are inclined to aside and syncretise rather than transcend or core/take-stock of the implied perversion-of-reference-of-thought 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 ‘intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity disposition’. Rather it is a second-natured/institutionalisation process as this notion inherently validates the anthropological-continuity by distinguishing between the notion of same human natural ability across the various registry-worldviews/dimensions and the notion more and more profound institutionalised registry-worldviews/dimensions arising out of human institutional-cumulation/institutional-recomposure 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 ‘intemporal solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity disposition’ development of the cross-section/averageness/banality of solipsistic human thought to wrongly imply

human solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity disposition is inherently intemporal, for the possibilities of human progress (due to the veridicality of a human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure – ‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (perversion-of-reference-of-thought inducing as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect/unsoundness-or-inauthenticity-of-reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding-totalising—self-referencing-syncretising) at uninstitutionalised-threshold (unconstrained extended informalities). But this can rather be anticipated and pre-empted, ‘the central tenet of deprocrypticism’ by temporal-to-intemporal-dispositions-pedestals-disambiguation before logical processing/operation. Temporal-to-intemporal-dispositions-pedestals-disambiguation being the contrasting of ‘superseding intemporal-disposition deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology)-pedestal-aetiologisation-or-ontological-escalation ordered construct’ known as deprocrypticism over-and-stranding-of ‘temporal-dispositions which are in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as perversion-of-reference-of-thought’ known as procrypticism or emanant-wrong/demented-shades-of-the-real, as the backdrop for ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural

psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation; in the same way as the stranding-of-temporal-dispositions-dementing of non-positivism/medievalism provided the backdrop for positivism recomposing or that of ununiversalisation for universalisation recomposure or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recomposure. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, temporal-dispositions potential inclination for dementing is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena, internal-contradiction, registering/stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. At uninstitutionalised-threshold (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) exists in pre-emption leading potentially to dementing. Basically, such a representation of organicism and mechanicalism can be storied or narrated as follows:

Supposed going by the case highlighted where a psychopath met a stranger talking about another stranger as molesting children; the so accused stranger was actually a guardian of the child assuming various responsibilities that come with it (this represents the deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) depth of meaning), the psychopath fully aware of this none the less proffered such hollow mimicking narratives to the other stranger who

aligned in-conviction/prelogically/prelogically to the psychopath but is veridically now in effect non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented/postlogical 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-logic wherein ‘a comprehensive depth of perverted narratives’ has now been cultivated in the social environment. All such denaturing (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing to human temporal defects of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’) are a perversion-of-reference-of-thought mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness to the organic veridicality (deprocrypticism). In the bigger scheme of things, denaturing 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; consider that the non-positivistic/medieval apriorising—registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with

procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but a as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect about-and-defining the vices-and-impediments 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-positivistic/medieval locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivistic/medieval with the idea that the 'disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation' in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however 'good-natured an individual' in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework' of being empirical/non-superstitious/positivistic. That's equally the problem you

have with procrypticism or perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework’ as involving psychopathic demented postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, and its corollary as social psychopathy involving conjugating/inflecting/deriving demented postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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/dementing of positivistic registry-worldview/dimension categorical-imperatives/axioms/registry-teleology. That is, the ontological-primemovers-totalitative-framework is the perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought/dementing/subknowledging/mimicking-and-totalising—self-referencing-syncretising of positivistic categorical-imperatives/axioms/registry-teleology/registry-teleology-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 dementing/mimicking-or-subknowledging of ‘previously recomposured/invented’ categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) becomes rather an intemporal-disposition reflection/perspectivation and ‘disambiguation of temporal-to-intemporal-dispositions as ontological-escalation/aetiologisation’ of such psychopathic/temporal-dispositions slantedness/dementing/mimicking-or-subknowledging as perversion-of-reference-of-thought/mental-perversion, and not logical-contention/contending-

articulation. Such perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought in effect involves on the part of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-disposition ‘vice in demented perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction, which elevate such non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented perversion-of-reference-of-thoughts/mental-perversions by prelogism-as-of-conviction (which is actually in effect mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as miscues to psychopathic/postlogism-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-logic); such that this development is actually an instrumentalisation of the initial directed-dementing. Directed-dementing as such being a conscious and operant mental awareness of psychopathic/postlogical minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogical/conviction 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 a implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology.

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 pre-empting 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/existence-potency as it enables ontological-primemovers-totalitative-framework. It is bluntly speaking an institutionalisation/intemporalisation exercise involving the skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, to 'pedestally dominate and override' temporal-dispositions in the cross-section/averageness/banality of solipsistic human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Reality is actually a ontological-primemovers-totalitative-framework construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework conceptualisation is the central notion of ontologies. Insightfully, human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor speak of 'the-real-nature-of-man' that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific 'institutionalisation/second-naturing level' which is in 'existential immediacy' this may seem to indicate that we are talking about 'different species' with 'different ontological determinants', which is naïve and false. The anthropopsychological approach to psychology is analogical to the development of physics which is not only on the basis of what is

immediately at the conscious operational level of physicists but equally projecting into a physics conceptualisation of the macrocosm (astronomy and cosmology) as well as the microcosm (particle physics) in order to place the subject on a comprehensively sound footing. Central to such a sound footing in the post-convergence conceptualisation of the social domain is the idea of temporal-to-intemporal-dispositions and institutional-cumulation/institutional-recomposure.

On another note, it is critical to distinguish between a true philosophical development that arises by intemporal and an institutionalised development that is articulated to elicit ‘positive-opportunism’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality and failing/not-upholding-as-of-axiomatic-construct 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 pre-empting by transversality to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporalise and formalise with subsequent internalisation/second-naturing).

It should be noted that the use of the concepts of intemporality and temporality is more scientific than the impression notions of good and bad. Intemporality points to ‘what generates the greatest universal virtue as ontological which is universally-centred’ (and that this corresponds to reality-referencing and the ontology pedestal) while temporality points to ‘what generates the non-ontological as shallow interest that may be self-centred, at various pedestals, (and that this corresponds to totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals)’.

Intemporality and temporality 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 and temporality by their very definition above are made operant as a ontological-primemovers-totalitative-framework scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of-meaningfulness-and-teleology (intemporality) and shortness-of-register-of-meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality-temporality) conceptually assume lower and lower shades 'in mentation-capacity terms' of such an intemporal universal-depth concept articulation stressing in lieu of 'all humans' various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework in the notion of intemporality-temporality that doesn't need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms-as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of-meaningfulness-and-teleology and longness-of-register-of-meaningfulness-and-teleology as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended/superseded reference-of-thought rather than the prospective/transcending/superseding reference-of-thought; since shortness-of-register-of-meaningfulness-and-teleology and longness-of-register-of-meaningfulness-and-teleology are a contiguous value construct as in ratio-contiguity/ratiocination-as-referentialism-

phenomenal-abtractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context of intemporal-preservation-entropy-or-contiguity-or-ontological-
preservation beyond just random-as-impulsive-phenomenal-abtractiveness-of-presencing-in-
‘trepidatious-consciousness’-enabling-
apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context (impulsive-or-accidented-or-haphazard-or-random mental-disposition),
nominal-as-tendentious-phenomenal-abtractiveness-of-presencing-in-‘warped-
consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-
for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context (allegiance/subservience transience), ordinal-
as-qualifying-phenomenal-abtractiveness-of-presencing-in-‘preclusive-consciousness’-
enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
thought-devolving-as-of-instantiative-context (qualification/good-to-bad transience),
intervalist-as-categorising-phenomenal-abtractiveness-of-presencing-in-‘occlusive-
consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-
for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-

thought-devolving-as-of-instantiative-context (categorisation/kindness-humility-helpfulness-etc. sranience) of conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-shortness-of-register-of-meaningfulness-and-teleology transience) or a ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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/transcendence. Thus by intemporality as a the-Good conceptualisation as ‘longness-of-register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology’, that specificity (as pursued in this paper) that informs ontological understanding of not idling and articulating meaningfulness in equivalence of temporality in its various shades, but rather with intemporal purpose and intent, and an ultimate quest for validation only as a ontological-primemovers-totalitative-framework conceptualisation will be qualified as ‘longness-of-thought’; and it strives to achieve a prospective structural/paradigmatic existential registry-worldview/dimension conceptualisation of transcendence wherein aetiologisation/ontological-escalation for prospective transcendental intemporal virtue is the underlying drive. The non-implication of an equivalence between (‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestalling) with temporality in its various shades will imply a knowledge conceptualisation

rather from the perspective of the comprehension of human species intemporal potential rather than mere extirpation within a temporal inter-individuals-and-social-stake-contention-or-confliction context, wherein for instance the focus of a positivistic-inclined mindset/reference-of-thought is not to idly engage a medieval world in medieval terms to stigmatise as a final end but rather for the virtuous human species potentiality to transcend into positivism, and on the other hand equally not to shy away from articulating, however temporally unpalatable and unintelligible-or-existentially-suprastructural for the temporal present registry-worldview/dimension, an intemporal transcendental prospection on the validation that the present registry-worldview/dimension is the outcome of a same-kind intemporal transcendental prospection with a same-kind corresponding emanance unpalatability and unintelligibility for the preceding registry-worldview/dimension, be it in that case driven by a spontaneous and natural dialectical cycle of social constraints of stakes and confliction, in contrast now to a more ‘consciously directed’ abstract understanding regarding deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development).

The use of ‘human mental-dispositions/individuations’ as temporal-to-intemporal doesn’t mean ontologically that the analyst view is that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human temporal-to-intemporal mental-dispositions/individuation potential possibilities that can incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different

individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of temporal-to-intemporal dispositions, and hence the possibility of ontological-primemovers-totalitative-framework 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 basis of ‘the specific temporal-disposition meaningfulness-and-teleology. Further, by psychopathic or other postlogical subknowledging/mimicking-and-mimicking-protraction, the ‘temporal-dispositions individuations-pedestals’ wrongly conjugate/inflect/derive their apriorising—registry-elements (implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology) from aligning prelogically to postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness thus effectively being postlogical, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogical temporal-dispositions individuations-pedestals are conjugated/inflected/derived/mimicked-protraction-to-psychopath’s impulsive-dementation (as derived from both psychopathic and

others postlogism as ‘hollow-constituting’-as-failing-intemporal-preservation-or-disjointed-
 misappropriation-of-meaningfulness/slantedness/insane-fitment/perverted-outcome-sought-
 precedes-existentially-veridical-logical-dueness-dispositions) in ontological-decadence
 (notional-discontiguity/epistemic-discontiguity/‘hollow-constituting’-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’/non-ontological-reference/non-
 contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-
 dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-
 reference-of-thought-and-not-of-logical-contention). These will include ‘postlogical
 ignorance-temporal-disposition individuation-pedestal’, ‘postlogical affordability-temporal-
 disposition individuation-pedestal’, postlogical opportunism-temporal-disposition
 individuation-pedestal, postlogical exacerbation-temporal-disposition individuation-pedestal,
 postlogical social-chainism/negative-social-aggregation/social-discomfiture-temporal-
 disposition individuation-pedestal, and postlogical temporal-enculturation/temporal-
 endemisation-temporal-disposition individuation-pedestal). While the prelogical/conviction
 ‘ontologically-reconstituting’ intemporal-disposition-teleology is rather the ontologising
 individuation-pedestal as it strives perpetually to define-and-redefine categorical-imperatives
 (by its ontologically-veridical associated registry-teleology-mentation elements as implied—
 logical-dueness-or-scape/profile-or-stature/presumptuousness-or-
 arrogation/assumptions/value-reference/teleology) for ‘intemporal/ontological preservation
 entropy/contiguity’ as it perpetuates institutionalisation/intemporalisation/longness-of-
 register-of-meaningfulness-over-shortness-of-register-of-meaningfulness-and-teleology
 despite the natural reflex at every registry-worldview/dimension, whether recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively
 procrypticism, to temporally arrive at entropy on the basis of temporal-dispositions

teleologies or shortness-of-register-of-meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology) i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview's/dimension's uninstitutionalised-threshold, which should definitely be resisted by 'intellectual responsibility' which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be 'romantic' about the idea of human first-nature/emanant cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and be pre-emptive of the 'non-ontological/non-knowledge/non-virtue temporal-dispositions mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness' by futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions perversion-of-reference-of-thought; just as the present positivism institutionalisation had been pre-emptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation had been pre-emptive of human disposition for ad hoc social-stake-contention-or-confliction resolutions along whims and interests to imply a sense of universalisation, and base-institutionalisation had been pre-emptive of human disposition for recurrent lawlessness to imply a sense of institutionalised living with mutual expectations. Another.

‘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 to be ontological as these conjugate/infect/derive (in mimicking-protraction) with the psychopath’s impulsive-dementation insane-fitment/slantedness/mere-possibility narratives which are dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/hollow-mimicking) inducing temporal-dispositions ontological-decadence (notional-discontiguity/epistemic-discontiguity-contiguity/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-contiguity-as-absolving/fleeting/escaping-reflex-logic or-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives-as-of-cohering-logic-reflex-of-the-‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-which-is-not-of-ontological-reference/not-of-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-of-veridical-thinking-reference-but-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention) as these are wrongly aligned prelogically/by-prelogism to the initiated postlogism. In which case the temporal-dispositions are ‘technically psychopathic’ with corresponding conjugated/inflected/derived/mimicked-protraction-to-psychopathic impulsive-dementation (temporal unsoundness-or-inauthenticity-of-reference-of-thought-teleologies/registries-perversion-teleologies/mental-perversions-teleologies, with corresponding groundless implied—logical-dueness-or-scape/profile-or-

stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology); and are rather the subject of contention and aetiologisation/ontological-escalation reflected/perspectivated as manifestations of perversion-of-reference-of-thought and not logical contention. And so, in distractive-alignment-to-reference-of-thought 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 recomposural categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is construed to reflect/pre-empt the perversion-of-reference-of-thought, for 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of the prospective registry-worldview's/dimension's(deprocrypticism) new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while keeping the temporal-dispositions downgraded/oblongated/decandored/in-mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/protracted-non-conviction, and so precedingly to avoid syncretising-denial/circularity by their straightening/candoring/elevation/prelogism.

Given that at 'uninstitutionalised-threshold' human learned behaviour is primarily geared towards what is 'perceived as succeeding', whether intemporal (the-Good as longness-of-register-of-meaningfulness-and-teleology) or temporal (shortness-of-register-of-meaningfulness-and-teleology); it is this mental-devising-representation as the 'unconscionability-drag' that provides the backdrop for skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (enabling

ontological reference), as it achieves social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena' with corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining, in reflecting-and-pre-empting the comprehensively distractive-alignment-to-reference-of-thought of the subknowledging dimension temporal-dispositions for the prospective registry-worldview's/dimension's(deprocrypticism) intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

Unconscionability-drag (from an ontological/intemporal reference) also points to the fact that at any institutional registry-worldview/dimension, there can be two mental alignments; whether the apriorising—registry is at the institutionalised/intemporalised threshold of meaning (existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at) or at the uninstitutionalised-threshold of meaning involving perversion-of-reference-of-thought requiring distractive-alignment-to-reference-of-thought, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of-reference-of-thought dimension, and what is called for with the unconscionability-drag is a distractive-alignment-to-reference-of-thought 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 (post-convergence) 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!

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 as 'hollow-constituting'-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought of all registry-worldviews/dimensions with respect to the prospective transcendental as the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation registry-worldview/dimension, which is the point of ontological referencing (point-referencing).

The reason why the ‘study of the social’ had hitherto been EPHEMERAL is because of the lack of contiguity in referencing the two elements of ontological meaning (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of temporal-dispositions prior relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating 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 universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena that shows the fallibility of temporal dimensions intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incindenting-

predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context point-referencing and as this further discomfites in the social-construct
 of meaning, and hence the perversion-and-derived-perversion-of-reference-of-thought, and
 elicits an ordered construct of meaning reference-of-thought (in terms-as-of-axiomatic-
 construct of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-
 arrogation/assumptions/value-reference/teleology) from the superseding perspective of
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation alienative-
 hierarchisation and 'disambiguation of temporal-to-intemporal-dispositions as ontological-
 escalation/aetiologisation' (longness-of-register-of-meaningfulness-and-teleology). This
 actually represents the human 'temporalities-to-intemporality constant' at all registry-
 worldviews/dimensions (as postlogism-
 slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
 discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' are
 universally present in all registry-worldviews).

Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-
 phase (non-ontological-reference/non-contending-reference-but-ontologically-or-
 contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-
 rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-
 contention/dialectically-primitive-or-formulaic-non-conviction-or-existential-
 decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-

demented/postlogical) psychopath's insane-fitment narratives ontological-decadence
(notional-discontiguity/epistemic-discontiguity/'hollow-constituting'-or-failing-intemporal-
preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-
looping-'set-of-dereifying-hollow-narratives-and-acts'/non-ontological-reference-or-non-
contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-
dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-
reference-of-thought-and-not-of-logical-contention) teleology (ii) the dialectically-or-
contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-
ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-
thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-
of-logical-contention/dialectically-primitive) procryptic temporal-dispositions teleological
conjugations/inflexions/derivations to the psychopath's dialectically-or-contendingly-out-of-
phase (non-ontological-reference/non-contending-reference-but-ontologically-or-
contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-
rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-
contention/hollow-mimicking) insane-fitment/slantedness/unsoundness-or-inauthenticity-of-
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 temporal-to-intemporal-dispositions as
ontological-escalation/aetiologisation' reflecting the psychopath's and other temporal-
dispositions veridical mental/perversion-of-reference-of-thought/mental-
perversions/unsoundness-or-inauthenticity-of-reference-of-thought dispositions.

Unconscionability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought/mental-perversions teleologies of meaning is accounted for can be demonstrated below elaborating on the example highlighted before.

[Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities – a storying construal involving an underlying-and-superseding intemporal/ontologising emanant ‘reference-of-thought—devolving-teleological-structure-of-meaningfulness as of ontological-aesthetic-tracing as of the notional-conflatedness of notional-deprocrypticism’ for ‘post-convergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of-meaningfulness-and-teleology as of deprocrypticism teleology’ putting into perspective ‘temporal emanant conjugations/inflexions shortness-of-register-of-meaningfulness-and-teleology as of procrypticism teleologies’.

For instance, the storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion-of-reference-of-thought will be ‘abjectly referenced’ from positivism; likewise that of recurrent-utter-uninstitutionalisation inherently-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising—self-referencing-syncretising’ will be ‘abjectly referenced’ from base-institutionalisation, that of ununiversalisation perversion-of-reference-of-thought will be ‘abjectly referenced’ from universalisation, and thus that of procrypticism/disjointedness-as-of-reference-of-thought perversion-of-reference-of-thought has to be ‘abjectly referenced’ from deprocrypticism/longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology. The reason for the above is that you can’t address a registry-worldview/dimension perversion-of-reference-of-thought phenomenal defect (psychopathy) without addressing the defects of the registry-worldview/dimension

(procrpticism) that endemises it from the reference of the prospective transcendental dimension, just as you can't address witchcraft without fundamentally addressing a non-positivistic/medieval 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 'universalising', superstition/non-positivism/medievalism by emphasising 'positivising', and procrpticism or emanant-wrong/demented-shades-of-the-real by emphasising 'undermining subknowledging/mimicking' or deprocrpticism or 'longness-of-register-of-meaningfulness-and-teleology over shortness-of-register-of-meaningfulness-and-teleology' (noting that the latter institutionalisation/intemporalisation contains the previous institutionalisations up to its own threshold of institutionalisation/intemporalisation, with deprocrpticism being organically imbued with all the prior/superseded institutionalisations); all these, pointing to 'an ontological psychoanalytic/memetic-contiguity deconstruction across anthropology' which the present treatment of psychology doesn't recognise]:

(i) Psychopath narrative teleology: an adult psychopath meets a stranger and speaks to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children

(ii) temporal-dispositions narratives teleologies: a stranger not knowing the other stranger aligning prelogically to the psychopath's narrative will have a 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing 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-dementing 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-dementing 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-dementing 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-dementing social-discomfiture/(social-chainism/negative-social-aggregation)-temporal-disposition defect’ will arise where

(e) such narratives are purposefully and consistently relayed in the social sphere based on ignorances, affordabilities, opportunisms and exacerbations, and individuals come to make it a reference for their relation with the accused.

And finally, a ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing 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 and intrinsicness of meaning.

It is important to distinguish all the above ‘temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing of the psychopath’s postlogism-slantedness as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness’, and is different from ‘a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms-as-of-axiomatic-construct of perversion-of-reference-of-thought or the denaturing of the reference-of-thought-elements/apriorising–registry-elements out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology)’. With temporal-perversion-of-reference-of-thought (mental-perversion), the interlocutor deliberately (or naively in the case of ignorance) doesn’t project intemporally (i.e. projects in terms-as-of-axiomatic-construct of shortness-of-register-of-meaningfulness-and-teleology or immediate-temporal-interest and not a universal ontological sense of meaning), comparatively more like a student guessing that the answer of a math question is say 5 ‘artificially’ operates an equation to yield 5 as answer. Whereas with ‘a defect of logical operation/processing/contention’ (which is not the case here), an interlocutor perfectly projects intemporally (i.e. projects in terms-as-of-axiomatic-construct of longness-of-register-of-meaningfulness-and-teleology or a universal ontological sense of meaning) but poorly operates/processes the logic adhocly. This latter case unlike the former doesn’t imply as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect but rather

‘an adhoc defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance whereas the former is ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect 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 of this slantedness/postlogical 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 as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, i.e. oblongated/decandored/mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness [mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-reference-of-thought/shortness-of-register-of-meaningfulness-and-teleology/protracted-non-conviction)/distractive-alignment-to-reference-of-thought of perversion-of-reference-of-thought procrypticism mind as per postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-

conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 reflected as the divergent ontological-performances of the ontological-aesthetic-tracing'. For
 intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, strands-of-
 perverting-temporal-dispositions implies 'not wrongly implying precedingly the reflex of an
 intemporal prelogism-as-of-conviction reflex and reference on the
 subknowledging/mimicking-temporal-dispositions but rather reflexively downgrading as
 dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-
 reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-
 veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-
 and-not-of-logical-contention/subknowledging/mimicking)-stranding', i.e. registry-precedes-
 logic as perversion-of-reference-of-thought undermines the operation of logic, at which point
 contention is about the 'generation of ontological stranding-as-rightfully-
 oblongated/decandored' of such temporal-dispositions denaturing to be
 reflected/perspectivated and ontologised by the intemporal mind as procrypticism] as
 validated by 'unconscionability-drag' such that the temporal-dispositions, which are
 'conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing
 slantedness' [as these are protractions of the psychopath's dialectically-or-contendingly-out-
 of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-
 contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-
 rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-
 contention/hollow-mimicking) insane-fitment/postlogism-slantedness, and hence are in
 transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-
 reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-
 thinking-and-dementing and should not be represented mentally going by the
 'unconscionability-drag' as 'logically/in-conviction/prelogically articulating/composing i.e.

not contending' but rather as 'a mentally-conjugated/inflected/derived/mimicked/subknowledging/in-protraction-to-psychopathic-dementing,-and-oblongated i.e. a manifestation of perversion-of-reference-of-thought' as is the case with the mental-devising-representation of all perversion-of-reference-of-thought at all registry-worldviews/dimensions], 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/in-mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/protracted-dementing/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase and are rather manifestations of registry/mental defect or denaturing and are the subject of intemporal/ontological contention from the intemporal-disposition, more like at the registry-worldview/dimensional 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 categorical-imperatives/axioms/registry-teleology is rather 'unfathomable' for the 'averaging-of-thought' of the so-called 'perversion-of-reference-of-thought dimension'; this applies with regards to recurrent-utter-uninstitutionalisation and base-institutionalisation, ununiversalisation and universalisation, non-positivism/medievalism and positivism, and prospectively for upcoming times, procrypticism and deprocrypticism. The explanation is quite simple; as individuals in any institutionalisation/intemporalisation registry-worldview/dimension are formed by the

memetic-ordering/psychoanalytic-construction at that registry-worldview/dimension which is
 ‘all-defining of meaningfulness (in terms-as-of-axiomatic-construct of reference-of-thought
 and logic)’ to the individuals and so right up to their subconscious mind. But then a
 prospective transcendental memetic-reordering/psychoanalytic-unshackling is placing such a
 prior memetic-order/psychoanalytic-construction of their existentialism (full-existential-
 depth-implications) personhoods-and-socialhood-formation in jeopardy, and it is only the
 ontological-primemovers-totalitative-framework social universal-transparency-or-
 understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena
 of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-
 incoherence/institutional-constraining with corresponding percolating 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 with its new recomposural categorical-
 imperatives/axioms/registry-teleology. This will explain the difficulty of medieval minds
 (including institutions like the church) over centuries to come to terms with positivism and
 scientism such that the positivistic psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposure is still ongoing. Counterintuitively, every successive
 institutionalisation/intemporalisation registry-worldview/dimension naively thinks it being at
 the backend of the ‘institutional-cumulation/institutional-recomposure process’ means it is
 beyond transcendence as it doesn’t project of itself as being superseded by a prospective
 registry-worldview with its new recomposural categorical-imperatives/axioms/registry-
 teleology at the point where the former starts perversion-of-reference-of-thought its own
 categorical-imperatives/axioms/registry-teleology, and does not tend to represent itself as
 oblongated/decandored/mechanical-comprehension-dementing/‘hollow-constituting’-or-
 failing-intemporal-preservation-or-misappropriation-of-meaningfulness/logical-

incongruence-or-transversality/dialectically-or-contendingly-out-of-phase from a prospective dimension perspective [i.e. 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 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/anthropological-continuity/anthropopsychology.]

The reason for making the above point is that we will most possibly as of act same when it is time to imply our own decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase procrypticism/disjointedness-as-of-reference-of-thought mental-devising-representation of our categorical-imperatives/axioms/registry-teleology with respect to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase deprocrypticism new recomposural categorical-imperatives/axioms/registry-teleology that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with perversion-of-reference-of-thought in our dimension (procrypticism) including psychopathy-and-its-social-psychopathy-corollary subknowledging/mimicking!

(iii) For Deprocrpticism, ‘temporal-and-intemporal-dispositions ontological-escalation/aetiologisation’ teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion-of-reference-of-thought dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its pre-emption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct reference-of-thought. (Though interestingly it is important to grasp that such transcendence actually takes the natural form of a ‘cross-generational medium to long-term psychoanalytic-drag’ and not ‘instantaneous abject transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous abject transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency constraining that allows for a ‘cross-generational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of the registry-worldview-perversions, (b) generating ontological-primemovers-totalitative-framework untenability/internal-contradiction/internal-incoherence/institutional-constraining in the perversion-of-reference-of-thought registry-worldview (c) registering/stranding the perversion-of-reference-of-thought perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought/subknowledging registry-worldview/dimension defect for prospective pre-emption with new recomposing categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the prospective registry-worldview/dimension, i.e. deprocrpticism (d) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/being-dialectically-or-contendingly-out-of-phase/logically-incongruence with the perversion-of-reference-of-thought registry-

worldview, inducing a ‘habituation’/‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure as of the prospective apriorising—registry worldview cross-generational (over a generation or two) intemporal projection superseding the transcendence-unenabling-uninstitutionalised-threshold in alienation—as inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/nihilistic; implies that the mental-devising-representation of a superseded/transcended/unsound registry/registry-worldview (which is rather in ontological-decadence and hence in ontological-discontinuity) as ontological-dementia/dialectical-dementia/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 stranding-as-mentally-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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure; with the notion that any such wrongly implied re-joining as logical articulation is rather totalising—self-referencing-syncretising/circularity/interiorising/akrasitic-drag of the prior registry/registry-worldview reflex-defect in want of ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. For instance, in the case mentioned before with regards to B (Brackets), where B was to stick with the same temporal-dispositions individuation disposition that delivered the wrong results with respect to subsequent equations of a similar context (uninstitutionalised-threshold) this will be ontological-decadence, as

conjugated/inflected/derived from A's defective condition which is in ontological-decadence, and the both A and B are in notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) defining the registry-worldview/dimension defect. This implies ontological-dementation/dialectical-dementation stranding-dialectics of B to such perversion-of-reference-of-thought categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is the effective backdrop for 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for the prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and this is rather cross-generational in nature (rather than instant intra-generational registry/registry-worldview transformation) as personhoods-and-socialhood-formation are rather grounded on the superseded/transcended/unsound categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. The above analysis shows that soundness-or-authenticity-of-reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-normalcy or post-convergence).

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/teleology of the registries, i.e. rather the unsoundness-or-inauthenticity-of-reference-of-thought or the dialectically-or-contendingly-out-of-phase meaningful construct).

Unconscionability-drag (from an ontological/intemporal reference) is thus central to resolving the rational-realism paradigm as it accounts for the defect of temporal-dispositions teleologies of meaning (shortness-of-register-of-meaningfulness-and-teleology) while projecting intemporally/ontologically.

The notion of ‘unconscionability-drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of psychopathic postlogism-slantedness as conjugated-postlogism/dementing-integration’ (hence no distractive-alignment-to-reference-of-thought) to the childhood and early adolescent psychopaths but come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of psychopathic postlogism-slantedness’ during the stage of late adolescence and adult psychopath.

Antipodal to the idea of ‘unconscionability-drag’ is the idea of ‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract but more veridical ontological construct of the ‘social construction of meaning’ that is post-convergence, based on intemporal-preservation-entropy-or-contiguity-or-ontological-preservation by using categorical-imperatives of the prospective superseding/transcendental registry-worldview/dimension whether such a representation is aligned or not with the society’s collective-social-psyche or present-consciousness. (For instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledging/mimicking, is ontologically more accurate about such a society, however, the collective-social-psyche/present-consciousness of individuations in the said society will

not recognise any such decandored/oblongated/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase representation of themselves, rather the medieval society will represent itself as candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase which is then the ‘conventioning/social-temporal-thresholding representation of the social construction of meaning’). Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it.

Transcended and ontological meaningfulness of reality (contrary to conventioning/social-temporal-thresholding meaningfulness of reality which is rather towards totalising–self-referencing-syncretising/temporality-serving) requires a process of institutionalised/intemporalised social integration to induce untenability/internal-contradiction/internal-incoherence/institutional-constraining to ‘prior or circumstantial social integration gatekeeping construals or (institutionalisation/intemporalisation) percolation channels’ of ‘any social construction of meaning’ for there to be collective institutionalised social adherence (and by the relative positive-opportunism elicited). Institutionalisation/Intemporalisation percolation channels are the institutionalised relays for human survival-and-flourishing-teleology, whether diffusely from internalisation-and/or-formalism, and are increasingly vital with higher institutionalisations, and most vital for prospective perpetuation-of-deprocrypticism, such that abstractions that will normally hardly be socially integrated going just by averaging human temporal-to-intemporal nature, can actually come from outlier intemporal-disposition to inform social institutionalisation/intemporalisation, thus emphasising how vital percolation channels are for institutional-cumulation beyond just the consciousness appraisal of temporal-dispositions.

Institutionalisation/Intemporalisation percolation channels 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 for human survival-and-flourishing imbued in institutionalisation/intemporalisation percolation channels. This implies that an exercise in institutionalisation/intemporalisation beyond just intemporal philosophical projection is needed for the social integration of any transcending veridicality paradigm (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 (second-natured), and has not evolved as of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection; as it may be inclined to make references to temporal categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that are demented/of-perverted-registry/subknowledging/mimicking-and-totalising—self-referencing-syncretising-these. This brings forth the idea of ‘ordered construct’ between the intemporal first-nature/philosophical (deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness) and temporal-and-poorly-second-natured/institutionalised (mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, in relation to transcending meaning. Such ordered construct ensures precedence of the former as it skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) solipsistically

towards intemporal-preservation-entropy-or-contiguity-or-ontological-preservation while the latter skews ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) for temporal preservation. Anecdotally, moral philosophy as solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity (deconstruction/ontological-reconstituting/organic-comprehension-thinking/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness) creates law/legal-conventions but then questions of justice cannot be attended to by populist-social-construct (mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness) since only a developed sense of moral philosophy as solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity (deconstruction/ontological-reconstituting/organic-comprehension-thinking/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness) ensures sound jurisprudence as a human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm rather than a temporal extirpatory paradigm. 'Prior or circumstantial social integration gatekeeping construals or institutionalisation/intemporalisation percolation channels' that can enable the superseding of conventioning in the social integration of ontological veridicality include existing channels of formalisms/officialdom which have naturally been instituted to allow for the supersedingness of intemporal/ontological constructs and intemporal dispositions. For instance, formal institutions selectivity mechanisms; and where the latter fail or are fallacious, basic positive-opportunism wherein the ontologising construct elicits positive-opportunism 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 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’ with respect to a species whose construct is structured to be temporal (shortness-of-register-of-meaningfulness-and-teleology) to intemporal (longness-of-register-of-meaningfulness-and-teleology) requiring skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference to the latter. And any such ‘ontological transcendence 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 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. Part and parcel of ontological transformation/transcendence is the existential cynicism to grasp the human sense of internal contradictions and positive-opportunism to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion as of prospective deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the ‘perversion-of-reference-of-thought dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of 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 wherein new and more profound

ontological constructs are introduced and upheld, particularly by way of institutional percolation channels for intemporal transcendence.

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 undermines/subknowledges-or-mimics the intemporal/ontological construction of meaning (like postlogism-slantedness, miscues, logical-drag, unconscionability-drag, sub-par-conventioning-logic, and temporal-enculturation, with respect to categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the intemporal meaning), and on the other hand, how prospective intemporality is regenerated to supersede/transcend such perversion-of-reference-of-thought and bring about new recomposural categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation).

Deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness as highlighted above contrasts with ‘mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness’ 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).

Deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology), being intemporal-driven, with respect to transcendence points to the fact that the articulation of meaning registered differently in two

registry-worldviews/dimensions, the perversion-of-reference-of-thought as retrospective and transcendental as prospective, is/should be wholly referenced intemporally from the superseding transcendence 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 is about ‘subverting’ perversion-of-reference-of-thought by psychoanalytic-unshackling/memetic-reordering. 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 deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banality/averaging-of-thought 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 banality/averaging-of-thought 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-⟨dementing-as-if-of-sound-knowledge⟩ apriorising–registry but rather alienative for its psychoanalytic-unshackling/memetic-reordering. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’. Mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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/logical-incongruence-or-transversality as temporal/shortness. Mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as such is rather a ‘flatness-of-the-mind’ involving temporality, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal philosophical depth’, i.e. lack of spontaneous solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal 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 second-naturing/institutionalisation, and as a consequence an inclination to compromise intemporality as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall ‘mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness’ points to the fundamental processes of ‘social temporal miscuing of meaning’ and the effective temporal consequences whether regarding defective enculturation or defective social ontologisation/ontological-veracity/aestheticisation-towards-ontology. This thus requires ‘deconventioning-for-ontologising involving the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation exercise of undermining conventioning at uninstitutionalised-threshold (due to the inescapable veridicality of human individuation temporal/shortness-to-intemporal/longness which inevitably induces perversion-of-reference-of-thought at uninstitutionalised-threshold); deconventioning as such skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-

reality/ontological-veridicality transcendental-enabling/existence-potency) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.

An essential element underlying the psychopathic and other postlogical relationship with meaning has to do with the nature of attachment to meaning. A postlogical mind doesn't view meaning articulations as 'inherently sanctuous' and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in conviction/prelogically/prelogically 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 (meaning-by-the-mere-illogical-possibility-of-it-being-narrated). On the other hand, in prelogism-as-of-conviction/thinking minds with more of an organic alignment view meaningful articulations as 'inherently sanctuous', i.e. 'existential-contextualising-contiguity/meaningful-projection-of-intrinsicness'. Going by these two facts, the postlogical and psychopathic mindset/reference-of-thought is readily inclined to call upon a broad base of vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging narratives (meaning-by-the-mere-illogical-possibility-of-it-being-narrated) whereas the prelogic/conviction mindset/reference-of-thought is inclined to call upon just the narratives it sincerely thinks are relevant/due and intrinsically real. So it is critical not to confuse the over-articulation of postlogical narratives (vague mechanical stylising-of-locution) with an organic depth-of-thought or profoundness, given that these involve postlogism-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogical mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology. A postlogic-

formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as ‘perversion-of-reference-of-thought referencing’ that is ontologically inconsistent as it counts on the fact that others remain intemporal/ontological for it to exist parasitising/co-optingally. Worst still such vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging tend to be integrated at uninstitutionalised-threshold of conventioning/social-temporal-thresholds.

Without a sense of ‘rational-realism’ (the veridicality of meaning involving not only the logical processing/operation of narratives but precedingly temporal-to-intemporal-dispositions disambiguation, i.e. in terms-as-of-axiomatic-construct of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), by prelogism-as-of-conviction reflex, prelogic/conviction and postlogism-formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-demented narratives will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction mental-disposition will rather re-accentuate prelogic/conviction constructs in contention situations whereas the characteristic of postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-or-postlogism-formulaic-non-conviction-or-‘existential-decontextualised-transposition’-or-impulsively-dementing, whether direct as with the psychopath postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-

and-acts’ or induced as temporal-dispositions conjugated-postlogism in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of psychopath’s postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, is about a mental-disposition to re-undermine intrinsic-reality/veridicality hence its looping nature as absolving/fleeting/escaping-reflex-logic. Hence once postlogism as ‘hollow-constituting’-as-failing-intemporal-preservation-or-disjointed-misappropriation-of-meaningfulness-or-postlogism-formulaic-non-conviction-or-‘existential-decontextualised-transposition’-or-impulsively-dementing is established 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/teleology) to be contending but rather logical-incongruence-or-transversality to it to reflect its perversion-of-reference-of-thought. The application of the universal technique of human transcendence to procrypticism-deprocrypticism transcendence can be basically be articulated as follows (the ontological entrapment):

- prelogism-as-of-conviction ANCHORING (‘setup of conviction meaning’)
- DOWNGRADING (psychopath’s hollow mimicking narrative wrongly ‘slanting the conviction meaning’)
- MISCUING (temporal-dispositions first aligning prelogically/in-conviction/prelogically to the slantedness of the prelogism-as-of-conviction 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 postlogical dispositions with respect to the initial conviction meaning’)

– denaturing REGISTERING/STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the pre-empted backdrop for categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of futural Being-development/ontological-framework-expansion as of prospective deprocrpticism/real-shades-of-the-real registry-worldview/dimension with its subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposure, just as strands-of-perverting-temporal-dispositions of the non-positivism/medievalism mindset/reference-of-thought are what act as the pre-empted backdrop for prospective positivism and the subsequent psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that followed) – PERCOLATION [the intemporal-disposition/ontology eliciting untenability/internal-contradiction/internal-incoherence/institutional-constraining, medium to long term positive-opportunism, registering of the perversion-of-reference-of-thought for social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena and then its transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith; to fundamentally undermine procrpticism/disjointedness-as-of-reference-of-thought and bring about deprocrpticism, and so cross-generationally, and not instant argumentation convincing intradimensionally in a registry-worldview/dimension that is defective or perversion-of-reference-of-thought in the first place). Ontology being the intemporal-disposition, the exercise of ‘directing convincing’ to temporal-dispositions is inherently unwarranted and is rather syncretising-denial, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation channels’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms] which allows for an abstraction

of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn't allow reflexively.

By 'uninstitutionalised-threshold' (where there is no 'intemporal social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena as well as no temporal-to-intemporal-dispositions disambiguation/unequivalences/alienative-hierarchisation') is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) 'temporal-threshold logic' or 'discomfiture'. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring universalisation), and to the recurrent-utter-institutionalised apriorising-registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation).

Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to 'socially-perceived-value as of social-stake-contention-or-confliction'. Hence we tend to build artifices (institutions with their formal rules) by the skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and pre-empt 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-positivistic/medieval 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 to the cross-section of the species since it better grasp intrinsic reality and its virtues!

By ; solipsism means I exist alone (with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself 'purely and universally'. It is a first-nature/intemporal construct beyond and 'inventing the possibility' of second-natured 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) at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and second-natured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism and inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of temporal-dispositions, has at least the merit of allowing for the possibility for human temporal-dispositions to be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/deferential-formalisation-transference towards the intemporal-disposition, and thus enabling social transcendence which is upheld by formalisation and internalisation.

By post-convergence 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/temporal-human-centred) has no influence on reality’s intrinsic nature. Our mental-devising-representation of the world in 5000 BC, 2000 AD and possibly 5000 AD might be worlds apart, but the intrinsic nature of reality never changed and will never change an iota. So our knowledge construct is more of a proxying to intrinsic reality to grasp the possibilities of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework for ontological-primemovers-totalitative-framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulations/institutional-recomposures. That idea that intrinsic reality is preceding/superseding is known as ‘post-convergence’ (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 is known is the human psyche (whether by

candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought 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 a totalising–self-referencing-syncretising/temporal-human-centred dimension in its flaws will strive to preserve itself by totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-imperatives (asiding of perversion-and-derived-perversion-reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought) for prospective/transcending/superseding categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

By 'intemporal transversal post-convergence' is meant post-convergence meaning 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 nested-congruence between registry-worldviews references-of-thought as this falsely implies 'no temporal-to-intemporal disambiguation, i.e. equivalence of references-of-thought/no alienative-hierarchisation, whereas what is warranted is 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness pedestalling'); and that it is the transversality of such constructed veridicality in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible 'temporal perverted-transversal conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing-meaning' by rendering them untenable/internal-contradiction and inoperant (not a 'convincing' at the philosophical or emanance level, rather a 'constraining' at the institutionalisation/intemporalisation second-naturing level out of ontological-primemovers-totalitative-framework); noting that 'temporal perverted-transversal

conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing meaning’ imply temporal meaning cannot-be-registered as/have-the-registry of the ‘intemporal-disposition which is ontological’, so are stranded-as-rightfully-oblongated/decandored (dialectically-or-contendingly-out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/dialectically-primitive or dialectically-out-of-phase)’, i.e. are in distractive-alignment-to-reference-of-thought, (all along the apriorising–registry-elements: implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology) of the mental-devising-representation from the intemporal-disposition/ontological perspective. Ontology being of the intemporal-disposition, the exercise of ‘directing logical convincing’ to temporal-dispositions is inherently unwarranted and is rather syncretising-denial, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards ontological-primemovers-totalitative-framework which induces the positive-opportunism and untenability/internal-contradiction/internal-incoherence/institutional-constraining for its supersedingness in the ‘institutionalisation/intemporalisation percolation channels’; 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/existence-potency notion while often obscured in the social 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/totalising–self-referencing-syncretising opinionatedness!

Post-convergence, 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! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of post-convergence reality. For instance, supposed a society with a non-positivistic/medieval 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 and not a disposition of averageness/banality/popularity/extrinsic-attribution-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology), allowing

for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) 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/abjection' over 'incrementalism-in-relative-ontological-incompleteness-and-disjointedness'. Reasoning-through/abjection 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/abjection then implies that meaning is articulated exclusively in terms-as-of-axiomatic-construct of ontological-primemovers-totalitative-framework 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 'at-a-superseding-pedestal and incisively/bluntly'. Incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves 'reasoning with', as it introduces 'temporal and social trading' elements over or clouding or compromising inherent intemporal veridicality. Incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought as such is patently wrong; as can be perceived from point-referencing superseding registry-worldviews/dimensions such that the ontological representation of the veridicality is different from the different perspectives of an recurrent-utter-institutionalised registry-worldview and the superseding institutionalised registry-worldview, and likewise with the ununiversalised and superseding

universalised registry-worldviews, the non-positivistic/medieval 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-recomposure by distractive-alignment-to-reference-of-thought. Fundamentally, incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought in human thinking as indicated above with the various institutional-cumulations/institutional-recomposures is superseded by reasoning-through/abjection; in transversality/logical-incongruence at-a-superseding-pedestal, and represented oblongated/decandored/mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/logical-incongruence-or-transversality, given the fact that this reflects apriorising–registry defect and not logical defect.

More precisely, how can meaning be represented in a ‘prospective apriorising–registry state’ which is ontologically more real contrasted to a present ‘retrospective apriorising–registry’, as meaning ‘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? This fundamentally has to do with our solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/differential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity—or—

ontological-preservation, as institutionalisation/intemporalisation. Pedestalled
 construal/pedestalled disambiguation thus involves at a given uninstitutionalised-threshold
 translating the ‘apparently prelogism-as-of-conviction or prelogical teleological finality of a
 temporal-disposition into its veridical non-conviction-or-existential-decontextualised-
 transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-
 caricaturing, non-conviction or postlogical perversion-of-reference-of-thought teleological
 finality, and so successively across the hodgepodging/notional-discontiguity/epistemic-
 discontiguity relaying of temporal registries
 (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as strands-of-
 perverting-temporal-dispositions, referenced from the intemporal-disposition teleology in
 construing new recomposural categorical-imperatives/axioms/registry-teleology-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation
 and pre-emption of the backdrop of temporal perversion-of-reference-of-thought of previous
 categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation. Technically, pedestalled construal/pedestalled
 disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-
 disposition pedestal teleology finality/questioning mental-profoundness (deep candor) the
 relative longness/shortness-of-teleology of temporal-dispositions teleologies
 finalities/questioning mental-triteness (light candor), starting with slantedness pedestal
 finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-
 cycle), and as it conjugates/inflects across other temporal pedestals teleology
 finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-
 social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
 endemisation). Pedestalled construal/pedestalled disambiguation points to the fact that the

social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-congruence (a common reference of meaning in terms-as-of-axiomatic-construct of reference-of-thought and logic) should be avoided due to perversion-of-reference-of-thought whether psychopathic or not, and pedestalled construal/pedestalled disambiguation is then required using distractive-alignment-to-reference-of-thought to establish the ontological pre-eminence of the intemporal-disposition. Instances of perversion-and-derived-perversion-of-reference-of-thought rather point to uninstitutionalised-threshold, whether retrospectively or prospectively, as there is wrong equivalency of temporal-and-intemporal-dispositions in the articulation of meaning; instead of the pedestalled supersedingness of the intemporal-disposition as it is all about intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (superseding various shades of temporal preservations). Otherwise, perversion-of-reference-of-thought induces a ‘free for all’ false equivalence wrongly construed as of intemporality (rather than the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor). Accounting for distractive-alignment-to-reference-of-thought is what ends such a ‘free for all’ and is the basis of pedestals alienative hierarchisation as referenced from the intemporal-disposition thus bringing about institutionalisation/intemporalisation (given the social cross-sectional eliciting of social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena, untenability/internal-contradiction/internal-

incoherence/institutional-constraining, positive-opportunism and transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith, for psychoanalytic-unshackling/memetic-reordering/institutional-recomposure in the medium to long-run percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/dialectically-primitive) as the backdrop for the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation of the intemporal-disposition anticipation and pre-emption of these for the institutionalisation/intemporalisation.

Pedestalled construal/pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure going by a recurrent emanance template that involves:

(1) Free-for-all implying an equivalence of temporal-and-intemporal-dispositions as being all intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes veridically a hotchpotch of various formulaic-association, temporal, existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-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-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-

conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing', allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition's deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and temporal-dispositions mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness – involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic – with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as ontological-primemovers-totalitative-framework dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency), by way of institutionalisation/intemporalisation percolation channels, towards the supersedingness of the intemporal-disposition for institutionalisation's/intemporalisation's intemporal-preservation-entropy-or-contiguity-or-ontological-preservation). For instance, a state of nature (recurrent-utter-uninstitutionalisation) application of the law variably making reference to circumstantial social power relations and spontaneously articulated notions of vices and virtues but no or poor universal rules (mob situations as well as social psychopathic situations will fall under such an interpretation as well).

(2) Pedestalling ('intemporal-prioritisation-of-reference-of-thought'-as-conflatedness 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 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference'; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort 'the-say-that or it-is-said-that' as 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal 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' 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference' explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averageness/banality-of-human-thought-and-meaning in history has been for it to defer to superseding intemporal-disposition construal by 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness pedestalling. There is no such thing as allowing thought-and-meaning to the whims of masses thinking but rather deference to 'reality/veridicality predicating constructs'; as enabled abstractly and existentially by the human individuation intemporal-emanant-registry in superseding human individuations temporal-dispositions.

‘Intemporal-prioritisation-of-reference-of-thought’-as-conflatedness pedestalling
 carries the implication that reference-of-thought and meaningfulness is
 fundamentally/ontologically structured for post-convergence intemporal-preservation-
 entropy-or-contiguity-or-ontological-preservation, and hence the precedence of higher
 intemporal teleologies over low temporal teleologies of reference-of-thought and
 meaningfulness; and that subpar structuring of reference-of-thought and meaningfulness not
 for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation but rather as
 perversion-of-reference-of-thought of subpar categorical-imperatives/axioms/registry-
 teleology-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as
 uninstitutionalised-threshold is ‘perverted reference-of-thought and meaningfulness’
 (totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag), and is
 ontologically-demented (dialectically-demented) whether from a superseding/transcending
 registry/registry-worldview reference-of-thought/veridical-thinking-reference-over-
 dementing-reference that is retrospective (like base-institutionalisation over recurrent-utter-
 uninstitutionalisation), present (like positivism over non-positivism/medievalism) or
 prospective (like deprocrypticism over procrypticism/the-’dialectically-dementing-or-
 subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising–self-
 referencing-syncretising’-of-the-positivistic-registry-worldview-or-dimension-categorical-
 imperatives-or-axioms-or-registry-teleology-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation). ‘Intemporal-prioritisation-of-reference-of-thought’-
 as-conflatedness 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 constraining
 construct’ involving ‘intemporal deferential-formalisation-transference’ (such that just as
 jurisprudentialism is dismissive of whatever we’ll like to think of it in our social-and-

temporal-trading context about the law which is rather articulated as a formal conceptualisation and constraint to be internalised as a universal construct to avoid its ‘downgrading’ by mobbish or other temporal social inclinations, likewise with many a subject-matter domain). In the same vain, the outcrop of an deconstruction/ontological-reconstituting/organic-comprehension-thinking ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness conceptualisation of deprocrypticism over procrypticism can only be construed within a formal institutionalised articulation not opened to ‘temporal/ordinary disposition contention’ as is the case with subject-matter constructs, but rather an institutionalised percolation-channelling exercise, so as to avoid temporal-dispositions denaturing as is the case with all formal constructs, which rather strive to uphold the intemporal/longness-of-register-or-depth-of-meaningfulness teleology while relying on principled methods.

Prospectively, the intellectual exercise involved in articulating procrypticism-deprocrypticism and psychopathy and its corollary social psychopathy, will have to imply a ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference’ of the averageness/banality-of-thought (temporal-to-intemporal-dispositions) for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism/right-shades-of-the-real institutionalisation/intemporalisation. ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference’ of the cross-section of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite

psychoanalytic-unshackling/memetic-reordering/institutional-recomposure (in relation to the unchanging-nature/same-intrinsickness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, going by the mediocrity principle (if men were only of intemporal-disposition, no institutionalisation/intemporalisation nor ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness 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)/anthropological-continuity/anthropopsychology is only possible for one reason, a continuity in the intemporal-disposition institutionalisation/intemporalisation [with ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference’] of the cross-section of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that

the institutionalised social-construct is of intemporal-disposition rather than a temporal-to-intemporal-dispositions construct requiring ‘transcending any perversion-of-reference-of-thought of the averaging-of-thought’), then ‘human transcendence and civilisation will stall’ (of course, such an insight is purely from an ontological point-of-reference, and not a temporal 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 channels processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions perversion-of-reference-of-thoughts 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 percolating to the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation channels 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 solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection construal of meaning, and not to speak of its discomposure to the convolutedness often

required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal import (import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extirpatory-situation in whichever locale, that is, an extirpatory paradigm. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework 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 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 whereby there is any intemporality in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but

temporal naivety. The reality of a round world doesn't depend on its recognition of a medieval mindset/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 are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions meant to satisfy the 'mortals temporal preservation' on the basis of 'locale context logic' and not 'intemporal preservation as ontological veridicality with the potential for a grander human good' on the basis of 'universal implications'; as inevitably, ontologically, the resolution of ontological/being perversion-of-reference-of-thought defects (and as per their manifestation and conjugation as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing') are as prospective registry-worldviews/dimensions constructs that supersede the prior/superseded registry-worldview's/dimension's perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (uninstitutionalisation structurally superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism/disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly

temporal minds, lowly because not universal-projecting, it won't mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn't have the choice/luxury of deciding from his insight that evolution doesn't exist in placating any temporal mortals or Galileo doesn't have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their 'aggrandised mortality'. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the 'very tip of the possibility of human civilisation' and their moral/intellectual posture is to 'bluntly look down' to the 'little mortal creatures of temporality' and 'shepherd the sheepishness-of-the-species' to grander civilisational grounds. It is an ontological 'moral and intellectual responsibility and privilege', actually, to be in any such position, going by the eudaemonic-contemplation which is what 'effectively grants existential moral and intellectual superiority' [and not naïve temporality accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortal's circularity/syncretising-denial; as any such is not the intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable deprocrypticism (to thwart procrypticism/disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an 'abstract eternality' which is what allows for the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation.] temporal-dispositions may not need to understand as of for the pertinence of intrinsic reality to be established as it is preceding/post-convergence, anyway, that is why it is 'an institutionalisation/intemporalisation exercise', and 'not human temporal-dispositions

transformation exercise' into intemporality! Ultimately, like all institutionalisation/intemporalisation construct, there is a 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference' to such an ontological construal by way of formalism-and-officialdom as the temporality/averageness/banality-of-thought is not allowed to imply a solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal but temporal-to-intemporal, and hence the need for the artifice to skew/deferential-formalisation-transference for intemporality) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as 'intemporal temporality' as mental-dispositions 'geared to accommodate temporality' are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect as perversion-of-reference-of-thought, and hence are doing nothing but totalising—self-referencing-syncretising; as the state of inherent ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, in temporal-preservation-as-pseudointemporality-preservation with respect to ontological-normalcy (the latter assumed to be fully conceptually completed as deprocrypticism) as successively recurrent-utter-uninstitutionalisation recurrence, base-

institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism and positivism/procrypticism, is an inherent as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect in want for prospective transcendence (notwithstanding that the defect-in-temporal-preservation is instigated from postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness mental-disposition eliciting temporal inclinations of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in upholding its temporal-preservation-as-pseudointemporality-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 postlogical impulse to 'hollow-constitute'/fail-intemporal-preservation as perversion-of-reference-of-thought but rather the 'distortional effect on analysis' arising from 'postlogical/psychopathic elevation wittingly or unwittingly' by prelogism-as-of-conviction mental-dispositions in conjugated-postlogism/dementing-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide 'conviction credulity' to elevate and integrate the perversion-of-reference-of-thought of a 'slanted mind'. As of , virtuous construal arises structurally from a universal/intemporal projection which is operant and deterministic with no room for 'temporal discretion' regarding the manifestation of perversion-of-reference-of-thought in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion-of-reference-of-thought 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 structurally the positivistic registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, structurally the non-positivism/medievalism registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. 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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are subknowledged/registry-perverted/dialectically-demented at their uninstitutionalised-threshold and thus the need for new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, likewise the positivistic dimension perversion-of-reference-of-thought subknowledging/mimicking/registry-perverting/dialectical-dementing of its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation known as procrypticism/disjointedness-as-of-reference-of-thought implies that 'it is not and cannot be beyond a prospective institutionalisation/intemporalisation/transcendence exercise' known as deprocrypticism which highlights the positivism—procrypticism registry-worldview's/dimension's enculturated/endemised vices-and-impediments associated with its perversion-of-reference-of-thought, and so, as a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construal, and not as a vague impression-driven construal. By and

large, virtue is best understood as the knowledge/lack-of-knowledge ontological possibility offered in a registry-worldview's/dimension's reference-of-thought (whether as base-institutionalised, universalised, positivising or deprocrypticism existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules) 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-driven/ontological-primemovers-totalitative-framework and not vague impression-driven/good-naturedness/wishfulness.

This elucidation shows that intrinsic-reality, accessible by 'reasoning-through/transversality/logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith' only at-a-superseding-pedestal that is ontologically abject and incisive/blunt over human incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought and totalising-self-referencing-syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence only by an active transversal construal involving 'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness pedestalling (beyond 'temporal-and-social trading') by distractive-alignment-to-reference-of-thought.

As a reminder to the fact that pedestalled construal/pedestalled disambiguation is with respect to perversion-of-reference-of-thought/mental-perversion (non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-impulsively-dementedness defect or a defect outside the logical paradigm of the said registry-

worldview) and not logical defect (conviction defect or a defect in the operation/processing of the logical paradigm 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 'bad conviction' (which is a conviction or prelogism nonetheless) but a non-conviction-or-'existential-decontextualised-transposition'-or-impulsively-dementing or perversion-of-reference-of-thought or strands-of-perverting-temporal-dispositions, construed by the slanted 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) level's psychoanalytic-unshackling/memetic-reordering. Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-of-non-conviction is associated with all the institutional-cumulations/institutional-recomposures by its eliciting of 'protracted slantedness' in temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Hence, the need for 'solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection induced deference' to skew/deferential-formalisation-transference towards intemporal-disposition, as 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 but rather temporal/shortness-to-intemporal/longness may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive itself as intemporal with the notion that its categorical-imperatives/axioms/registry-teleology/registry-

teleology are perfectly sound. But we simply need to take a ‘post-convergence’ look of such ‘ontological strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation from base-institutionalisation institutionalisation/intemporalisation reference, ununiversal from universalisation institutionalisation/intemporalisation reference, non-positivism/medievalism from positivism institutionalisation/intemporalisation reference, and prospectively our procrypticism from deprocrypticism institutionalisation/intemporalisation reference; to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposure over our perversion-of-reference-of-thought strands-of-perverting-temporal-dispositions at our uninstitutionalised-threshold of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation).

distractive-alignment-to-reference-of-thought (mental-slantedness or decandoring-of-the-mind or denaturing, and not soundness-or-authenticity-of-reference-of-thought/candor): refers to the technique at ‘uninstitutionalised-threshold’ (as against the natural reflex to align-in-conviction/prelogically or prelogism) by which to align the apriorising—registry to the postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness articulated by psychopathy and its corollary social psychopathy. Distractive-alignment-to-reference-of-thought is induced at the ‘uninstitutionalised-threshold’ by the ‘induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism’ derived from the psychopath’s initiated postlogism as ‘hollow-

constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. It works like this, supposed by perversion-of-reference-of-thought/mental-perversion (going by the two narratives highlighted above about the psychopath's perversion-of-reference-of-thought/mental-perversion) an interlocutor effectively integrates the perversion-of-reference-of-thought/mental-perversions, at this 'uninstitutionalised-threshold i.e. procrypticism', the normal institutionalised/intemporalised logic (involving second-naturing/supersedingness of institutionalised intemporal-disposition pedestal solipsistic/emanant disposition) do no longer operate cross-sectionally socially (as mental-dispositions revert there to temporal-to-intemporal-dispositions). This involves: (i) the 'induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism' (which leads to acting as if the perversion-of-reference-of-thought/mental-perversion projected by the psychopath is not perverted) as there is a corresponding "lack of constraining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena' (in the collective human mental-devising-representation at this uninstitutionalised-threshold) about the perversion-of-reference-of-thought/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/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing disposition by the mechanism of alienative-hierarchisation) wherein a 'given conviction or prelogism construct' is as of undermined postlogically/perversion-of-reference-of-thought/mental-perversion by the psychopath's postlogism-slantedness pedestal transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-

thinking-and-dementing disposition with respect to ‘socially-perceived-value as of social-
 stake-contention-or-confliction’, and in succession by the derived postlogical temporal-
 dispositions perversion/mental-perversion pedestal transversality/logical-
 incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-
 dementing dispositions of ignorance/affordability/opportunism/exacerbation/social-
 chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
 temporal-endemisation, and correspondingly; (iii) an ‘uninstitutionalised-threshold
 aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-
 teleologies/orientation as temporal-projections (more like mental-miscuing-projections as
 strands-of-temporal-dispositions-perversions, for instance, stranding-dialectics a medieval
 mindset/reference-of-thought with respect to a superstitious-disposition or ‘perversion-of-
 reference-of-thought of universalisation categorical-imperatives’ and likewise stranding-
 dialectics a procryptic mindset/reference-of-thought with respect to ‘perversion-of-reference-
 of-thought of positivistic categorical-imperatives’) and an aetiology of the intemporal-
 disposition/ontologising characterisation in its depth-of-teleology as intemporal/universal-
 projection ; (iv) in the bigger scheme of things, as explained further above ‘the abstract
 inherence of reality is given as it is post-convergence’ and
 supersedes/precedes/overrides/abjects any defective reflex of human mental devising of
 representation of meaning such that it is the latter, the psyche, that gives in when
 demonstrated to be impertinent abstractly, and hence in lieu of
 ‘prelogism/candoring/straightness reflex’, ‘distractive-alignment-to-reference-of-thought (as
 decandored/oblongated) is always the mental apriorising–registry alignment with regards to
 the perversion-of-reference-of-thought registry-worldview, as positivism by stranding aligns
 non-positivism/medievalism distractively/decandored/oblongated/as-mechanical-

comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/protracted-non-conviction, universalisation by stranding aligns ununiversalisation distractively/decandored/oblongated/as-mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/protracted-non-conviction, base-institutionalisation by stranding aligns recurrent-utter-uninstitutionalisation distractively/decandored/oblongated/as-mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/protracted-non-conviction, and prospectively (though counterintuitive, as well) deprocrypticism by stranding aligns procrypticism distractively/decandored/oblongated/as-mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/protracted-non-conviction; (v) in the bigger scheme of things, distractive-alignment-to-reference-of-thought at ‘uninstitutionalised-threshold’ will perfectly explain how ‘apparently sound human mental-dispositions’ within the scope of ‘institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation’ go on to produce such consequences as ‘crowd effects’ and worst still in degraded social and political environments rationalise and/or partake in ‘genocidal acts’, for instance. Technically, distractive-alignment-to-reference-of-thought by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/hollow-mimicking) insane/slantedness fitment’ of the postlogical mind of the psychopath to

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 post-convergence enables and allow creative thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as post-convergence 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-recomposures/institutional-cumulations. The reason this is possible is that such a referential post-convergence 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 post-convergence 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 post-convergence 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/post-convergence 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’ (deconstruction/ontological-reconstituting 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/post-convergence ‘unwinding’ as deconstruction/ontological-reconstituting – (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/post-convergence maximalising-recomposuring-for-relative-ontological-completeness/transvaluating consciousness reality/veridicality, or more like quantum-mechanics is actually an ontologically-veridical ontological-normalcy/post-convergence maximalising-recomposuring-for-relative-ontological-completeness/transvaluating about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency/existential-potency for ontologically-veridical ontological-normalcy/post-convergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/post-convergence (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/deconstruction/ontological-reconstituting/organic-comprehension-thinking/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought /mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-

misappropriation-of-meaningfulness], even as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation as prospective reference-of-thought involving fundamentally the organic harnessing of the notions of candoring/prelogism, dialectically-or-contendingly-in-phase, deconstruction/ontological-reconstituting/organic-comprehension-thinking, ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness, prelogism-as-of-conviction on the one hand and on the other hand decandoring, distractive-alignment-to-reference-of-thought, dialectically-or-contendingly-out-of-phase, non-ontological-reference, non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing, not-veridical-thinking-reference-rather-dementing-reference, perversion-of-reference-of-thought-and-not-of-logical-contention, mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (mechanicalism, alchemic-like-reasoning, circumventive/distractive-temporal-prioritisation-of-reference-of-thought, shortness-of-register-of-meaningfulness-and-teleology, protracted-non-conviction); which allows the human mind to project beyond just its illusion-of-the-present/present-consciousness/totalising-self-referencing-syncretising/mirage, and truly have a fulsome picture of universals. Postdication (as an abstract and infallible referencing/correction-tool) allows for the ‘ontological liberation of human mental-devising-representation (of meaning)

from any present (recomposed)-consciousness-awareness-teleology' (whether in the bigger scheme of reference of specific consciousness-awareness-teleologies like recurrent-utter-uninstitutionalisation–base-institutionalisation, ununiversalisation-universalisation, non-positivism/medievalism-positivism, and prospectively procrypticism-deprocrypticism) as 'postdication doesn't tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated (recomposed)-consciousness-awareness-teleology' (given that these consciousness-awareness-teleologies are the recomposed outcome of 'incomplete/incremental/temporal-accommodation human brain limited-mentation-capacity-(as of relative constitutedness towards relative conflation)') but 'rather ties the mental-devising-representation process to the abstract and infallible post-convergence ontological-veridicality referencing/correction-tool' (given that this allows for complete/object understanding by the very nature of the post-convergence notion, of course in an 'abstract and evasive caricature'), hence overcoming the illusion-of-the-present/present-consciousness inherent in any (recomposed)-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension. Postdication is all about a post-convergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-extending-into-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview's/dimension's (recomposed)-consciousness-awareness-teleology. However, the bigger picture is that if prior/superseded institutional-cumulations/institutional-recomposes have effectively occurred [and so, counterintuitively to their natural (recomposed)-consciousness-awareness-teleologies, as anticipated by postdication] right up to our present positivistic

institutionalisation/intemporalisation owns (recomposed)-consciousness-awareness-teleology; there isn't any particular ontological reason for intemporal/ontological meaning not to be construed in ontological-normalcy/post-convergence (postdication) as more veridically/ontologically real, beyond and counterintuitively to the positivistic mind's temporal (recomposed)-consciousness-awareness-teleology (even if it is unintelligible/existentially-suprastructural to it). Such counter-intuitiveness arises because a prospective transcendental psychoanalytic-unshackling/institutional-recompose/memetic-reordering implied by postdication places the prior psychoanalytic-construction/institutional-recompose/memetic-reordering (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 institutional-recompose/memetic-reordering//psychoanalytic-reorientation at its uninstitutionalised-threshold involving deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) in contrast with mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness; in transversality/logical-incongruence along 3-pedestals (psychopath's slantedness transversal pedestal, temporal-dispositions transversal pedestals, and the intemporal-disposition transversal pedestal in ontological-escalation/aetiologisation) enabling the stranding-as-mentally-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase of mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. 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 mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness denaturing from an deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology)-ontologising from the prospective registry-worldview/dimension’. For instance, where a positivist mind might see a forest as a subject of scientific inquiry/understanding, a non-positivist/medieval mindset/reference-of-thought might rather see a mentally unconscious man going into the ‘evil forest’. Such ‘existential parochial perspectives’ will arise anyway from procrypticism viewed from deprocrypticism, though of a different nature than the example expressed above. In that sense, the deprocryptic mind might actually seem ridiculous in the procryptic registry-worldview/dimension but ‘there should be no temptation to want to appear great or adjust in such a perversion-of-reference-of-thought 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-positivistic/medieval perspective that is rather ‘in want of transcendence’; as it is exactly because the temporal non-positivistic/medieval 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 transcendences, requiring that such an intellectual analyst be of ‘‘presencing consummated/forfeiting posture’ [in transversality/logical-incongruence 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 (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing consummated/forfeiting posture’ [in transversality/logical-incongruence with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness]’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is ‘an abstraction to the structural/paradigmatic conceptual limits (uninstitutionalised-threshold) of the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendently. On the other hand, transdimensional/transcendental meaningfulness is precedingness/supersedingness/ascendency accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional structural/paradigmatic conception limits (uninstitutionalised-threshold) of the categorical-imperatives/axioms/registry-teleology-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 suprastructural-meaningfulness will refer to the abstract conceptualisation of meaning 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 stranding-dialectics of temporal-dispositions-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-subknowledging/mimicking-set-of-narratives, and wrongly leads to their totalising-self-referencing-syncretising-as-straight/candored)’ at that registry-worldview’s/dimension’s uninstitutionalised-threshold 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/post-convergence 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 process that human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation is limited given perversion-of-reference-of-thought, as virtue is rather extended by successive re-institutionalisation in transversality/logical-incongruence (not nested-congruence) by the intemporal-disposition intemporalisation skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) as deferential-formalisation-transference, going from base-institutionalisation, universalisation, positivism and prospectively deprocrypticism.

Such a ‘post-convergence referentialism’ skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘universal objective (ontological-primemovers-totalitative-framework) ontological explanation’ as it emphasises transversally/incongruently ‘the recomposural precedingness/supersedingness/ascendency of abstract post-convergence referentialism notion of reality’ in referencing meaningfulness apriorising–registry (whether candored/integratively-aligned/straightness/dialectically-or-contendingly-in-phase or decandored/logical-incongruence-or-transversality/logical-incongruence-or-transversality/dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) point-of-referencing. It further holds a promise that goes beyond our notions of reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/intelligibilitysetup/measuringinstrument/axiomatising which grasp should enable greater human transcendental possibilities.

Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality and its vices-and-impediments with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, rather than how do we over-idealise ourselves and thus fail to be

pre-emptive (as the ‘human cross-sectional mental equilibrium disposition’, at any successive transcendence/institutionalisation in the ‘human essential temporal-to-intemporal equilibrium nature which is ontologically true’, under-accounts for ‘temporal-nature which is not ontologically true’, and over-accounts for ‘intemporality nature which is equally not ontologically true’ – the insight for this is that institutionalisation/intemporalisation is a psychoanalytic-unshackling/memetic-reordering/institutional-recomposure tool, it doesn’t transform temporal-dispositions which is the exclusive purview of individual sense of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity and by its very nature is ‘beyond a philosophical transformation exercise’ as the latter exercise is mainly to ‘construct articulations for second-naturing’ at best (articulate new institutionalisation/intemporalisation deterministic-and-operant possibilities for skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity—or—ontological-preservation), hence the need to refer analytically to human temporal-to-intemporal dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating highlighting the uninstitutionalised-threshold and not analytically implying by reflex solely on the basis of a human intemporal mental-disposition); and prospectively, do our part of the ‘transcendental homework’ that has brought the human species this far taking cue from retrospective transcendences.

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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the registry-worldview/dimension ‘towards resolution’, with the temporal defect of possible denaturing of such categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation undermining the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. However, post-convergence (preceding/superseding intrinsic reality) insight points to a depth-of-focus of the knowledge problem as ‘social problem/questioning’ on the ‘intemporal-preservation-entropy’ itself-and-beyond-any-set-categorical-imperatives/axioms/registry-teleology-implying-it (and by extension accounting for incompleteness of human mental/brain mentation-capacity which is the reason of the institutional-cumulation/institutional-recomposure process) to define ‘social problem/questioning’ as implying a categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation recomposuring/memetic-reordering/psychoanalytic-unshackling to enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation when at the uninstitutionalised-threshold of the registry-worldview/dimension (the contiguous referential exercise of recomposuring/memetic-reordering/psychoanalytic-unshackling to perpetually enable intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is known as ‘postdication’, a term that is in contrast with ‘predication’ which is based on ‘constitutive categorisation elaboration on an intradimensionally affixed categorical-imperatives/axioms/registry-teleology whereas postdication refers to a transcendently/transdimensionally/interdimensionally/across-all-institutional-recomposures/cumulations entropy as post-convergence recomposuring/memetic-

reordering/psychoanalytic-unshackling ontological-reconstituting/deconstruction); involving avoiding making an intemporal-disposition representation (with the implication of a purely logical operation/processing/contention) instead of a temporal-to-intemporal-dispositions representation (with the implication of temporal-to-intemporal-dispositions disambiguation before logical operation/processing/contention; as apriorising—registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for contextualisation in articulating the contrast of the intemporal-disposition's deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) and temporal-dispositions mechanical-comprehension-dementing/'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness – involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic – with temporal-dispositions in varied shades of temporal conjugation/inflection to psychopathic postlogism as 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as ontological-primemovers-totalitative-framework dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency), by way of institutionalisation/intemporalisation percolation channels, 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 perversion-of-reference-of-thought at its uninstitutionalised-threshold 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 paradigm is an intemporal/ontological projection referencing paradigm beyond-and-the-non-implication of an equivalence between ('intemporal-prioritisation-of-reference-of-thought'-as-conflatedness pedestalling) with the intradimensional 'consciousness-awareness frame-of-social-stake-contention-or-confliction' of the temporal/'dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising' dimension, more like the positivist ontological biology and medicine paradigm 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-positivistic/medieval temporal value dispositions with respect to the notion of disease, that is, its point is to define an altogether different and superseding meaningful frame or paradigm 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-positivistic/medieval meaningfulness. That is equally the relation between a transcending deprocrpticism registry-worldview and the transcended procrpticism worldview.

Postdication as intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (post-convergence), as a ontological-reconstituting psychoanalytically/memetically/meaningfully allows for a purist (candored/decandored) ontological grasp/predication of the veridicality of any institutional-cumulation/institutional-recomposure (retrospectively to prospectively); avoiding the defect of intradimensional-

referencing of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation and consequently a superseded/transcended registry/registry-worldview-or-dimension as totalising-self-referencing-syncretising-as-wrongfully-straight/candored-and-dialectically-or-contendingly-in-phase undermining ontological veridicality.

This transcendental insight is in line with the idea of low teleologies or temporal concerns in mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, and ontologically short in a temporal 80-to-90-years-of-life-mental-project, and higher teleologies or intemporal/transcendental concerns in deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology), 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; 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 disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension and

abstractly across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions); with the implication that the highest teleologies of Base-institutionalisation (as percolating undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments) – equivocates as of to the highest teleologies of Universalisation (as percolating undermining of ununiversalisation and its vices-and-impediments) – equivocates as of to the highest teleologies of Positivism (as percolating undermining of non-positivism/medievalism and its vices-and-impediments) – and prospectively, equivocates as of to the highest teleologies of Deprocripticism (as percolating undermining of procripticism/disjointedness-as-of-reference-of-thought and its vices-and-impediments). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential ’ (in terms-as-of-axiomatic-construct of temporal-to-intemporal-dispositions), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a second-nature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-vices-and-impediments-of-the-prior-registry-worldview/dimension even as it seem unintelligible/existentially-suprastructural to the prior/superseded untranscended/‘dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising’ registry-worldview/dimension. So in terms-as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal 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 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 that enables the articulation-and-upholding-for-percolation of a transcending registry-worldview/dimension' is the higher teleology 'over the mere-institutionalised-being-and-craft' in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality) 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 the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn't speak of disposition to prospectively articulate-and-uphold-for-percolation an intemporally requisite prospective registry-worldview/dimension institutionalisation/intemporalisation that is intemporally preserving (in post-convergence), highlighting the veridicality and need for 'human registries-disambiguation at uninstitutionalised-threshold', and as being temporal-to-intemporal-dispositions.

The notion of higher teleologies as such is specific to the human species in holding that beyond just 'a physical animal passing of specie generational succession' for survival and optimising-specie-flourishing, with higher teleologies there is 'an even more critical passing of generational succession' as memetic-skewing-or-reordering/philo-cultural optimising of possibilities of the species towards intemporal virtue as civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional

possibility, in time and space, of human transformation/transcendence by philo-cultural skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession.

On other issues of pertinence in the bigger scheme of things:

(i) Meaningfulness of temporal-and-intemporal notions of 'existential idealism/success' as these define mental orientations or registry-worldview teleologies. Going by the human 'institutional-cumulation/institutional-recomposure' process involving variously candored/straightness/prelogism and decandored/oblongated/distractive-alignment-to-reference-of-thought mental-devising-representation of registry-worldviews dependent on which registry-worldview is considered perversion-of-reference-of-thought or transcendental/superseding; in any given registry-worldview's social context, the notion of 'existential idealism/success' is averagely viewed invariably as 'living to the 'opportunistic ideals or conventioning/social-temporal-thresholding' of the inherent registry-worldview' irrespective of whether it is perversion-of-reference-of-thought or transcending/superseding, and not necessarily by its veracity/ontological-pertinence. But then given that what allows for the institutional-cumulation (institutional-recomposure)-process/transcendence/civilisation 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 averaging-of-thought perspective) without identifying that intemporal 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 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 'first-nature/philosophical intemporal' (which is not readily available to the immediacy/shortness-of-register-of-meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not 'by magic' develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding 'psychoanalytic liberation' that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the 'psychoanalytic liberation' of the ideas expressed by the Descartes and Galileos 'shaped subsequent common minds' to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being 'profoundly applicative enough' and more or less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolating 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 an outlier without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview's/dimension's 'originary/event-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency as of phenomenal-abstractiveness-of-presence-enabling-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context conceptualisation' is what allows for human individual and collective orienteering—focussing—persisting of construal/conceptualisation by that transcendental-enabling/existence-potency originary/event-of-prospective-ontology-origination psyche rule to the full exhaustion of what intrinsic-reality/ontological veridicality can avail to humankind as of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework in construing meaningfulness-and-teleology for the prospective institutionalisation; and so, until humankind is dissatisfied of this finitude and aspires as of ontological-faith-notion-or-ontological-fideism as of beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought for a new/prospective elevating registry-worldview's/dimension's prospective relative-ontological-completeness-of-reference-of-thought 'originary/event-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency as of phenomenal-abstractiveness-of-presence-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context conceptualisation'. Being at the backend of the institutionalisation process, it will be naïve to contend that the transcendental-enabling/existence-potency originary/event-of-prospective-ontology-origination psyche rule of our positivism—procrpticism registry-worldview/dimension mental-disposition should inherently be obvious. But that doesn't factor in the implications of human limited-mentation-capacity-deepening—in-recomposuring,-as-of-totalising—renewing-realisation/re-perception/re-

thought,-by-ratio-contiguity/ratiocination that by successive prior institutional-cumulations
 outcome of successive prior institutional-recomposures as of their successive prior
 ‘originary/event-of-prospective-ontology-origination psyche rule of intrinsic-
 reality/ontological-veridicality transcendental-enabling/existence-potency as of phenomenal-
 abstractiveness-of-presence-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context conceptualisation’ leading up to our positivism–procrypticism registry-
 worldview/dimension mental-disposition. In other words in the human totalising–thrownness-
 in-existence/I-exist-therefore-existence-is-transcendental-enabling/existence-potency-to-my-
 subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance finitude of the
 recurrent-utter-uninstitutionalisation registry-worldview/dimension, we may be forgiven
 going by human limited-mentation-capacity by its ‘non-rules-as-impulsive-or-accidented-or-
 random-mental-disposition’ to be unable to grasp greater emancipatory ‘originary/event-of-
 prospective-ontology-origination psyche rules of intrinsic-reality/ontological-veridicality
 transcendental-enabling/existence-potency as of phenomenal-abstractiveness-of-presence-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context conceptualisation’ successively as of base-
 institutionalisation–ununiversalisation rulemaking-over-non-rules, universalisation–non-
 positivism/medievalism universalisation-directed-rulemaking-over-non-rules, positivism–
 procrypticism positivising/rational-empiricism-based-universalisation-directed-rulemaking-
 over-non-rules, and Deprocripticism pre-empting-disjointedness-as-of-reference-of-thought,-

as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules. This highlights that our own location at the backend of the institutionalisation process doesn't dispense us from our own ontological-dementation/dialectical-dementation stranding dialectics for prospective transcendental possibilities. Basically, the entropy behind such a philosophical-driven conceptualisation of human meaning and corresponding psychoanalytic-unshackling, percolating into an overall relaying defining the human anthropological-continuity or anthropopsychology or institutional-cumulation/institutional-recomposure could be summed up this way:

- a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology) 'inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering' which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices, religions and belief systems, and practically 'institutionalised living' whether with respect to nature or among humans);

- a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/teleology) 'renewing the human psychoanalytic-unshackling or registry-worldview memetic-reordering' which has the merit of redefining comprehensive social institutionalisation/intemporalisation as rules/principles-driven though still based on mythological systems (underlying the suprastructural introduction of rules/principles in superstitious practices, religions and belief systems, and practically 'universal rules of institutionalised living' whether with respect to nature or among humans);

- a human-philosophical-conceptualisation of principles-rationalism (of principles/rules of causation-in-reflecting-ontology as not superstitious with respect to human

and existential destiny/teleology) ‘redefining the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit the superseding of superstitions based on rationalising systems of universalisation, positivism and science (underlying the suprastructural introduction of intemporal principles in the operation of social endeavours including social rules and science, and practically ‘the categorical-positivising/rational-empiricism of institutionalised living’ whether with respect to nature or among humans); and prospectively

- a human-philosophical-conceptualisation of rational-realism [of ‘principles/rules of human representation of effective-causation-as-it-reflects-ontology’ as ‘not wholly solipsistically/emanantly/becomingly intemporal’ but rather ‘temporal-to-intemporal’ or shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology (rather a notionalisation of knowledge and meaningfulness, where ‘a skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) agency towards intemporality in second-naturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology] ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions-’dialectically-dementing-or-subknowledging-or-perversion-of-reference-of-thought-and-corresponding-totalising-self-referencing-syncretising’ [underlying the suprastructural and practical introduction of deprocrypticism/right-shades-of-the-real-from-a-longness-register-of-meaningfulness-over-shortness-register-of-meaningfulness rules/principles (post-convergence referentialism entropy of institutionalisation/intemporalisation).]

The reason for an institutionalisation/intemporalisation transcendence from the superstitious/religion, universal-notions/essences, principles-rationalism/positivist-idealism and then rational-realism as of deprocrypticism is that psychoanalytically/memetically/meaningfully the human psyche is inclined/shaped/desires to find an all-in-all-encompassing-response (magic wand) to explain its world, but then realises across institutional-cumulations/institutional-recomposures that successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalitative-framework and grasp of its world.

Further, what differentiates principles-rationalism/positivist-idealism and rational-realism as of deprocrypticism is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical operation/processing/contention at reference-of-thought (on the basis that human dispositions are temporal-to-intemporal/shortness-to-longness; with human registers/registry-teleologies involving subknowledging-impulse/impulsive-dementation/slantedness/psychopath, ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). This is the peculiarity of deprocrypticism/right-shades-of-the-real institutionalisation/intemporalisation exercise. The former simply focuses on logical operation/processing/contention at ‘conviction anchors’ (on a wrong reflex basis of universal human intemporal/longness register/registry-teleology 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 categorical-imperatives/axioms/registry-teleology, fails to account for perversion-of-reference-of-thought registries, as subknowledging-impulse/impulsive-dementation/slantedness/dementing of the

psychopath, postlogically conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

Deprocripticism is particular, as imbued/recomposuring with the other institutionalisations and across all the institutional-cumulation (institutional-recomposures), in that it addresses the fundamental issue of perversion-of-reference-of-thought defect by recognising the reality of human temporal-to-intemporal in principle and pre-empting this in principle in its operant conceptualisation i.e. in principle the deprocriptic reflex is not to simply operate/process logic, it anticipates the verification of soundness of apriorising–registry to establish that this isn't subknowledging-impulse/impulsive-dementation/slanted/psychopathy as well as the conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-dementing perversion-of-reference-of-thought by the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation.

Such 'deprocripticism institutionalisation/intemporalisation transcendence' (as with any other institutionalisation/intemporalisation transcendence) involves the development of pre-emptive and prospective categorical-imperatives/axiomatic-construct/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation over the prior now dialectically-or-contendingly-out-of-phase (non-ontological-reference/non-contending-reference-but-ontologically-or-contendingly-reflected-or-perspectivated-as-dementing/not-veridical-thinking-reference-rather-dementing-reference/perversion-of-reference-of-thought-and-not-of-logical-contention/dialectically-primitive) perversion-of-reference-of-thought positivistic categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation stranded-rightfully-as-

decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions stranding-dialectics. It should be noted that while the prior/superseded transcendences to positivistic institutionalisations have been rather incremental-to-abstract, it is likely that procryptic to deprocryptic transcendence is most probably an outrightly blunt/incisive abstract construct, and why, because higher institutional-cumulations/institutional-recomposures imply higher perversion-of-reference-of-thought of categorical-imperatives/axioms/registry-teleology-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 and are often wrongly analysed as being intemporally preservational’ but for a very insightful ontological reflecting/perspectivating/highlighting exercise of deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology) ontological-escalation/aetiologising over mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness; requiring a corresponding intellectually decisive and abstract articulation for procryptic-to-deprocryptic cross-generational deprocryptic transcendence, as the procryptic perversion-of-reference-of-thought is weakly graspable in the cross-section of the social-construct for the transcendence to work effectively by incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought even though such incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation channels following an intellectually abstract and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-deprocrypticism

transcendence. 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 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 integration into the society’s institutionalisation/intemporalisation percolation channels undermines-psychoanalytically/psychoanalytic-unshackling/memetic-reordering/institutional-recomposure the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence. But then unlike *Things Fall Apart*, such a perpetuation-of-deprocrypticism transcendence being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence’, 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 effects as predication/deferred-predication and application/deferred-application to human and social issues based on temporal-to-intemporal-dispositions conceptual articulation as ontological-primemovers-totalitative-framework about the ‘abstract nature of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality/logical-incongruence 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/‘hollow-constituting’-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness-postlogical-backtracking—iterative-
 looping-‘set-of-dereifying-hollow-narratives-and-acts’-to-last-narrative-wrongly-allowing-
 interlocutors-prelogical-or-conviction-alignment; temporal-dispositions (of
 ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
 negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)
 insane/slantedness integration/conjugation in mechanical-comprehension-dementing/‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness
 miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
 association-or-temporal-or-alibi conventioning-logic/temporal-enculturation-or-temporal-
 endemisation of the deconstruction/ontological-reconstituting/organic-comprehension-
 thinking (organicism/‘intemporal-prioritisation-of-reference-of-thought’-as-
 conflatedness/longness-of-register-of-meaningfulness-and-teleology) intemporal point-of-
 referencing veridicality; and the intemporal-disposition deconstruction/ontological-
 reconstituting/organic-comprehension-thinking (organicism/‘intemporal-prioritisation-of-
 reference-of-thought’-as-conflatedness/longness-of-register-of-meaningfulness-and-
 teleology) on the basis of a higher teleology complex of being more profound with respect to
 mechanical-comprehension-dementing/‘hollow-constituting’-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness’ 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/teleology) reflection/perspectivation of the two prior pedestals in ontological-
 escalation as a registry-worldview/dimensional defect at this uninstitutionalised-threshold as
 backdrop for ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or
 natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposure in the construal of futural Being-

development/ontological-framework-expansion as of prospective deprocrypticism categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and in pre-emption of procrypticism, so construed by ‘deprocrypticism ontologically-perspectival-elevated/pedestaling-as-dialectically-thinking-teleological-differentiation-as-of-supratransversality’. And so, based on the fundamental psychological paradigm of ‘mental-devising-representation devising’ giving-in to veridicality/intrinsic-reality when shown to be perversion-of-reference-of-thought. This fundamental psychological paradigm operates by way of candoring/prelogism/dialectically-or-contendingly-in-phase or in dementing/decandoring/distractive-alignment-to-reference-of-thought /dialectically-or-contendingly-out-of-phase to represent registry-worldview/dimensional ontological-veridicality ‘as thinking’ or perversion-of-reference-of-thought ‘as dementing’ respectively, as is implied in all the transcendences from recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and prospectively perpetuation-of-deprocrypticism. This serves to provide the perspective/reflection to the present positivistic mindset/reference-of-thought explaining while the ‘seemingly unlikely ‘dialectically-dementing’ mental-devising-representation of its mind’ at its uninstituionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as procrypticism/disjointedness-as-of-reference-of-thought so reflected/perspectivated from deprocrypticism is more veridical than its illusion-of-the-present/present-consciousness/totalising—self-referencing-syncretising mental ‘dialectically-thinking’ representation. In the bigger scheme of things, such a ‘creative existentialism (full-existential-depth-implications) storying construal’ on perpetuation-of-deprocrypticism re-elaborated to a ‘creative existentialism (full-existential-depth-implications) storying construal’ of all the transcendences 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-deprocrpticism transcendence).

Another ontological element of the perpetuation-of-deprocrpticism transcendence is that it is ‘weakly positive opportunistic’ to the cross-section of the social construct. Prior/superseded transcendences are relatively ‘strongly positive opportunistic’ with base-institutionalisation transcendence from recurrent-utter-uninstitutionalisation being the strongest in its positive-opportunism as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation categorical-imperatives/axioms/registry-teleology-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 channels for intemporal transcendence 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-institutional-recomposure is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping);

those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendences can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm rather than a temporal extirpatory paradigm 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 extirpatory/temporality paradigm rather than intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm regarding the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of ‘temporal-to-intemporal-dispositions accountability as intemporality-skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) rules/principles’ or 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 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 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 channels for transcendence’ (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 channels for their social integration. Basically, with transcendence as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolating channels for transcendence) in assuring prospective transcendence strengthens.

To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendences. That is, transcendence 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 highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold. But then with an increasing cerebral grasp of our nature and our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrpticism, and attain prospective knowledge-and-virtue generally.

Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework. This leads in the instance of perversion-of-reference-of-thought to the notion of ‘memetic-corruption or psychoanalytic-misrepresentation of categorical-imperatives/axioms/registry-teleology; requiring a referential ‘memetic reordering/psychoanalytic-unshackling categorical-imperatives/axioms/registry-teleology for the entropic preservation of intemporality/intrinsic-reality as validated by ontological-primemovers-totalitative-framework.

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 in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (post-convergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-authenticity-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-authenticity-of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold whether from recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivistic/medievalism to positivistic, and prospectively procrypticism to deprocrypticism.

More than just an exercise of grasping the possibilities of human transcendence, it is critical that for future transcendence 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 that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather 'institutionalised and second-natured there', and so is 'philosophically irresponsible' prospectively with respect to the bigger scheme of things regarding transcendence/prospective-institutionalisation, necessarily so when inclined to an extirpatory 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 deconstruction/ontological-reconstituting/organic-comprehension-thinking (organicism/'intemporal-prioritisation-of-reference-of-thought'-as-conflatedness/longness-of-register-of-meaningfulness-and-teleology)'s universal projection/intemporality keeps alive the notion of existential idealism/success as long as from its intemporal-disposition that started base-institutionalisation (to thwart recurrent-utter-uninstitutionalisation) through universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable deprocrypticism (to thwart procrypticism/disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an 'abstract eternity' that is what allows for the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

In the bigger scheme of things, all the vices-and-impediments of successive registry-worldviews can be directly ascribed as corresponding perversion-of-reference-of-thought of temporal-dispositions of the registry-worldviews uninstitutionalised-threshold whether as

recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent an recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivistic/medieval mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about a the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework 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 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 and subknowledging’ with corresponding poor temporal-dispositions orientations/registry-worldview over that intemporal meaningfulness in relation to the bigger picture of human/social progress paradigm. While intellectual ontological/intemporal meaningfulness may strive to articulate a universal idealism/intemporal projection, it is rather naïve to operate on the ‘romantic’ basis that universal idealism/intemporal projection is the sole disposition of humans as temporal

dispositions like postlogism-slantedness (the psychopath), 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-driven/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and upholding virtue in the medium to long perspective) over the cross-section of human mental temporal-to-intemporal dispositions, i.e. second-naturing as formalisation and internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end purpose or not). This is the attitude that preserves the virtue inherent in the intemporal conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to perversion-of-reference-of-thought that goes on to undermine directly or by sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-logic conjugations the virtue in knowledge, and so in particular in the ‘extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)’ (informal settings) where the constraining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena (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 subknowledging/mimicking/perversion-and-syncretising. This involves avoiding the naivety of articulating meaning only in the sense of the intemporal ideal but including a constraining and temporal-to-intemporal-dispositions-disambiguating realism that upholds/preserves intemporality and stifles temporal-dispositions perversion-of-reference-of-thought inclinations. Such an approach is known as the ‘knowledge notionalisation’ or knowledge as a continuum from ‘the ignorances’/temporal-dispositions to knowledge/intemporality which then allows for scrutinising and pre-empting ‘the ignorances’/temporal-dispositions, i.e. apprehending not only intemporal implications of any knowledge construct, but being transversally/logically-incongruent pre-emptive 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 second-naturing and internalisation. ‘Intemporal and temporal disjuncture’ can equally be analysed as ‘transcendental-or-transdimensional prospective/apriorising/intelligibilitysetup/measuringinstrument/axiomatising and intradimensional-meaningfulness disjuncture’ given there is mutual unintelligibility between prospective apriorising/intelligibilitysetup/measuringinstrument/axiomatising and intradimensional meaningfulness for instance respectively as deprocrypticism and as

procrysticism (perversion-of-reference-of-thought of positivistic meaningfulness), just as there is mutual unintelligibility between positivism and non-positivistic/medieval 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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation); wherein it is the transversality/logical-incongruence that plays out to enable the abject 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/post-convergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of the mortals that we are, in the sense that a cholera epidemic that was to occur say in 100 b.c. Will not stop from occurring because human beings did not know of notions-of-bacteria-as-causing-diseases-and-instead-believed-in-bad-omen-for-not-making-the-right-sacrifices-or-so-so-and-so; thus naivety will be to strive to syncretise in temporal-and-social-trading our discomfort/unpalatability in construing intrinsic-reality/ontology) to be involved in social-and-temporal-trading with the non-positivistic/medieval mindset/reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/abjection’

with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as dementing (where the non-positivistic/medieval 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 institutionalisation percolation-channelling mechanism. This ontological insight (transversality/logical-incongruence that plays out to enable the abject prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendences, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/abjection’ and represented as demented in line with the preceding ontological-normalcy/post-convergence nature of intrinsic-reality/ontology, likewise with the idea that deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-development/ontological-framework-expansion as of prospective deprocrypticism takes hold in the the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework institutionalisation percolation-channelling mechanism. So deterministically and operantly, without any discretion allowed, from the intemporal/ontological perspective, it is a cross-generational collapsing/overriding-and-superseding of temporal-dispositions and a registry-worldview/dimension-intradimensional-meaningfulness that is perversion-of-reference-of-thought construed in transversality/logical-

incongruence involving reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the stranding-dialectics as the backdrop of new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation for prospective institutional-recomposure/memetic-reordering/psychoanalytic-reorientation that enables prospective transcendence. Thus technically, dementing 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); with the dementing reflected in the mental-devising-representation fully implied by the new transcending/superseding reference-of-thought about the prior transcended/superseded reference-of-thought (and so, beyond the latter's registry-worldview/dimension wrongful reflex to set-aside/ignore the implications of its demonstrated ontological-impertinence/notional-discontiguity/epistemic-discontiguity and go on to be totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag this now shown-to-be-wrong reference-of-thought). Dementing 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 dementing 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/totalising-self-referencing-syncretising/mirage that the non-positivistic/medieval registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the dementing of the positivistic registry-worldview/dimension from its intradimensional perspective where its own reference-of-thought is superseded/transcended by a prospective reference-of-thought as deprocrypticism will, this time around by the positivistic registry-worldview/dimension

existential illusion-of-the-present/present-consciousness/totalising–self-referencing-
 syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to
 the positivistic registry-worldview/dimension by reflex setting-aside/ignoring the prospective
 and veridical reference-of-thought and corresponding (post-convergence) ontological-
 veridicality/ontological-contiguity, and go on to self-reference-syncretise its
 transcended/superseded reference-of-thought. In concrete terms for instance, whereas a
 positivistic mindset/reference-of-thought will likely shift the reference-of-thought with
 regards to say a non-positivistic/medieval context of notions-and-accusations-of-sorcery
 where A were to accuse B for being a sorcerer who caused A's illness, the mental-devising-
 representation of the positivistic mindset/reference-of-thought will be that A is dementing
 and that a germ and biological functioning theory of the human body is the reference-of-
 thought for A's disease. But then intradimensionally, A and B and their society of
 personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-
 implications that are non-positivistic/medieval will tend to harken back to categorical-
 imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or–
 ontological-preservation that uphold the prior/transcended/superseded reference-of-thought
 that admits to notions-and-accusations-of-sorcery. The effective anthropological and
 dialectical evidence (mostly from diffusional transcendence given the relative abruptness of
 cultural diffusions compared to an intra-society philosophical transcendence which is rather
 slow in the making) shows that it is the cross-generational habituation by syncretising-denial
 into reference-of-thought of the prospective/transcending/superseding registry-
 worldview/dimension (in this instance the positivistic registry-worldview/dimension) that
 will ultimately 'wean' the prior/superseded/transcended registry-worldview/dimension (in
 this instance non-positivistic/medieval) from its defective non-positivistic/medieval
 reference-of-thought and its prior relative-ontological-incompleteness-of-reference-of-

thought categorical-imperatives/axioms/registry-teleology towards a positivistic reference-of-thought and its prospective relative-ontological-completeness-of-reference-of-thought categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-faith-notion-or-ontological-fideism, where contention can then take place to establish (post-convergence) relative ontological-veridicality. Likewise, the concrete analysis from a deprocrypticism insight shows that our procrypticism (perversion-of-reference-of-thought of positivistic meaningfulness) mindset/reference-of-thought will by reflex emanantly act the same at its own uninstitutionalised-threshold; wherein the idea that positivism—procrypticism reference-of-thought as of its characteristic postlogism associated with psychopathy and social psychopathy with its overall beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought defect of disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness-and-teleology brings about a shift to a new reference-of-thought and 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 which simply by reflex set this aside and harken back axiomatically to positivism—procrypticism reference-of-thought and categorical-imperatives/axioms/registry-teleology-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/notional-discontiguity/epistemic-discontiguity of the perversion-of-reference-of-thought associated with such positivism—procrypticism reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold be integrating

postlogism-as-of-non-conviction as ‘hollow-constituting’-as-failing-intemporal-preservation-
 or-disjointed-misappropriation-of-meaningfulness teleologically involving, (i) intemporal-
 disposition introduction-of-‘ontological-reconstituting’ categorical-
 imperatives/axioms/registry-teleology, (ii) temporal-dispositions undermining-by-‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of
 the categorical-imperatives/axioms/registry-teleology, (iii) intemporal-disposition
 reflecting/perspectivating/highlighting the temporal-dispositions perversion-of-reference-of-
 thought of the categorical-imperatives/axioms/registry-teleology and introduction-of-
 ‘ontological-reconstituting’ of new categorical-imperatives/axioms/registry-teleology in pre-
 emptio of the temporal-dispositions perversion-of-reference-of-thought) of [the ‘temporal-
 dragging-of-ontology/ontological-veridicality’ (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-logic,
 and temporal-enculturation/temporal-endemisation effect; as successive circular postlogical-
 backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ non-
 conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-
 or-apriorising/intelligibilitysetup-caricaturing (vague-rhyming-or-copied-mimicry-or-
 formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
 subknowledging as postlogism) constructs, and not as may wrongly be reflected by the
 natural reflex to be conviction/prelogical, as conviction (existential-contextualising-
 contiguity/meaningful-projection-of-intrinsicness/authentic-vocalisation/prelogism)
 constructs.] And likewise, it is a cross-generational habituation of deprocrypticism reference-
 of-thought and categorical-imperatives/axioms/registry-teleology-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation that will ultimately lead to a
 shift in reference-of-thought and the correspondingly more profound and grander

deprocrypticism ontological-veridicality/ontological-contiguity thereof. Another validation for the dementing 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-driven/ontological-primemovers-totalitative-framework with respect to the post-convergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality. A prospective/transcending/superseding registry-worldview the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework mental-devising-representation of a retrospective/transcended/superseded impression-driven/good-naturedness/wishfulness construct is always a demented construct, and so across all institutionalisations indicating that the post-convergence and suprastructural nature of intrinsic-reality/ontology/ontological-veridicality as ontological-normalcy or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation effectively construes impression-driven/good-naturedness/wishfulness constructs as rather in notional-discontiguity/epistemic-discontiguity and hence its dementing. This equally implies that our very own ‘good-naturedness constructs’ in the positivism/procrypticism registry-worldview/dimension are of demented mental-devising-representation from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview/dimension the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework conceptualisation. The reason why post-convergence indicates that ‘good-naturedness constructs’ are defective is quite simple as it is based on adhering to a registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, which along the institutional-cumulations/institutional-recomposures are successively shown

to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold. Virtue and ontology/intrinsic-reality rather lies in the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and not its categorical-imperatives/axioms/registry-teleology, with the latter only being pertinent in the sense where it relays intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Such a relaying is not within the ambits of good-naturedness constructs but rather the-Good as a continuous refinement of ontological-primemovers-totalitative-framework that ensures re-institutionalisation/re-intemporalisation for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation when ontological-primemovers-totalitative-framework so reveals it. Thus supposed an individual shows good-naturedness following the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of the recurrent-utter-uninstitutionalised registry-worldview/dimension that warrants that one simply gets one's way no matter the situation even if it means committing murder to have some food for oneself and close ones; a good-natured quality that is highly rated for survival in 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-driven/ontological-primemovers-totalitative-framework as of ontological-faith-notion-or-ontological-fideism that carries the virtuous and ontological insight to grasp that an institutionalisation as base-institutionalisation rulemaking-over-non-rules will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the categorical-imperatives/axioms/registry-teleology-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 categorical-

imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—
ontological-preservation of a positivistic registry-worldview/dimension viewed as
deterministic by projected wooden-language—of-temporal—mere-
form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives as-to-how-
others-act-in-hollow-constituting requiring a the-Good/understanding/knowledge-
driven/ontological-primemovers-totalitative-framework appreciation that a ontological-
primemovers-totalitative-framework as of existence-potency indicating such a perversion-of-
reference-of-thought implies a prospective/transcending/superseding registry-
worldview's/dimension's new categorical-imperatives/axioms/registry-teleology-for-
intemporal-preservation-entropy-or-contiguity—or—ontological-preservation to ensure
intemporal-preservation as deprocrypticism. Thus it is the-Good/understanding/knowledge-
driven/ontological-primemovers-totalitative-framework 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-
drag with the wrong implications of inherently representing the categorical-
imperatives/axioms/registry-teleology-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 post-convergence and
suprastructural nature as the-Good/understanding/knowledge-driven/ontological-
primemovers-totalitative-framework does. This fundamentally explains why all
prior/transcended/superseded registry-worldview's/dimension's present-
consciousness/illusion-of-the-present/totalising—self-referencing-syncretising/mirage are

necessarily demented from the mental-devising-representation of the prospective/transcending/superseding registry-worldview/dimension in the requisite ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure 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 post-convergence 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’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness initiative/effort’ from the categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how perversion-of-reference-of-thoughts/subknowledging/dementing-and-syncrestising arise, due to sub-par categorical-imperatives/axioms/registry-teleology in misconstruing post-convergence intrinsic-reality – and so, by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, 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-driven/ontological-primemovers-totalitative-framework’ 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, categorical-imperatives/axioms/registry-

teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of successive institutional-cumulations/institutional-recomposures 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-object-trust to its given categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/post-convergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as post-convergence-or-postdicatory deconstruction/ontological-reconstituting as dialectical transformation as (prospective) transdimensional-

meaningfulness/apriorising/intelligibilitysetup/measuringinstrument/axiomatising or (prospective) existentialism/full-depth-of-existential-implications, i.e. the overall enterprise is about deconstruction/ontological-reconstituting-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’ and not a traditionally naïve ‘wrong- ‘hollow-constituting’-perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-existential-contextualisation’ that is usurpable/impostored by mere form. This is the veridical ontological depth of mental-devising-representation/psychological-representation/(recomposed)-consciousness-awareness-teleology informed by the ontological-dementation/dialectical-dementation. The

institutional-cumulations/institutional-recomposures as specific successive
 existentialisms/full-depths-of-existential-implications imply their mental-devising-
 representation in a reflecting/perspectivating/highlighting transdimensional/transcendental
 dialectics enabled by ontological-dementation/dialectical-dementation wherein the stranding-
 dialectics sets prior/transcended/superseded institutional-cumulations/institutional-
 recomposures as ‘dialectically-demented’ (mentally-oblongated/decandored-and-
 dialectically-or-contendingly-out-of-phase) and the prospective/transcending/superseding
 institutional-cumulations/institutional-recomposures as ‘dialectically-thinking’/soundness-or-
 authenticity-of-reference-of-thought (mentally-straight/candored-and-dialectically-or-
 contendingly-in-phase), in their successive existentialisms/full-depths-of-existential-
 implications post-convergence-or-postdicatory deconstruction/ontological-reconstituting as
 dialectical transformation. However from their intradimensional perspectives as perversion-
 of-reference-of-thought, the demented institutional-cumulations/institutional-recomposures
 wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology is a ‘syncretising registry-teleology-mentation that articulates the
 ‘intradimensional dementing/subknowledging/perversion-of-reference-of-thought and
 totalising–self-referencing-syncretising’ successive existentialisms/full-depths-implications
 disposition’ with the false implication of non-transcendability of these respective
 institutional-cumulations/institutional-recomposures (given their wrong circular-
 upholding/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness of their same categorical-imperatives/axioms/registry-teleology-for-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, in lieu of
 upholding as ‘ontological-reconstituting’ 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’ initiative/effort’ to grasp intrinsic-reality from the

‘failing/not-upholding-as-of-axiomatic-construct and ontologically-wrong’ categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of a reference/registrying/registry-worldview/dimension is necessarily sub-par to post-convergence intrinsic-reality/ontology, and thus ‘dialectically-demented’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘dialectically-thinking’/soundness-or-authenticity-of-reference-of-thought institutional-cumulations/institutional-recomposures by reflecting/perspectivating/highlighting their rightful/veridical ‘dialectically-dementing registry-teleology-mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendability of these respective institutional-cumulations/institutional-recomposures (given the rightful prospective superseding/transcending of their ‘failing/not-upholding-as-of-axiomatic-construct and ontologically-wrong’ categorical-imperatives/axioms/registry-teleology-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, categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of successive institutional-cumulations/institutional-recomposures 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-teleology-mentation and rightfully transdimensional ontological-veridicality rather in an ontological-dementing/dialectical-dementing registry-teleology-mentation is critical in understanding

how to circumvent temporal-dispositions circumventive/distractive-temporal-prioritisation-
 of-reference-of-thought/temporal-preservation inclination associated with ‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-or-
 postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-
 of-meaningfulness (psychopathy and social psychopathy), in lieu of ‘intemporal-
 prioritisation-of-reference-of-thought’-as-conflatedness/intemporal-preservation inclination
 associated with prelogism. Fundamentally, conjugated-postlogism/dementing-integration
 ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness is always based on a wrong totalising-self-referencing-
 syncretising/circularity/interiorising/akrasiatic-drag registry-teleology-mentation in recurrent
 ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-
 narratives-and-acts’ as absolving/fleeting/escaping-reflex-logic (psychopath) or ‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or
 conjoining-looping-set-of-narratives as-of-cohering-logic-reflex (derived social psychopathy)
 of hollow narratives, and wrongfully that this is reference-of-thought; and correspondingly, a
 rightful transdimensional ontological-representation should imply it is a dementing registry-
 teleology placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology ‘stranded-as-mentally-oblongated/decandored-and-dialectically-or-
 contendingly-out-of-phase’ and by so doing, to start with, rightfully denying it reference-of-
 thought which then fundamentally collapses its soundness-or-authenticity-of-reference-of-
 thought, as the ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-
 of-meaningfulness-or-postlogical-or-perverted-outcome-sought-precedes-existentially-
 veridical-logical-dueness-or-non-conviction-or-existential-decontextualised-transposition-or-
 hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing

mindset/reference-of-thought counts on the natural inclination (as ‘prelogism-as-of-conviction re-engaging reflex’) of the ‘ontologically-reconstituting-or-prelogical-or-logical-process-precedes-outcome-or-conviction mindset/reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought and implying the falsely apriorising—registry-elements of its implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology; as being an even grander faulty-mentation-procedure-deception-or-urge of a as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ nature of registry-teleology 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/intelligibilitysetup, given the need to boldly overcome intellectual dead-ends and introduce paradigm shifts often with uncomfortable 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 philosophical/first-nature-emanant commitment, an attribute that is by definition of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection nature and hardly just second-natured, in thriving for an abstract sense of the intemporal

beyond just functioning within the ambits of given categorical-imperatives/axioms/registry-teleology with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. Within all registry-worldviews as institutional-recomposures/institutional-cumulations, there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human reference-of-thought and meaningfulness, turning away from human shallow-limited-mentation-capacity/shortness-of-register-of-meaningfulness-and-teleology/temporality-potency/perversion-of-reference-of-thought (wherein ‘ontological/intemporal reference-of-thought and meaningfulness’ is wrongly re-conjugated with the temporal-dispositions teleologies/dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, inducing corresponding denaturing of the ‘ontological/intemporal reference-of-thought and meaningfulness’ by slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect, and temporal-enculturation/temporal-endemisation effect) towards profound-limited-mentation-capacity/longness-of-register-of-meaningfulness/intemporality-potency/registry-soundness which is behind the generation of ‘ontological/intemporal reference-of-thought and meaningfulness’ and the institutionalisation/intemporalisation process. This convergent selectivity is perpetually directed by ‘the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework’ (not to be confused with good-naturedness/impression-drive) towards the validation of intemporality-potency and the dismissal of temporality-

potency, and so in dialectical succession of registry-worldviews as the successive/snowballing institutional-recomposures/institutional-cumulations. 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 post-convergence. In this regard, it should be reiterated that ‘registry (categorical-imperatives/axioms/registry-teleology) establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as unsoundness of thought) when we are conviction/existential-contextualising-contiguity perversion-of-reference-of-thought when we are in non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as with the hollow and formulaic narratives slanted by psychopath and beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought mimicked by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-implication wherein a common apriorising–registry of interlocution is already established, there is no logical basis for one apriorising–registry disposition as a prospective/superseding/transcending reference-of-thought like a positivistic registry-worldview to convince another apriorising–registry disposition as a prior/superseded/transcended reference-of-thought like a non-positivistic/medieval registry-worldview that it is the former’s reference-of-thought that is sound, other than for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be untenable with respect to the latter thus ‘collapsing’ it.

[Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or categorical-imperatives/axioms/registry-teleology of a positivistic meaningful-frame), and it is purely the ontological-primemovers-totalitative-framework fact in that by and large more patients survive/get-cured by going to hospitals which then collapses the traditional medicine interlocutor’s reference-of-thought in the middle to long-run to impose the scientific medicine interlocutor’s reference-of-thought as a common one, and it is only when this common reference arises that the ‘notion of agreement-disagreement’ with regards to logical processing is now relevant, and it is irrelevant and non-applicable before that.] The implication is that a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of veridical-ontological categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated temporal-to-intemporal-dispositions (aetiological ontological-primemovers-totalitative-framework construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally):

- As the ‘intemporal-disposition’ disposition which is prelogism-as-of-conviction/existential-contextualising-contiguity with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically-veridical categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since its apriorising—registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-authenticity-of-reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘dialectically-thinking’.
- As the ‘consciously-slanting-(whether-psychopathic-or-other-postlogical)-temporal-disposition’ disposition which is non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation since the implied slanting apriorising—registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical reference-of-thought (perversion-of-reference-of-thought, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as ‘dialectically-dementing’).
- As conjugating by interlocutors deriving directly-or-indirectly/unconsciously-or-consciously from the consciously-slanting-as-psychopathic/postlogical-temporal-disposition

as ‘derived-slanted-ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ dispositions thus which are parenthetically/incidentally-(by-their-specific-conjugations-to-the-slanting/postlogism) non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-formulaic-projection/postlogism with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (as ontologically non-veridical categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation since their slanting/postlogism-induced-and-implied-registry-elements of their respective implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology are not ontologically-veridical), which are ‘hollow-constituted’ and hence are of unsound/non-veridical reference-of-thought (perversion-of-reference-of-thought), and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as ‘dialectically-dementing’.

- As in registry-worldview terms, all the temporal-dispositions in their ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ paradoxically define and establish the said registry-worldview’s ‘dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness’ (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) as rather ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness, and requiring the ‘ontological-reconstituting’/deconstruction of new/prospective ‘terms of expressions’ (along

new/prospective veridical-ontological categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) for new/prospective sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-authenticity-of-reference-of-thought), and in registry-worldview terms dialectically-in-phase as ‘dialectically-thinking’.

- As ‘dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness’ implies that ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) being prospective given human limited-mentation-capacity-(as of relative constitutedness towards relative conflation), the prospective registry-worldview in achieving the ontological-prospection ‘is ontologically-veridical and thus dialectically-in-phase as dialectically-thinking’ while the prior registry-worldview inherently failing/not-upholding-as-of-axiomatic-construct the ontological-prospection ‘becomes non-veridical ontologically and dialectically-out-of-phase as dialectically-dementing’, and in the broader sense the projective cumulation/recomposuring of limited-mentation-capacity-(as of relative constitutedness towards relative conflation) along such successive dialecticisms of ontological-prospections is what enables the institutionalisation/intemporalisation process by defining human mentation-capacity-limit in a prior reference-of-thought as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (as the new ‘dialectically-dementing’), and the prospective/transcending/superseding reference-of-thought that redefines human mentation-capacity-limit by ontologically-reconstituting/deconstruction (as the new ‘dialectically-thinking’). By ‘reflecting a dialectically-dementing placeholder-setup/mental-devising-representation/mentation’ so as to point out the registry-defect of intradimensional asiding/passing-over/ignoring (which implies from a ontological-normalcy/post-convergence insight, the registry-worldview is rather ‘hollow-constituting’-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness defective categorical-
 imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-
 ontological-preservation and failing/not-upholding-as-of-axiomatic-construct intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation) and so pointing out its
 ‘notional-discontiguity/epistemic-discontiguity’, and in so doing keeping the ‘superseding-
 oneness-of-ontology/ontological-veridicality/ontological-contiguity’ by recurrently implying
 that the profoundness-of-ontology-as-a-oneness lies with the
 prospective/superseding/transcending reference-of-thought that re-establishes ontological-
 contiguity/ontological-veridicality by ‘ontological-reconstituting’/deconstruction in
 upholding the ‘dialectically-thinking’; the implication is that the successive registry-
 worldviews as the institutional-cumulations/institutional-recomposures are a strive for
 successive better profoundness-of-ontology-as-a-oneness by perpetually undermining
 ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness and upholding ontological-reconstituting as ontological-normalcy.

- As ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (seemingly of
 veridical-ontological categorical-imperatives/axioms/registry-teleology-for-intemporal-
 preservation-entropy-or-contiguity-or-ontological-preservation in the various instances)
 highlights broadly the socially shared/common 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 temporal-to-intemporal-
 dispositions/individuations contextually have differing relations to ontologically-veridical
 reference-of-thought and meaningfulness, notwithstanding the ‘same-terms-of-expressions
 (seemingly-same-implied-meaningfulness)’ and corresponding seemingly common
 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-
 contiguity-or-ontological-preservation, with the ‘ontological-reconstituting’/deconstruction

with respect to the ontologically non-veridical ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness leading-to/enabling human institutionalisation/intemporalisation.

- As with regards to psychopathy and social psychopathy, ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ in order to effectively construe ontological-veridicality/ontological-contiguity or notional-discontiguity/epistemic-discontiguity-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) requires the operational technique of ‘Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-meaning-and-meaningfulness’ [*which refers to how on the one hand from a suprastructuring construal-(as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’-and-‘corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality’)] delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating insight, the psychopath/postlogical-character is contextually in vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging as of in-nonconviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogically from social occasions and experiences it witnesses, and wrongly reproduces this from a suprastructuring construal-(as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’-and-‘corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality’)] delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–
 oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating insight, in postlogical-backtracking—iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’ by its slantedness-of-meaning-and-meaningfulness as
 ‘relevant-occasions-of-opportune’ (of social-stake-contention-or-confliction) arise on the
 basis that the ‘copied-hollow-form-of-meaning-and-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 universalised as they require that others do
 not act likewise as the psychopath/postlogical-character or their implications should be
 limited to a given target or targets and not be implied universally, as the fundamental
 teleology/purpose for articulating them is not intemporal/not-of-universal-import but speaks
 more of a temporal motive, and in a further suprastructuring construal-(as-of-‘perversion-
 and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-
 circularity/subtransversality’-and-‘corresponding-ontological-reconstituting-of-veridical-
 reference-of-thought-as-prospective-institutionalisation/supratransversality’) delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-
 relative-ontological-completeness/transvaluating insight, on the other hand how
 circumstantially it’s interlocutors unconsciously-or-consciously/wittingly-or-unwittingly by
 temporal-accommodation-or-interest seemingly in-conviction/prelogically align (as
 conjoining) to this slanted/formulaic-non-conviction-or-‘existential-decontextualised-
 transposition’/postlogical-meaning-and-meaningfulness, and so recurrently in conjoining-
 looping-set-of-narratives to the psychopathic/postlogical-character slantedness-of-meaning-
 and-meaningfulness postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-

narratives-and-acts’]; wherein this rather requires from an ontological/intemporal perspective a ‘non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ veridicality reflex’ in representing as ‘dialectically-dementing’ both the (postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’) psychopathic/postlogical-character and by extension the (conjoining-looping-set-of-narratives) interlocutors, and thus as dialectically-out-of-phase/dialectically-primitive, that is, as they are involved in the perversion-of-reference-of-thought of positivistic-meaningfulness or procrypticism, [and beyond just procrypticism, with regards to perversion-of-reference-of-thought of all institutional-cumulations/institutional-recomposures in all registry-worldviews (given that postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-dueness is behind all registry-worldviews/dimensions perversion-of-reference-of-thoughts whether instigated from a physiological condition or not). This ‘postlogical denaturing of temporal-dispositions individuations dynamism as conjugated-postlogism’ is behind the registry-worldview peversions associated with perversion-of-reference-of-thought-in-recurrent-utter-uninstitutionalisation, perversion-of-reference-of-thought-of-base-institutionalisation or ununiversalisation, perversion-of-reference-of-thought-of-universalisation or non-positivism/medievalism, and perversion-of-reference-of-thought-of-positivism or procrypticism, and so going by the perversion-of-reference-of-thought of their respective meaningfulness and corresponding categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in accordance with human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor.] Without the operational technique of ‘Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-

meaning-and-meaningfulness', the psychopathic/postlogical-character and its interlocutors will, going by the conviction-reflex/prelogical-reflex-admittance-reflex/in-phase-reflex, be engaged/related-to wrongly as being in ontological-contiguity/ontological-veridicality instead of being in notional-discontiguity/epistemic-discontiguity-in-continuity (perversion of reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they are emphasising the 'same-terms-of-expressions (seemingly-same-implied-meaningfulness)' without reference to existential reality whereas such a 'Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-meaning-and-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-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality'-and-'corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality'}) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating insight of meaningfulness) and so establishing their 'notional-discontiguity/epistemic-discontiguity'/ontological-non-veridicality. This technique is a proof of the Sartrean notion of 'existence-preceding-essence' or the Derridean notion of 'there is nothing outside the text' (with the text, from an overall insight of presence and absence metaphysics, rather construable as ontological meaningfulness, with the implication that there is no meaningfulness that is not in ontological-veridicality/ontological-contiguity, or by the Sartrean argument, there is no essence-of-meaningfulness outside existential contextualisation of meaningfulness); as the wrong notion of 'non-existential-transitioning-or-iterability-trace-of-narratives-as-

dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology’ 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 categorical-imperatives/axioms/registry-teleology without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the basis of psychopathic/postlogical-character and their interlocutors (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (to the categorical-imperatives/axioms/registry-teleology but failing/not-upholding-as-of-axiomatic-construct 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 and implying wrongly they are in a state of conviction (be it implied bad or good conviction, to falsely initiate the ‘implication-of-notion-of-agreement-or-disagreement’ as logical-processing-or-logical-implication issue rather than the more profound issue of perversion-and-derived-perversion-of-reference-of-thought) in lieu of their true veridical state of being in a state of non-conviction-or-‘existential-decontextualised-transposition’ (which speaks of perversion-of-reference-of-thought with the corresponding need rather for a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’), and thus wrongly eliciting that they are in a state of ‘dialectically-thinking’ whereas in veridicality they are in a state of ‘dialectically-dementing’ and thus dialectically-out-of-phase, wherein as well, the right notion of suprastructuring construal-(as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’-and-‘corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality’) delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–
 oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating insight of essence-of-meaningfulness (as existence-
 precedes/defines-essence, based on contextualising insight from the precedence of existence
 as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-
 of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of reference-of-thought
 and meaningfulness that is veridically conviction since it sticks to intemporal-preservation-
 entropy-or-contiguity–or–ontological-preservation by overriding the prior categorical-
 imperatives/axioms/registry-teleology that is failing/not-upholding-as-of-axiomatic-construct
 intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with
 new/prospective categorical-imperatives/axioms/registry-teleology to uphold intemporal-
 preservation-entropy-or-contiguity–or–ontological-preservation, and hence implying a state
 of dialectically-thinking that is dialectically-in-phase. Hence the ‘expression of reference-of-
 thought and meaningfulness in suprastructuring construal-(as-of-‘perversion-and-derived-
 perversion-of-reference-of-thought -as-uninstitutionalised-threshold-
 circularity/subtransversality’-and-‘corresponding-ontological-reconstituting-of-veridical-
 reference-of-thought-as-prospective-institutionalisation/supratransversality’) delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-
 relative-ontological-completeness/transvaluating insight’ as allowed by the technique of the
 ‘Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-
 of-thought-of-meaning-and-meaningfulness’ enables the disambiguation of the
 appropriateness of 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-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality'-and-'corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality'} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating insight of essence-of-meaningfulness keeps/upholds the 'superseding-oneness-of-ontology' in ontological-contiguity/ontological-veridicality and consequently is 'dialectically-thinking' 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 in notional-discontiguity/epistemic-discontiguity-{as-of-undefined-or-undecidable-threshold-of-ontological-veridicality} and consequently is 'dialectically-dementing'. This latter point can be seen in context in the example priorly highlighted at the beginning:

[For instance, if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is entirely right in abstract terms but does the apriorising-registry apply? I.e. The faulty-mentation-procedure-deception-or-urge is not with regards to the logic (which is technically true) but with the 'implied' denaturing of the elements of the apriorising-registry as of categorical-imperatives/axioms/registry-teleology (by simply implying their 'static or abstract non-veridical/vacuous state of essence-of-meaningfulness' over suprastructuring construal-{as-of-'perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality'-and-'corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality'} delineating existential-transitioning-or-iterability-

trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-
 oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating insight of essence-of-meaningfulness) which are: implied-
 logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn't exist
 since the psychopath doesn't know the guy), implied-profile (the psychopath is projecting a
 false representation of itself and the situation), implied-presumptuousness-or-implied-
 arrogation (the psychopath has no stature to talk about the guy he doesn't know), implied-
 assumptions (the assumptions implying the psychopath's relationship with the guy and the
 guy's relationship with children doesn't exist), implied-value-reference (the psychopath's
 elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and
 implied-teleology (the psychopath's articulation of a sense of purpose on its interlocutor
 about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-
 mentation-procedure-deception-or-urge but none to do with logic, but everything to do with
 the denaturing of registry/axiom/categorical-imperatives or the psychopath's unsoundness-or-
 inauthenticity-of-reference-of-thought! So with the psychopath, you don't watch the logic,
 you watch out for the apriorising-registry for mental-perversion or the psychopath's
 unsoundness-or-inauthenticity-of-reference-of-thought! Not only that, it is important to note
 that this unsoundness-or-inauthenticity-of-reference-of-thought do protract and an ignorant
 prelogism-as-of-conviction mind acting prelogically (existentially-veridical-logical-dueness-
 precedes-logical-outcome-arrived-at) on such postlogical (outcome precedes logical process)
 non-veridical hollow mimicking narratives is 'technically psychopathic as well' as they are in
 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the
 psychopath's postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-
 narratives-and-acts'. This is known as postlogism or dementing-

integration/slanting/impulsive-dementing/conjugated-postlogism (whether conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be construed by ‘distractive-alignment-to-reference-of-thought and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena which protects the internal-coherence of meaning for virtue’ and so by way of the ‘induced-ring-of-gyges-effect/point-of-solipsistic-threshold/point-of-ontological-faith-notion-or-ontological-fideism’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism/dementing-integration is derived from the psychopath’s initiated postlogism as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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-derivation-of-perversion-of-reference-of-thought-of-meaning-and-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-inauthenticity-of-reference-of-thought and ‘dialectically-dementing’ as slanted/psychopathic/postlogical interlocutor as well as the various (conjugated-postlogism) temporal-dispositions as derived-slanted ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation interlocutors or soundness-or-authenticity-of-reference-of-thought and ‘dialectically-thinking’ intemporal-

disposition interlocutor], the natural human reflex when a contestation arises is to be ‘conviction’ as existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemporal-disposition and voiding the notion of disambiguating-and-establishing the existential-contextualisation of the-various-characters-states-of-minds/the-various-characters-registries with respect to ontological/intemporal meaningfulness in establishing veridicality in the very first place (whether of temporal-dispositions, (conjugated-postlogism) intemporal-dispositions or slanted/postlogical/impulsive-dementing), hence wrongly turning the analysis into a logical-processing-or-logical-implication issue, rather than an analysis of perversion-of-reference-of-thought in the very first place, as a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’. So without existential-contextualisation, the hollow forms of the essence-of-meaningfulness are available for arrogation/impostoring by slanted/postlogical/impulsively-dementing mental-dispositions and in derivation/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought).

- As previously explained, it is important to grasp that temporal-to-intemporal individuations dispositions are within the receptacles that are individuals, and hence there is no contradiction in saying that all individuals potentially have both the intemporal-disposition and temporal-dispositions, with the major existential/contextual difference among individuals with regards to the existential/contextual inclination to preserve-intemporality or fail-

intemporality/temporality 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 even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of intemporality’ may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or second-natured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality/temporality); thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as temporal-to-intemporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology, 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-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality/temporal-dispositions of postlogism-slantedness (postlogism-as-perversion-of-reference-of-thought-instigation-at-a-given-registry-worldview/dimension, that is instigative to the turning of the prospective ‘temporal defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance into as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the

registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as 'logically sound acts' or temporal-dispositions as 'logically unsound acts' or 'defect of logical-processing-or-logical-implication' or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just contingent). Further in a 'dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality' induced when such 'defect of logical-processing-or-logical-implication' or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-duedness (a mental-disposition that from its instigation 'gives-up on ontological-veridicality/ontological-contiguity' not only in terms-as-of-axiomatic-construct of failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication but is not even predisposed/inclined to an ontologically veridical 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 postlogical character can remain as of the socially-functional-and-accordant in so doing) inducing in turn temporal-dispositions conjugated-postlogical mental-dispositions (whether unconsciously or

consciously, when aligning in-conviction to the postlogical non-conviction) conjugating with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation and leading to their as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, because the temporal-dispositions-so-conjugated-to-postlogism are now 'acting-recurrently-in-temporal-preservation, no-longer-as-contingent (defects of logical-processing-or-logical-implication), while wrongly implying (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) they are ontologically-veridical or in intemporal-preservation' in their state of conjugated-postlogism. By 'dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality' this defines the given registry-worldview's 'dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness' (uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), and thus it is dialectically-out-of-phase/dialectically-primitive. It is the exercise of: temporal-dispositions 'acting-recurrently-in-temporal-preservation, and-not-as-contingent (defects of logical-processing-or-logical-implication), while wrongly implying (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) they are ontologically-veridical or in intemporal-preservation' in rather 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness conjugated-postlogism (as perversion-of-reference-of-thought) that is behind all the dialectical-out-of-phases/dialectical-primitivities registry-worldviews as recurrency-of-utter-uninstitutionalisation (perversion-of-reference-of-thought in recurrent-utter-uninstitutionalisation), ununiversalisation (perversion-of-reference-of-

thought of base-institutionalisation), non-positivism/medievalism (perversion-of-reference-of-thought of universalisation), and procrypticism (perversion-of-reference-of-thought of positivism)'. This reflects human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor whereby ontologically speaking, temporal-dispositions are 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (as they are 'postlogically-conjugated to the respective registry-worldviews/dimensions prelogical meaningfulness', and thus in perversion-of-reference-of-thought) thus endemising/enculturating at the respective registry-worldviews 'dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness'(uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) the (postlogical) perversion-of-reference-of-thoughts, 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 (as a 'Différance-disambiguation-of-ontologically-veridical-meaningfulness') and percolation-channelling from human intemporal-disposition solipsism-of-thought (hence abjectly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the 'dialectically-dementing' meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as 'dialectically-thinking' meaningfulness as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism registry-

worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal intradimensional compunction or insight to cease ‘acting-recurrently-in-temporal-preservation, and-not-as-contingent (defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance), while wrongly implying (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) they are ontologically-veridical or in intemporal’. This latter point is critical as it highlights that at the ‘dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness’, there isn’t any logical-basis of convincing but for the better ontological-primemovers-totalitative-framework of a prospective reference-of-thought/prospective-registry-worldview established in the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics, which then voids the categorical-imperatives/axioms/registry-teleology of the prior reference-of-thought as ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. In many ways issues of perversion-of-reference-of-thought are rather with respect to ‘a-country-of-the-blind-scenario’, so to speak; wherein perversion-of-reference-of-thought 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–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, the institutionalisation process where this is skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice

(artificial conceptualisation) that is habituated for its relative positive-opportunism with regards to the cross-section of human interest in the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics. However, no institutionalisation construct, going by its implied transcendence 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 syncretising-denial 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 this author thinks that

applies to us as of the positivism–procrpticism 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 came about.] The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrpticism and deprocrpticism. The implication is that naturally all prospective institutionalisations by their implied transcendence 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-positivistic/medieval outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a deprocrpticism outlook should supersede a procrpticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of

social reaction to transcendental conceptualisation going by human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, how temporal
 ‘resistance’ is superseded, the mechanism of percolation-channelling and how transcendental
 ideas are taken up over time and induce untenability/internal-contradiction/internal-
 incoherence/institutional-constraining and positive-opportunism in the short run and second-
 naturing in the middle to long run construed as of ontological-dementation/dialectical-
 dementation stranding-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 will certainly highlight why the Encyclopédistes coordinated by Diderot
 played a relevant role in inducing a domino effect contributing in transforming medieval
 European societies mindsets into a positive worldview by cynically putting together all the
 positive knowledge they could muster and disseminating it throughout Europe, and so over
 the forces of obscurity of the days who understood the implications of such a venture. The
 fact here as well as with all issues of perversion-of-reference-of-thought (by the prior
 relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-
 ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-
 prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-
 thought-or-temporal-preservation-as-pseudointemporality-preservation, say of a medieval
 mindset/reference-of-thought with respect to a prospective positivistic mindset, as implied by

ontological-normalcy), is that there was obviously no mutually common/same reference-of-thought between the Encyclopédistes as positivists and many in the medieval establishment as non-positivists for any mutually intelligible logical exercise. But rather it was a case of transversality/logical-incongruence wherein the ontological-primemovers-totalitative-framework of positivistic meaningfulness over non-positivism/medievalism ontologically imposed the positivistic reference-of-thought, as the former elicits untenability/internal-contradiction/internal-incoherence/institutional-constraining in the latter as well as its relative positive-opportunism from its relative ontological effectiveness such that it ends up being second-natured further by percolation-channelling. Insightfully, in an intellectual conceptualisation exercise which, though conceptually contiguous, and while not necessarily implying similar dramatisation, in addition to its relatively diffuse implications in the sense of the contention being rather about human-mentation-capacity-furtherance and the fact that as a latter institutionalisation it is apparently less dramatic, at least as of its apparent negative social consequence given it is so focussed on human individuations as atomic-level point-of-departure of transformation but rather finding its radicalness more in the boldly implied décomplexing/uninhibitedness (suprastructuring/metaphysics-of-absence) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms-as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that focus should be relatively more about construing veracity/ontological-pertinence and percolation-channelling thereof, as an objectively engaged intellectual/emancipatory exercise.

- As the above circularity/recurrence/repetition/repeatability (of temporal-dispositions acting-recurrently-in-temporal-preservation ...) is the basis for the as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-

worldview's/dimension's—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect reflected/perspectivated as the perversion-of-reference-of-thought closed-construct of a given dialectically-out-of-phase/dialectically-primitive registry-worldview in its 'dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality' [as the 'temporal-dragging-of-ontology/ontological-veridicality' (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-logic, and temporal-enculturation/temporal-endemisation-effect; superseded/resolved not by logical-processing but as apriorising—registry (reference-of-thought) perversion, by the ontological-primemovers-totalitative-framework of the prospective apriorising—registry as it elicits by its positive-opportunism its untenability/internal-contradiction/internal-incoherence/institutional-constraining with respect to the prior one, going by ontological-normalcy/post-convergence. This articulation of the 'given dialectically-out-of-phase/dialectically-primitive registry-worldview as a 'dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality'' can be construed going by an ontologically-veridical insight from a 'Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-meaning-and-meaningfulness' technique which allows essence-of-meaningfulness to be seen for what it really is as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-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 pre-emptive of a hollow-form/postlogical

arrogation/impostoring with respect to the ‘essence-of-meaningfulness as of intemporal-preservation’), and this as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology wherein temporal-dispositions acting-recurrently-in-temporal-preservation speaks of an ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, in need for a ontological-normalcy/post-convergence 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-perversion-of-reference-of-thought-of-our-positivism-construed-from-a-prospective-reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-inauthenticity-of-reference-of-thought’ totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology), in reflection/perspectivation of their specific and peculiar as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and–accordance defect or intradimensional-defect as effectively ‘dialectically-dementing’ as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of their corresponding

prospective dialectically-in-phase as dialectically-thinking

prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism/dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, registry-worldview/dimension and transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating conceptualisations; contextually it explains incidental occasions of perversion-of-reference-of-thought, registry-worldview-wise/dimension-wise postlogical instigation of temporal-preservation-as-pseudointemporality-preservation (in self-reference-syncretising) explains ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, intradimensionally and need for prospective institutionalisation to resolve the given ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy, and transcendently/transdimensionally/interdimensionally this further explains ontological-normalcy as being about representing successive institutional-cumulations/institutional-recomposures as of ‘reducing-epistemic-abnormalcy’ so that the perspective is one of ‘abnormalcy’, such that the mindset/reference-of-thought in no institutionalisation including ours/positivistic should be ‘so-complexed’ as to wrongly

imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold, thus being falsely ‘dialectically-undementable/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 ‘intellectual-bad-faith’ for the prospective possibilities of the future.

- As it is important to grasp that the postlogical/psychopathic characters instigation of conjugated-postlogism/dementing-integration in the other temporal-dispositions doesn’t mean postlogism characters are the causation of the ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ that induces the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a dialectically-out-of-phase/dialectically-primitive registry-worldview as dialectically-dementing. Rather, from a ontological-normalcy/post-convergence insight, this points to human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) at that registry-worldview/dimension-level or registry-worldview/dimension as the dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation), which is ‘in wait’ to be revealed by the registry-worldview’s/dimension’s corresponding postlogism perversion-of-reference-of-thought instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism as perversion-of-reference-of-thought instigation in non-positivism/medievalism instigating say of notions of sorcery and accusations of the type while effective in inducing perversion-of-reference-of-thought in a non-positivistic/medieval 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 a ontological-normalcy/post-convergence 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-(as of relative constitutedness towards relative conflation) registry-worldview/dimension-level as the dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness, our condition of not being in ontological-contiguity, ‘not-reflecting-absolute-ontological-pertinence’, as being involved with ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought’/temporal-accommodation as well as our peculiar conjugated-postlogism/dementing-integration as psychopathy-and-social-psychopathy (that is, the conjugating of the temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation to the postlogism-slantedness associated with psychopathy and social psychopathy) specifically in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) of the positivism registry-worldview’s permeating on occasion its formalities, rather than maximalising-recomposuring-for-relative-ontological-completeness/transvaluating where the veridical ontological-reference is an ‘abstract-sense-of-adherence-to-intrinsic-reality’ as validated by the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework/understanding/knowledge-driven, and not impression-driven/good-naturedness/wishfulness meaningfulness associated with the ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought’ 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-(as-of-undefined-or-undecidable-threshold-of-ontological-veridicality) or ontological-decadence (postlogism) or notional-discontiguity/epistemic-discontiguity-in-contiguity. Insightfully again, going by the first example, it might (wrongly) be argued, by human ‘temporal extirpation paradigm’, that notions-and-accusations-of-sorcery in a non-positivistic/medieval 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 extirpation paradigm that faces human temporality with human temporality. Intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm will garner the insight that humanity-at-large at all such non-positivistic/medieval setups is rather in need (as the resolution) of a renewed institutionalisation prospectively as the positivistic registry-worldview based on rational-empiricism as the paradigm for superseding the vices-and-impediments 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-positivistic/medieval registry-worldview. The vocation of the intemporal-disposition (intemporality/an-ontological-construct/longness-of-register-of-meaningfulness-and-teleology) is not-to-come-to-and-construe meaningfulness at a same pedestal as a temporal extirpation paradigm, and this invariably means that its on-occasion/incidental insight about temporal-dispositions defects (temporality) is ‘necessarily escalated ontologically at a humanity-at-large scale of projective-totalitative-implications’.

This construal is what enables ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) or post-convergence, and its projective-totalitative-implications on human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor across all the registry-worldviews whether retrospective, present or prospective. In other words, inherent human ontological-deficiency/ontologising-deficiency as implied by ontological-normalcy/post-convergence due to human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) is the inherent reason why humankind has to ‘make-up-for’ (by projection as ‘ontological-reconstituting’/deconstruction) its ontological-deficiency/ontologising-deficiency by renewing its reference-of-thought/implied-registry-worldview in successions as transcendences involving a ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology dialecticism’ (‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’) that involves prospective/transcending/superseding registry-worldview as ‘dialectically-thinking’ which is dialectically-in-phase over prior/transcended/superseded registry-worldview as ‘dialectically-dementing’ which is dialectically-out-of-phase/dialectically-primitive. With the various registry-worldview/dimensions postlogisms/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness-or-perverted-outcome-sought-precedes-existentially-veridical-logical-duenessal-operation perversion-of-reference-of-thoughts (whether instigating from physiological or enculturated basis) being incidental phenomena (associated with human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor) emphasising the more fundamental issue of the dialecticism implicated in human transcendence, and 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/perversion-of-reference-of-thought/transcendental-dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’. This differs from issues in relation with existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication that ‘comes only after the notion of a sound reference-of-thought is established in the first place’ and are intradimensional, and doesn’t put-into-question/implicate the soundness/unsoundness of registry/axioms/ontological-reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-authenticity-of-reference-of-thought-or-soundness-of-mind/registry-worldview, and furthermore are grounded on a same/common reference-of-thought/implicit-registry-worldview. Thus if strictly speaking a postlogism phenomenon (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) like a psychopathic disposition is not the causation of a reference-of-thought perversion-of-reference-of-thought, then what is its relevance and pertinence? The fact is with or without postlogism including psychopathic individuations, human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation at the uninstitutionalised-threshold that correspondingly mark the successive uninstitutionalised-threshold states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, (ontological-completeness-of-reference-of-thought

involving institutionalising, universalising, positivising and deprocrypticising, with deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant-(as-of-the-more-profound-construal-of-existential-contextualising-contiguity)’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) all the rest). The critical thing however is that at these uninstitutionalised thresholds, without the postlogical effects including psychopathic, the corresponding requisite human transcendences will be more straightforward, direct and definite from the prior ‘dialectically-dementing’ to the prospective ‘dialectically-thinking’ as temporal-dispositions are less predisposed to temporal-preservation-as-pseudointemporality-preservation once social universal-transparency of perversion-of-reference-of-thought or registry-worldview-perversion is established together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of that perversion, thus facilitating the registering/stranding of the implied dialecticism in the social-psyche/collective-consciousness of what is effectively ‘dialectically-thinking’ and what is ‘dialectically-dementing’, 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 postlogical ‘hollow-constituting’ distorting effect including psychopathic which renders establishing social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of perversion-of-reference-of-thought or registry-worldview-perversion together with the untenability/internal-contradiction/internal-incoherence/institutional-constraining of such perversion-of-reference-of-thought with respect to other temporal-dispositions rather obscure, and further so as conjugated-postlogism mental-dispositions equally assume a distortional purposefulness with respect to

ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing the apriorising–registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology) takes the form of ‘denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex-logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogical and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ as conjugated-postlogism/dementing-integration-of-temporal-dispositions in a ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect). Thus strengthening the temporality preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism

reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' takes a turn into as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect when these become temporally-preservational-as-pseudointemporality-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology [in a 'dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect)], thus defining the 'dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness' (as the uninstitutionalised-threshold) as 'a-perpetuated-state-in-iterability/iteration' until the point where social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena and untenability/internal-contradiction/internal-incoherence/institutional-constraining are decisive enough to instigate prospective institutionalisation as transcendence, breaking the temporal-dispositions acts-execution/logical-processing defects that had become as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect by temporal-preservation-as-pseudointemporality-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology due to ontological-incompleteness-of-reference-

of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-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 level. Basically, by blurring (by way of ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness-in-iterating-alterations or slanting) the notion that a reference-of-thought is ‘dialectically-dementing’ given its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, postlogism induces temporal-preservation by circularity/recurrence/repetition/repeatability 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/postlogical and social-psychopathic situations) inducing as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect by temporal-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology-of-recurrence/repeatability in principle. Postlogism-as-of-non-conviction as ‘non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ and conjugated-postlogism can possibly be explained by the notion of

pseudointemporality wherein under social-and-confliction-stake temporal-dispositions individuation ‘mental-dispositional incapacity for intemporality’ induces ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation-level ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, as it strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-manifestation. In that sense the postlogical/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally/in-conviction or meaning as its intrinsicness/essence/ontological-veridicality’ and so directly engages in its kind of pseudointemporality, for pathological reasons, as it takes a faulty-mentation-procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as ‘meaning by its mere 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 by 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-in-existential-extirpation-as-of-existential-unthought-manifestation. Postlogism-as-of-non-conviction as ‘non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ instigation of perversion-of-reference-of-thought is associated with intradimensional temporal-preservation-as-pseudointemporality-preservation at a registry-worldview’s/dimension’s uninstitutionalised-threshold or

ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-
 flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-
 of-thought-threshold (as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-
 temporal-preservation-as-pseudointemporality-preservation), such that equally temporal-
 dispositions are effectively in derived-non-conviction or derived-existential-decontextualised-
 transposition or derived-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-
 caricaturing, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-
 awareness-teleology-in-existential-extirpation-as-of-existential-unthought-manifestation
 intradimensionally. This can be highlighted by the fact that from a positivistic perspective, a
 truly medieval mindset/reference-of-thought at its core is fundamentally and structurally 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 ontological-
 incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-
 or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-
 is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-
 pseudointemporality-preservation, before even speaking of an issue arising from medieval
 postlogism like someone coming up with notions and accusations associated with
 superstition. For instance, the consciousness state of say the non-positivism/medievalism
 mindset/reference-of-thought at its ontological-incompleteness-of-reference-of-thought-
 induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-
 construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-‘in-wait’-for-
 perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-
 preservation) with respect to the mental-dispositions of the positivistic mindset/reference-of-
 thought wherein obviously the latter’s more ontological-completeness construes that notions-

and-accusations-of-sorcery, however serene the mental states of persons in such medieval setup, are without any doubt ridiculous from its positivistic perspective as there is no explanation for them but for the fact that having arrived at its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation) the human mindset/reference-of-thought (medieval in this instance) with respect to social-and-confliction-stake is just as well, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-manifestation intradimensionally, inclined to engaged in what is in reality non-conviction or existential-decontextualised-transposition or hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (as notions-and-accusations-of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-threshold or ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation), its disposition for temporal-preservation-as-pseudointemporality-preservation (whether instigated postlogically or arising from enculturated-postlogism) is bound to elicit the corresponding registry-worldview’s/dimension’s ‘non-conviction or existential-decontextualised-transposition or hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ that speaks fundamentally of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-

pseudointemporality-preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-manifestation intradimensionally; and equally so, as ‘non-conviction or existential-decontextualised-transposition or hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’, at their successive ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation) will the recurrent-utter-institutionalised mindset/reference-of-thought appear with respect to base-institutionalised mental-dispositions from the base-institutionalised perspective, the ununiversalised mindset/reference-of-thought appear with respect to universalised mental-dispositions from the universalised perspective, the non-positivism/medievalism mindset/reference-of-thought appear with respect to positivistic mental-dispositions from the positivistic perspective, and prospectively so, the procrypticism mindset/reference-of-thought appear with respect to deprocrypticism mental-dispositions from the deprocrypticism perspective. (These can perfectly be exemplified for the other lower registry-worldviews/dimensions or our procrypticism registry-worldview/dimension with respect to deprocrypticism but for the relative unpalatability compared to speaking only of medieval cases which provides the requisite relevance and insight anyway; from the insight of a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ grounded at the successive institutional-cumulations/institutional-recomposures, as ontological-completeness/ontological-normalcy driven). Taking the case of a non-positivistic/medieval context as highlighted above at its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-

‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-
 pseudointemporality-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 hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing arising from the misappropriating/‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of
 universalisation’s categorical-imperatives/axioms/registry-teleology as intradimensional
 existential-decontextualised-transposition (of categorical-imperatives/axioms/registry-
 teleology of universalisation meaningfulness). This is a recurrent dynamism associated with
 human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor across all institutional-cumulations/institutional-
 recomposures, as at the point of a prospective/superseding/transcending institutionalisation’s
 ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-
 flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-
 of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-
 preservation-as-pseudointemporality-preservation, there is an eliciting of
 misappropriation/‘hollow-constituting’-or-failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness of its categorical-imperatives/axioms/registry-teleology
 by temporal-dispositions (as temporal-preservation-as-pseudointemporality-preservation
 instigated by postlogism and enculturated-postlogism) manifested in various social
 constructions of meaningfulness such that these are in effect derived-hollow-staging-and-

performance-or-apriorising/intelligibilitysetup-caricaturing and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting/deconstruction/(engaged)-destruktion, with temporal-dispositions further misappropriating/'hollow-constituting'/as-failing-intemporal-preservation-or-misappropriation-of-meaningfulness categorical-imperatives/axioms/registry-teleology of the latter transcending/superseding institutionalisation at its point of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, inducing new derived-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy (deprocrypticism) as ontological-completeness brings an end to derived-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing social constructions of meaningfulness that are veridically-unreal.

These derived-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing social constructions of meaningfulness are in effect the uninstitutionalised-thresholds requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-thresholds (however nefarious the consequences from an ontological-normalcy/post-convergence 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 as the most important thing/purposefulness of

humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of reference-of-thought, and so across the various institutional-cumulations/institutional-recomposures. It is more likely that in this regard, more likely than not perversion-of-reference-of-thought phenomena as postlogical effect including psychopathic may actually have been a boost for more rapid human 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 perversion-of-reference-of-thought issue at the humanity-at-large scale for the need of human institutionalisation as second-naturing given that with human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) it is naïve to operate on the basis of a ‘human transformation on the wrong dependence of our intemporal-disposition as first-natureness’, thus the reason why we institutionalise as second-naturing taking cognisance of the reality of our temporal-to-intemporal individuations dispositions. Just as implied elsewhere in this paper, the skewing (‘intemporal-ity-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) (from shortness-of-register-of-meaningfulness-and-teleology to longness-of-register-of-meaningfulness-and-teleology) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendental construct of human virtue, and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/recompose/reorder its institutionalisation/intemporalisation capacity. This can be explained as follows. Considering the instance where for instance the target of accusations of sorcery was to equally adopt a

temporal stance by making a vague accusation of sorcery as well. Seemingly, such a temporal approach will more or less be more effective in pre-empting the ‘incidental resolution of temporal-preservation-as-pseudointemporality-preservation’ (with respect to themselves in their specific locale) associated with the ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect) rather as an extirpatory/temporal paradigm in serving their purpose of a temporal mortal. In so doing incidentally it doesn’t actually pre-empt but fails the ‘universal resolution of temporal-preservation-as-pseudointemporality-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 with temporality with respect to perversion-of-reference-of-thoughts in all the registry-worldviews (institutional-cumulations/institutional-recomposures) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm warrants a transcendental posture of universal-projection/aetiologisation/ontological-escalation that overlooks resolving temporality with temporality and seeks to grasp the universal implications of all such temporal-preservation-as-pseudointemporality-preservation inclinations of perversion-of-reference-of-thought at the humanity-at-large level of all locales and situations, and only then in transversality/logical-incongruence that all such incidentals of perversion-of-reference-of-thought and temporal-preservation-as-pseudointemporality-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-in-existential-extirpation-as-of-existential-unthought-of-temporal-dispositions) allows for the requisite base-institutionalising of recurrent-utter-uninstitutionalisation, universalisation of ununiversalisation, positivising/rational-empiricism of non-positivism/medievalism, and prospectively deprocrypticising/object-recomposuring-ontologising of procrypticism/disjointedness-as-of-reference-of-thought. The fact has always been that throughout the various institutionalisations this human intemporal-disposition individuation disposition has always been an indispensable outlier (as longness-of-register-of-meaningfulness-and-teleology) 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 orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought and more precisely psychopathy and social psychopathy in the social-construct even though from a simplistic temporal perception it may seem at times overblown (very much like in a core medieval setup a positivistic maximalising-recomposuring-for-relative-ontological-completeness/transvaluating disposition such as Galileo’s or Darwin’s or Rousseau’s or Descartes’s assertions will seem overblown to the ‘core non-positivistic/medieval mindset’ going by its customary perception), since it doesn’t accommodate temporal/incremental/‘disjointedness-as-of-reference-of-thought’ ways of thinking and instead strives for a universal implications depth-of-thought. Basically, on the

same token the maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposuring-for-relative-ontological-completeness/transvaluating construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating the possibility of human health. The reason for this deferential-formalisation-transference disposition is simple, as formal constructs ‘reason’ on the basis of intemporality/abject-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising—reference-of-thought-elements/apriorising—registry-elements which are implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), and so

beforehand/as-of-a-priori even without the instigating effect of any perversion-of-reference-of-thought like postlogism/psychopathy; such that such temporal/incremental/‘disjointedness-as-of-reference-of-thought’ reasoning is best left for inconsequential and trite matters of day to day living, as validated by the processes and procedures of our formal institutions however approximate in their success given the pervasiveness of the extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ even in formal setups, with its susceptibility to undermine or overlook ‘formal effectiveness’ (which can sometimes be naively construed as weakness of formalism rather than insufficiently effective formalism or extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ disruption of formal effectiveness). Abstractly maximalising-recomposuring-for-relative-ontological-completeness/transvaluating meaningfulness carries an intemporal/longness-of-register-of-meaningfulness-and-teleology and universal coherence that incremental meaningfulness doesn’t, and thus maximalising-recomposuring-for-relative-ontological-completeness/transvaluating is actually the drive for transcendence across the institutionalisation-process successive institutional-cumulations/institutional-recomposes, with human ontological development from ‘shallow limited-mentation-capacity-⟨as of relative constitutedness⟩ to deeper limited-mentation-capacity-⟨as of relative conflation⟩ reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. Maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as such is the mental-disposition to uphold ‘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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-

reference-of-thought as depth-of-thought') as 'shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation)'/relative-ontological-completeness/reducing-epistemic-abnormalcy avails for the development of reference-of-thought in construing intrinsic-reality/ontology, by its very intemporal/longness-of-register-of-meaningfulness-and-teleology principle-driven nature; hence it thus regenerates new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation to match developing 'shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation)'/relative-ontological-completeness/reducing-epistemic-abnormalcy. Whereas incrementalism-in-relative-ontological-incompleteness 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 is non-transcendental, and so with reference to the underlying intemporality (intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) that ontological development from 'shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation)'/relative-ontological-completeness/reducing-epistemic-abnormalcy elicits, in lieu it is rather of a temporality reflex mental-disposition such that correspondingly developed categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation is related to in virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) terms, whether unconsciously (ignorance), expediently (affordability) or consciously; thus as mental-disposition, incrementalism-in-relative-ontological-incompleteness across all registry-worldviews involves a 'anamnesic-residuality-as-ratiocinative-integrity-(not-mythical-recollection) of temporality' in any prospective

institutionalisation/intemporalisation that induces uninstitutionalised-threshold, at that institutionalisation's uninstitutionalised-threshold, speaking fundamentally of the reality of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and underlining the “‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’” line with respect to reference-of-thought mental representations between intemporality as candored-supratransversality and temporality as decandored-subtransversality. Incrementalism-in-relative-ontological-incompleteness wrongly construes meaningfulness (both ontology and virtue perspectives) as rather a process of additionality over the prior reference-of-thought whereas in reality (from the insight that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology develops from shallow limited-mentation-capacity-⟨as of relative constitutedness⟩ to deeper limited-mentation-capacity-⟨as of relative conflation⟩ by way of the ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’) meaningfulness develops rather as a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating process of recomposuring towards a deeper superseding–oneness-of-ontology, with recomposuring reflecting that human progress is rather an institutionalisation process (as second-naturing/institutional-design defined by skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) as deferential-formalisation-transference by the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology) and critically without the transformation of the reality of human individuation dispositions as temporal (shortness-of-register-of-meaningfulness-and-teleology)—to—intemporal (longness-of-register-of-meaningfulness-and-teleology) as of human existential-form-factor. Thus the implication is

that the institutionalisation process succumbs to uninstitutionalised-threshold due to the dynamic-cumulative-aftereffect of human temporality/temporal-dispositions as of shortness-of-register-of-meaningfulness-and-teleology in inducing uninstitutionalised-threshold which can only further be structurally/paradigmatically resolved by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating recomposre as transcendental-enabler/existence-potency. Basically, incrementalism-in-relative-ontological-incompleteness relation to meaningfulness as ‘a comprehensive additionality exercise’ thus fails to account for human temporality/temporal-dispositions as ‘not transformed’ and will tend at uninstitutionalised-threshold towards the perversion/derived-perversion of the institutionalisation reference-of-thought or categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (whether unconsciously, expediently or consciously), involving flawed-existential-elevation-of-reference-of-thought. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-teleology/teleological-differentiation involving rather a ‘continuous maximalising-recomposuring-for-relative-ontological-completeness/transvaluating exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity-(as of relative conflation) arising from the overall and specific accumulated human experiential possibilities of being on earth. [Thus human progress as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating is a change of human totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-

of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-
meaningfulness-and-teleology) enabled by psychoanalytic-unshackling/memetic-
reordering/institutional-recomposure, and it not about being incremental/additional but is
rather a ‘maximalising-recomposuring-for-relative-ontological-completeness/transvaluating
emerging-through (by maximal-as-intemporal-operating-modality-of-reference-of-thought-
as-of-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating-as-
inducing-the-prospective-institutionalisation) of prospective-institutionalisation over the
old/uninstitutionalised-threshold due to human limited-mentation-capacity-deepening–in-
recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-
contiguity/ratiocination’, as base-institutionalisation is not an addition/increment over
recurrent-utter-uninstitutionalisation but a ‘maximalising-recomposuring-for-relative-
ontological-completeness/transvaluating emerging-through’, just as is universalisation over
ununiversalisation, positivism over non-positivism/medievalism, and prospectively
deprocrypticism over procrypticism; as a maximalising-recomposuring-for-relative-
ontological-completeness/transvaluating process in the recomposuring accrual of human
‘shallow limited-mentation-capacity-(as of relative constitutedness) towards deeper limited-
mentation-capacity-(as of relative conflation)’ wherein the institutionalisation process is
rather construed as 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 imbricated-
becoming-transitioning as-rules-that-remain of-existential-reality’ providing existential-
context priorly-and-over elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity due to the fact that when not so existentially-contextualised our
limited-mentation-capacity-(as of relative constitutedness towards relative conflation) in an

elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity exercise is bound to induce ‘wrongly-projected
 decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-
 ontologically-flawed-construal (which is rather dementing hollow-staging-and-performance-
 or-apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-
 thought-or-unsophistication-of-understanding), in wrong grasp of existential-contextualising-
 contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
 reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-
 transitioning as-rules-that-remain of-existential-reality’. This further explains why
 meaningfulness is effectively an existentialism construct; existentialism in the sense that our
 limited-mentation-capacity-(as of relative constitutedness towards relative conflation) needs
 to grasp 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 imbricated-becoming-
 transitioning as-rules-that-remain of-existential-reality, as a priori over any subsequent
 elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity for the latter to be ontologically valid.]
 Furthermore, the precedingness nature of ontological-normalcy/post-convergence with
 respect to human existential-reference/existential-tautologisation pivoting to
 ontology/ontological-veridicality speaks of a ‘decentering’ to the prospective ontological-
 construct that maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating effectively enables by placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology rescheduling (as it perpetually
 recomposure to the intemporal as the relative absolute in value and ontology) over
 incrementalism-in-relative-ontological-incompleteness which wrongly falls back to the

relatively limited-mentation-capacity-(as of relative constitutedness towards relative conflation) of the temporal presencing-as-if-definitely-set in wrongly construing it as the relative absolute reference-of-thought. Insightfully with respect to the notion of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, 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 structural/paradigmatic construct that more vitally shapes human action and its ‘effective enforcement’ is actually a minor portion of the structural/paradigmatic construct of law over lawlessness; as it carries an inherent intemporality that is further summonable in improving the law with human ‘shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) reconstrual/reconceptualisation’. Like all formal constructs it wouldn’t rely on incremental-dispositions or temporal-accommodation of averaging-of-thought 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 averaging-of-thought 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 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. [This 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 different 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), since it priorly implies existential emanance-or-becoming validated by ontological-primemovers-totalitative-framework 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 (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 to solipsistic-intemporality and as such solipsism as of solipsistic-intemporality is the drive behind ontological-faith-notion-or-ontological-fideism. 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 condition state of perceived existential meaning is central to a

deprocrypticism mindset in enabling the most elaborate transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate $2+2$ as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to $2+2$ as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of-meaningfulness-and-teleology relative to temporality, further explaining in the bigger picture why maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-notion/articulation (enabled obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct)’. By extension, our consciousness-awareness-teleology as of a notional /solipsistic 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent

human-subpotency) 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 accruing to each individual, implying our limited-mentation-capacity enables us at any given phase of our existence to mutually be able to ‘solipsistically reference a common sense of inherent existential-reality’, and so increasingly as of our common species, common registry-worldviews, common communities, common institutions and common personhoods and socialhood; and so, however ontologically-veridical our meaningfulness-and-teleology within institutionalised-threshold or as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing at uninstitutionalised-threshold. 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency), 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 ontological-

commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-
 human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-
 totalitative-framework projective-totalitative-implications and not any notion of innateness
 besides existentially inherent human-subpotency) with other humans from whence the
 existential specificity/instantiation basis as of the family, neighbourhood, local institutions,
 sociocultural context and increasingly in a globalised world social trends of all sorts whether
 fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now
 critical determinants of its subjective and intersubjective meaningfulness-and-teleology.
 Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be
 brought up, wherein as of the ontological-incompleteness-of-reference-of-thought implied
 beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-
 unthought 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 hollow-staging-and-
 performance-or-apriorising/intelligibilitysetup-caricaturing at their non-positivism
 uninstitutionalised-threshold). This conception speaks of that registry-worldview/dimension
 subjectivity and intersubjectivity as of ‘an averaging-of-thought 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 ‘averaging-of-thought 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
 ontological-incompleteness-of-reference-of-thought implied uninstitutionalised-threshold.
 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) 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-in-existential-extirpation-as-of-existential-unthought as implied by subjectivity and intersubjectivity as a ‘construct of human condition of construal of intrinsic-reality/ontological-veridicality as supposedly knowledge’, with the consequence that humankind construal of intrinsic-reality/ontological-veridicality is naively-and-wrongly interpreted as superseding ‘inherent intrinsic-reality/ontological-veridicality’ at registry-worldviews/dimensions uninstitutionalised-threshold (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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) as of intrinsic-reality/ontological-veridicality that allows for the requisite pivoting/decentering as of

psychoanalytic-unshackling/memetic-reordering/institutional-recomposure 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, usually initiated as an outlier 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency), will largely be jeopardised since the ‘putting-into-question’ as a solipsistic exercise with the possibility of getting at the very core of what is ‘further divulge-able’ by intrinsic-reality/ontological-veridicality, is largely compromised by a subjectivity and intersubjectivity averaging-of-thought mental-disposition. This distinction between subjectivity and intersubjectivity as referencing human condition of construal of intrinsic-reality/ontological-veridicality from solipsism and intersolipsism as referencing human effective/ineffective construal of intrinsic-reality/ontological-veridicality, is actually important because (while less critical to elucidate this in the natural sciences given the immediacy of constraint from intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency hence implicated), the implications for its comprehensive and conscious understanding in the social world (for conceptualising knowledge while superseding human temporality as ignorances, so-construed as ‘knowledge notionalisation’) is decisive as it requires both an understanding of ‘the human condition in its construal/relation to intrinsic-reality/ontological-veridicality’ and ‘understanding of inherent intrinsic-reality/ontological-veridicality’; and so, as a prerequisite for the organic-knowledge

necessary for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview institutionalisation. For instance, the concepts of constitutedness, first-level pseudo-conflation, second-level pseudo-conflation, third-level pseudo-conflation and conflatedness of temporal-to-intemporal individuations ‘madeupness/bottomline of reference-of-thought’/‘prelogism-as-of-conviction commitment of reference-of-thought’ articulated previously as of ‘notional-conflatedness/constitutedness-to-conflatedness perspectivation of ontologically-veridical aftereffect/dynamic-cumulative-aftereffect’ in enabling a storied-construct aetiologisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only inherent intrinsic-reality/ontological-veridicality but equally the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality. This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an emancipatory exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency’). 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/existence-potency to supersede social-aggregation-enabling as a knowledge and virtue construct. The

implication being that there is a contiguity in solipsistic insight as simplistically elucidative in the relatively more simpler experimental framework of natural phenomenon studied by the natural sciences (which practice is categorisation-driven, more like elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity but then with a high risk of inducing virtualities thus explaining the continually reshaping/re-categorisation/re-optimising of experimental content when the virtualities come to be seen as unreal or deficient or suboptimal, and so more critically with the practitioner's experience tend to be driven heuristically actually as of pseudo-conflation or conflatedness) 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, [this author thinks should ideally be studied by referentialism, more like maximalising-recomposuring-for-relative-ontological-completeness/transvaluating from the most profound of conceptualisation which is intemporality 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's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality, construed as of increasing human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in the apriorising/axiomatising of ontological/meaningfulness-and-teleology construal', in the staggered elucidation of less and less profound but critical conceptualisations as undertaken in this hermeneutic design.] Furthermore, solipsism will equally explain why human meaningfulness-and-teleology is developed rather by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of the same superseding-oneness-of-

ontology as of our deepening limited-mentation-capacity (whereby successive generations take a shot at superseding–oneness-of-ontology like Ancient Civilisations like Greece establishing that matter is made up of water, fire, air, earth and ether critically establishing the psyche of matter as composed of basic elements and successive recomposurings right up to our modern day quantum-mechanics recomposuring as of historicity), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as of transversal overall reconstruing/reconceptualising rather than just cumulating. This insight is important for critical thought and analysis as oftentimes it is naively assumed that prospective knowledge is to be simply obtained by ‘adding’ or ‘cumulating’ to prior works rather than the more pertinent insight of totalising–renewing-realisation/re-perception/re-thought as of a same superseding–oneness-of-ontology. 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’ an emanation-or--giving-ontological-primemovers-totalitative-framework-intercession-that-is-all-defining, with nothingness possibly a conceptual device of metaphysics-of-absence of ‘existence conceptually devised as metaphysics-of-presence’; but then with existence being its very own metaphysics-of-presence, the mutual equivalency of both metaphysics-of-presence and metaphysics-of-absence implying that nothingness is likewise tautologically the emanation--giving-ontological-primemovers-totalitative-framework-intercession-that-is-all-defining of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-

instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-
 reality' which is necessarily 'the absolute a priori' (as 'existential-contextualising-
 contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
 reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-
 transitioning as-rules-that-remain of-existential-reality construed as of increasing human
 limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in the
 apriorising/axiomatising of ontological/meaningfulness-and-teleology construal') of
 superseding-oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of
 nothingness can't 'conceptually' exist out of the notion of meaningfulness which references
 existence and all that is in existence as ontological. Actually nothingness is rather a
 'constructive tautological device' as is actually the case with all human knowledge (mental-
 devising-representation of teleological reorientation), as it doesn't speak of any inherent
 change in intrinsic-reality but rather of change of human totalising-renewing-realisation/re-
 perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-
 of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-
 meaningfulness-and-teleology), just as the many conceptualisation herein like the registry-
 worldviews/dimensions and institutionalisation process are actually speaking of human
 rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-
 awareness-teleology in grasping a superseding-oneness-of-ontology/intrinsic-reality that has
 been so all the time; and so critically talk of transcending from shallow to deeper
 superseding-oneness-of-ontology is no more than about human totalising-renewing-
 realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-
 a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-
 prospective-meaningfulness-and-teleology) as 'subpotent-mimetic-echoness-derivation-

within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-reverberation-or-existence-potency' already given as ontological-normalcy/post-convergence oneness) along the same lines with the notion of 'ontological-dementation/dialectical-dementation' in compensation of human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as 'shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) reconstrual/reconceptualisation'. That is, such 'conceptual devices' are reformulations arising from 'grander/transcendental insights' about the same question but implying a radical transformation of ontological/meaningful conceptualisation of the human mind and human teleology. The idea is that 'intrinsic-reality/ontology is not changed' but rather it is 'human totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) that is changed'. Technically, the implication is that existence/being cannot be thought outside of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human thought/limited-mentation-capacity in construing existence/being implies human meaningfulness-and-teleology is necessarily of ontological-primemovers-totalitative-framework or contingent. However the disavowal rather than renewal/deconstruction/ontological-reconstituting of human thought/limited-mentation-capacity will imply its dissolving into a 'nihilism of meaningfulness-and-teleology' as the alternate logical outcome, but then with this latter construal/conceptualisation being rather 'an unequal measure alternative' since it has the drawback of 'putting an end to contemplation itself', of 'misunderstanding that contemplation is a human growth activity and not an absolutely achieved activity', besides abandoning the notion of human existentialism/throwness/facticity behind human strife itself thus contradictorily

undermining again the assumption of such an alternate logical outcome as itself a ‘contemplated strife’ construed as arising only by the implication of such existentialism/throwness/facticity, and further failing to factor in that deepening human thought/limited-mentation-capacity increasingly narrows the framework of human existential contingency/ontological-primemovers-totalitative-framework ‘enabling human existential development as less and less a question of fate’ on the basis of ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative-implications’. 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/contingent reconstruals/reconceptualisations of existence/being as of human deepening thought/limited-mentation-capacity so enabled by our capacity for ontological-dementation/dialectical-dementation stranding dialectics behind the successive institutional-cumulations/institutional-recomposures narrowing the framework of human existential contingency, with the further possibility of prospective totalising–renewing-realisation/re-perception/re-thought as deprocrypticism as of ontological-normalcy/post-convergence.] Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-reference-of-thought’ and temporally-preservational-as-pseudointemporality-preservation) of the sort: she deserves to be 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-reference-of-thought’ and striving for the ontologically-abject) 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-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) meaningfulness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising-recomposuring-for-relative-ontological-completeness/transvaluating is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific crimes contexts is effectively what validates the universalism for all other contexts of such specific crimes. Maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, across all institutional-cumulations/institutional-recomposures, is effectively the projective mechanism as of ontological-faith-notion-or-ontological-fideism that reinvents new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as a metaphysics-of-absence conceptualisation in further human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination and opening up new institutionalisation possibilities behind the successive transcendences of an animal of temporal-to-intemporal-dispositions in need for skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/differential-formalisation-transference towards the intemporal to induce an institutionalisation-as-virtue that very much elevate it beyond its temporality which left to its own device will strive for incrementalism-in-relative-ontological-incompleteness/temporal-accommodation/extirpation. Maximalising-recomposuring-for-relative-ontological-completeness/transvaluating is an intemporal

framework of solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-
 (not-mythical-recollection)/transepistemicity organic-knowledge ‘inventing’ of prospective
 human institutionalisation possibilities allowing for their percolation-channelling as of
 second-natured institutionalisation. It is behind ‘intemporal ontological-faith-notion-or-
 ontological-fideism instigated human institutionalisation process as of difference-
 conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
 projective-totalitative-implications’ whether in early times as of non-universal and universal
 metaphysico-theological creeds or as of metaphysico-worldviews nature and practices in later
 human history marked by the structural/paradigmatic emphasis of
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm over ordinariness/averaging-
 of-thought mental-disposition within the second-natured institutionalisation of such
 percolation-channelled meaningfulness-and-teleology marked by temporal extirpatory
 paradigm. This latter point is pertinent as invalidating any implied equivalency of reference-
 of-thought of meaningfulness-and-teleology between a maximalising-recomposuring-for-
 relative-ontological-completeness/transvaluating mental-disposition and an
 ordinariness/averaging-of-thought mental-disposition going by their different existential
 paradigms; as the ordinariness/averaging-of-thought mental-disposition will emphasise a
 registry-worldview/dimension closed-construct-of-meaningfulness-and-teleology-as-of-
 ‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications in a
 temporal extirpatory paradigm as of human existential physical lifespan as if such closed-
 construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-
 to-prospective-apriorising-implications arose all by itself whereas a maximalising-
 recomposuring-for-relative-ontological-completeness/transvaluating mental-disposition
 emphasises the human existential tale as of the succession of opened-structures of

meaningfulness-and-teleology that account for the possibility of our present and prospectively opened-construct-of-meaningfulness-and-teleology for enabling future possibilities. Even when it comes to the social integration of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigms, it is often the case that such meaningfulness-and-teleology is bound to the denaturing in many ways as of human ordinariness/averaging-of-thought temporal extirpatory paradigm concatenation to it, if the requisite percolation-channelling institutionalisation and formalisation constructs are not priorly attended to. Even such that notions like exceptional, genius, prophesying, etc. associated with maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-dispositions, as recognised by the Nietzschean imagination are more often than not construed beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought as ‘derogation to the fact that such maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigms 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 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/averaging-of-thought as a non-decenterable closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications! Actually the paradox is that, no transcendently implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into question the underlying intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency ontological-primemovers-totalitative-framework notion, which is the prior totalising/circumscribing/delineating reference-of-thought-devolving-as-of-

instantiative-context as of its {given consciousness's neuterising-induced}-reference-of-thought—devolving-teleological-structure-of-meaningfulness. Such transcendental implications arise as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposure articulation by its cross-generational transcendental implications. By the mere fact of implied prospective relative-ontological-completeness-of-reference-of-thought over prior relative-ontological-incompleteness-of-reference-of-thought a prospective transcendence involves the prospective reference-of-thought rather 'registering-and-reflecting a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought meaningfulness-and-teleology as of organic-knowledge Being correction' of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn't even arise as the prospective reference-of-thought is the relatively complete 'ontological-resetting' in an 'organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology' over the prior reference-of-thought 'effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology'; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. Basically, maximalising-recomposuring-for-relative-ontological-completeness/transvaluating summoning a depth of 'ontological-reconstituting'/deconstruction as of ontological-faith-notion-or-ontological-fideism enables humankind to supersede the circularity of intradimensional 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (which temporal-preservation-as-pseudointemporal-preservation actually speaks of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, thus-

‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, and defines successive institutional-cumulations/institutional-recomposures uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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 ‘intellectual-bad-faith’, but then a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. Maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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-positivistic/medieval worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence) all humans in our procrypticism are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more critical issue being how does the prospective

institutionalisation process comes about! Such temporal-dispositions are characteristically draggy across all registry-worldviews/dimensions explaining why all transcendences meet with temporal resistance going by human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which take the form of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect).

- As the ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought’ disposition tends to wrongly define the reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘dialectically-thinking’, and so by reflex, as if the successive prior institutional-cumulations/institutional-recomposures were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur perversion-of-reference-of-thought (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own perversion-of-reference-of-thought arises, we will be ‘dialectically-dementing’ as dialectically-out-of-phase/dialectically-primitive, at our dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation); as our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought endemises/enculturates the denaturing and generally explains the vices-and-impediments of any registry-worldview/dimension as of its

given limited-mentation-capacity-(as of relative constitutedness towards relative conflation). As by reflex ‘the-averaging-of-thought’ wrongly ignores the ontological-normalcy/post-convergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) nature of intrinsic-reality/ontological-veridicality, such that when there is a need to achieve ontologically-veridical meaningfulness by prospective reference-of-thought with new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, the ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought’ simply engages in ‘totalising—self-referencing-syncretising’ to its prior/transcended/superseded reference-of-thought with its prior/old categorical-imperatives/axioms/registry-teleology that are failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation due to their temporal-preservational nature with respect to their own perversion-of-reference-of-thought threshold. It is only the ontological-primemovers-totalitative-framework and positive-opportunism of the prospective/transcending/superseding reference-of-thought in the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics that will induce its untenability/internal-contradiction/internal-incoherence/institutional-constraining and the collapsing/overriding of the prior/transcended/superseded (as ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure), and so going by their ‘relative ontological-effectivity’. This explains why a recurrent-utter-uninstitutionalised, an ununiversalised, a non-positivistic/medieval, or prospectively a procrypticism mindset, by totalising—self-referencing-syncretising, cannot correspondingly ‘dialectically-think’ in terms-as-of-axiomatic-construct of the reference-of-thought mindset/reference-of-thought of

base-institutionalisation, universalisation, positivism and prospectively deprocrpticism, going by human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor with respect to social-stake-contention-or-confliction in all registry-worldviews, thus rather requiring the corresponding institutionalisation at the corresponding dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness (or uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation). However, contrary to the ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought’ 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 requiring prospective transcendence’, by the possibility for its adherence to ontological-normalcy/post-convergence, and hence the requisite transcendental limited-mentation-capacity-(as of relative constitutedness towards relative conflation) to put the prior/transcended/superseded into question (including and priorly, the transcendental emancipator own’s mentation) for the prospective/transcending/superseding reference-of-thought; and so, with the notion that the prior/transcended/superseded is dialectically-dementing as dialectically-out-of-phase/dialectically-primitive, with no place for its ‘totalising—self-referencing-syncretising’ which is no more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) of temporal-to-intemporal-dispositions to allow for successive transcendences; and as a social

conceptualisation operates as ‘a relation of intersolipsistic mindsets in transversality/logical-incongruence led by the preceding/superseding intercession of intrinsic-reality/ontological-veridicality as validated by ontological-primemovers-totalitative-framework’. (Noting that beyond this point of solipsistic contemplation is the end of ontology, as of ontological-primemovers-totalitative-framework/contingent-projective-and-predicative-validation, and metaphysics arises though metaphysical constructs tend to harken back towards ontology in trying to explain the metaphysical-as-of-existential thus explaining the blurring that often arises between metaphysics and ontology as there is hardly any metaphysical construct that doesn’t strive to be existentially relevant as of the present, thus carrying ontological implications of conceptualisation whether it is demonstrably ontologically-veridical or not; and this latter point answers the fundamental philosophical quest to escape metaphysics for ontology as of the very institutionalisation process which is rather about ‘successions of metaphysics-of-absence insights as the successive transcendental-enabling/existence-potency rules of the institutionalisation process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence construed as the successive institutionalisations as implied by ontological-normalcy/post-convergence’ towards the deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/post-convergence’. Likewise, since in effect there is hardly any ‘present pure ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating insight, the totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag of ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought’ disposition is rather the prior/transcended/superseded reference-of-thought to be construed as dialectically-dementing and dialectically-out-of-phase/dialectically-primitive with respect to a prospective/transcending/superseding reference-of-thought that is ‘dialectically-thinking’ as dialectically-in-phase.

- As informing human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is the idea that the notion of the institutionalisation process (accounting for the institutional-cumulations/institutional-recomposures) as ‘the-transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating’, the notion of ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ by human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor (accounting for any given reference-of-thought) as ‘registry-worldview/dimension or intradimensional level’, and the notion of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor with respect to temporal-and-social-stake-contention-or-confliction (accounting for human registry-soundness/perversion) as ‘the-individuations’, can be elucidated going by the ‘ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité and Iterabilité (in a further elaboration of the notion of ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ based on the technique of ‘Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-meaning-

and-meaningfulness’); and so, in drawing out and analysing the projective-totalitative-implications with regards to the ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ 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-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex is wrong when dealing with perversion-of-reference-of-thought-(reflected-as-unsoundness-or-inauthenticity-of-reference-of-thought)-(registry-worldview/contending-reference/ontological-reference/meaningful-reference/anchoring-of-meaning/registry) arising due to human temporal-compromises/temporal-accommodation/incrementalism-in-relative-ontological-incompleteness/disjointedness-as-of-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), and this fundamentally undermines the ‘ontological validity and veracity’ of such a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as supposedly of prelogism-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex.

Beyond our illusion-of-the-present/present-consciousness/mirage/totalising–self-referencing-syncretising positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews ‘mentally projected prelogism-reflex-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at/‘conviction-reflex’/intemporal-disposition-reflex-admittance-reflex/in-phase-reflex’ are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/post-convergence. The nature of this ‘conviction-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability of the failing/not-upholding-as-of-axiomatic-construct conviction-reflex’ in circularity/recurrence/repetition/repeatability, effectively as its uninstitutionalised-threshold. For instance, where a non-positivistic/medieval mindset/reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivistic/medieval terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as non-positivistic/medieval, and the same insight does apply from a prospective ontological-normalcy/post-convergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimetically-reorder/institutionally-recomposeure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the temporal-to-intemporal-dispositions implies that where there is postlogism-and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex is actually a non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing reflex (and not new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging reflex’)/temporal-disposition-reflex-reflex/out-of-phase-reflex). Both postlogism and conjugated-postlogism instances of the failing/not-upholding-as-of-axiomatic-construct

circularity/recurrence/repetition/repeatability at uninstitutionalised-threshold (including associated postlogism-and-conjugated-postlogism) 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 (including associated postlogism-and-conjugated-postlogism-of-temporal-dispositions) in the existential-flux of ontologically-veridical in circularity/recurrence/repetition/repeatability of same-terms-of-expressions (seemingly-same-implied-meaningfulness) alternating with ontologically-non-veridical alterity/alterations of same-terms-of-expressions (seemingly-same-implied-meaningfulness)’, as Différance, that is critical in defining temporal-to-intemporal-dispositions disambiguated teleological-differentiations. It is the dynamic-extension of this Différance-suprastructurally-disambiguated-mental-dispositions-meaningfulness-as-the-various-temporal-to-intemporal-dispositions in ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ (as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect) at the individuations level to registry-worldview level and the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating level that explains the ‘alterating iterability dynamism’ at these three levels; [whether at the-individuations level involving the ‘hollow-constituting’-alteration’ by temporal-dispositions as ‘slanted-and-formulaic postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ of meaningfulness’ of the postlogical disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of the slanted-and-formulaic perverted meaningfulness as the conjugated-postlogical disposition, meted with the ‘ontological-

reconstituting/deconstruction compensating-alteration or realteration of meaningfulness’ of the intemporal-disposition), as the basis of the institutionalisation/intemporalisation process at registry-worldview/dimension or intradimensional level, and ultimately explaining the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating level successiveness of institutionalisations (as recurrence-of-utter-uninstitutionalisation, base-institutionalisation/ununiversalisation, universalisation/non-positivism-or-medievalism, positivism/procrypticism, and perpetuation-of-deprocrypticism); and so, by ‘a human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality’, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability (as longness-of-register-of-meaningfulness-and-teleology) with the latter ‘distracted/circumvented’ by temporal-preservation-as-pseudointemporal-preservation alterity/alteration-in circularity/recurrence/repetition/repeatability as shortness-of-register-of-meaningfulness-and-teleology, requiring the further realterity/realteration-of-such temporal-preservation-alterity/alteration-in circularity/recurrence/repetition/repeatability as ‘ontological-reconstituting/deconstruction’ by intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in iterability/iteration (for the preservation of ontologically-veridical-meaningfulness-and-appropriateness-of-reference-of-thought-as-of-conflatedness). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-

procedure-deception/‘urge’/entitlement-folie of postlogism-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting’/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-thresholds), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of a solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity exercise but rather institutionalisation/intemporalisation or second-naturing, which is about ‘skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)/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-(as of relative constitutedness towards relative conflation) coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in distraction/circumvention of intemporality-preservation-iteration for

construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-reference-of-thought (as opposed to issues of logical-processing-or-logical-implication), can only be construed as implying ‘a perpetual construct for upholding intemporality-in-preservational-compensation-alterity/alteration over temporality-in-preservational-distorting-alterity/alterations’ hence validating the notion of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ontological-normalcy/post-convergence; and that the ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’ is wrong, as this simply allows for temporality-in-preservational-alterity/alterations to ‘hollow-constitute’ at that supposed ‘intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’. And just as we grasp this notion of ‘the-upholding-of-intemporal/ontologically-veridical-meaningfulness’ at the-interdimension level where the registry-worldviews/dimensions are intemporally ‘ontologically-reconstituted’/deconstructed, only to be temporally ‘hollow-constituted’ requiring prospective intemporal ‘ontological-reconstituting’/deconstruction explaining the successive institutional-cumulations/institutional-recomposures, rather than going by the wrong idea of an ‘illusion-of-definitiveness-of-ontological-construal-on-the-basis-of-an-intemporal/ontological-definitive-construct-as-a-common-ontological-reference-of-the-meaningfulness-of-the-various-temporal-to-intemporal-dispositions’, likewise at registry-worldview level, ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ ensures that (by factoring in the distraction/circumvention of intemporally/ontologically-veridical-meaningfulness in circularity/recurrence/repetition/repeatability, by temporal-preservation-alterity/alteration in circularity/recurrence/repetition/repeatability, requiring the further

intemporal-preservation compensation-alterity/alteration of such temporal-preservation-
 alterity/alteration in circularity/recurrence/repetition/repeatability to uphold
 intemporally/ontologically-veridical-meaningfulness) the intemporal-disposition doesn't
 imply a same/common reference-of-thought with temporal-dispositions, and in so doing
 avoid to wrongfully elevate postlogism-and-conjugated-postlogism/dementing-integration-of-
 temporal-dispositions to a 'conviction-reflex' rather than to a non-conviction-or-existential-
 decontextualised-transposition-or-hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing reflex/temporal-disposition-reflex-reflex/out-of-
 phase-reflex when dealing with their meaningful-reference-defect/registry-defect/perversion-
 of-reference-of-thought defect. The implication being that the intemporal-disposition
 ontological-reference of meaningfulness is suprastructural (beyond-the-consciousness-
 awareness-teleology-in-existential-extirpation-as-of-existential-unthought) of the postlogism-
 and-conjugated-postlogism/dementing-integration-of-temporal-dispositions (which explains
 the latter 'temporal-dragging-of-ontology/ontological-veridicality' (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-logic, 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 or post-convergence. Strangely
 enough, this idea can be derived from the contrastive implications of metaphysics-of-
 presence (with its illusion-of-the-present/present-consciousness/mirage/totalising-self-

referencing-syncretising) and metaphysics-of-absence as postdication (suprastructuring transcendental-insight-projection-capacities). Ontologically speaking, the institutional-cumulations/institutional-recomposures in their evolving ontological-dementation/dialectical-dementation registry/registry-worldview/ontological-reference dialecticisms as at one moment ‘dialectically-thinking’ and at another ‘dialectically-dementing’ are effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence’ and ‘metaphysics-of-absence’ retracing of ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology retrospectively, presently and prospectively, going by a human shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) institutionalisation/intemporalisation process. Such an insight points out that a non-positivistic/medieval ‘metaphysics-of-presence’ will ‘wrongly be contending’ on the basis of a non-positivism/medievalism reference-of-thought with regards to issues of sorcery and so and so, instead of the requisite ‘metaphysics-of-absence’ as a suprastructuring transcendental-insight-projection into positivistic (rational-empiricism) mindset/reference-of-thought that supersedes the ‘flaws-and-manipulations’ or vices-and-impediments involved in such a non-positivistic/medieval setting reference-of-thought; in need of deconstruction/(engaged)-destruktion/‘ontological-reconstituting’ into prospective suprastructuring positivism reference-of-thought of ontologically-veridical meaningfulness, and so, ‘as the suprastructuring construal-(as-of-‘perversion-and-derived-perversion-of-reference-of-thought -as-uninstitutionalised-threshold-circularity/subtransversality’-and-‘corresponding-ontological-reconstituting-of-veridical-reference-of-thought-as-prospective-institutionalisation/supratransversality’) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology of ontologically-veridical-meaningfulness that is not actually spoken-of

by non-positivistic/medieval mindset/reference-of-thought wrongly contending'; with the Derridean (existential)-trace being the suprastructuring positivistic reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such an insight can certainly be grasped with respect to procrypticism and deprocrypticism as well, with the associated postlogical perversion-of-reference-of-thought phenomena. The ontological-normalcy/post-convergence referentialism perspective inherently carries the requisite suprastructuring transcendental-insight-projection for fulfilling the promise of 'metaphysics-of-absence' as postdication. Paradoxically, postdication (as metaphysics-of-absence) highlights that ontological-normalcy/post-convergence is rather conceptualised more effectively with the present-considered-as-being-in-epistemic-abnormalcy-perspective-('dialectically-dementing'-reference-of-thought)-and-hence-suprastructurable by 'metaphysics-of-absence'-perspective-('dialectically-thinking'-reference-of-thought) which is then actually prospective (to-resolve-the epistemic-abnormalcy); and not 'metaphysics-of-presence' conceptualisation which 'wrong pretence of being in ontological-normalcy' is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage/totalising-self-referencing-syncretising. This posture is validated by the decreasing epistemic-abnormalcy nature of the successive institutional-cumulations/institutional-recomposures from retrospective to present to prospective, whereby there is decreasing epistemic-abnormalcy as the institutionalisation/intemporalisation process veers towards ontological-normalcy (from recurrent-utter-uninstitutionalisation to base-institutionalisation to universalisation to positivism and prospectively to deprocrypticism). With respect to the postlogism-as-of-non-conviction perversion-of-reference-of-thought (reflected as mental-perversion/unsoundness-or-inauthenticity-of-reference-of-thought) phenomenon of psychopathy and social psychopathy, the Derridean (existential)-trace as the suprastructuring transcendental-insight-projection (metaphysics-of-absence) reference-of-

thought, wherein there is perversion-of-reference-of-thought of positivistic reference-of-thought of ontologically-veridical meaningfulness as procrypticism/emanant-wrong-or-dementing-shades-of-the-real, in need of deconstruction/(engaged)-destruktion/ontological-reconstituting into prospective suprastructuring deprocrypticism reference-of-thought of ontologically-veridical meaningfulness, and so, 'as the suprastructuring as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology that is not actually spoken-of by our procrypticism and postlogical/psychopathic mindsets/reference-of-thought wrongly contending'; as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology being (metaphysics-of-absence) suprastructuring deprocrypticism reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality-preservation iterability-(of-ontological-veridicality)-by-(‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness)-alteration/alterity associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex-logic wherein the postlogical mindset/reference-of-thought is all about parasitising/co-opting the conviction reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of categorical-imperatives/axioms/registry-teleology that are not in intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, and so in temporal-preservation-as-pseudointemporality-preservation as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-

contextualising-contiguity-reification/superseding–oneness-of-ontology, with the fundamental faulty-mentation-procedure-deception-or-urge being the wrongful validation as conviction of its reference-of-thought in the very first place as in reality the reference-of-thought reflected from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview will be suprastructural to it (or beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of the procrypticism perversion-of-reference-of-thought as reflected/perspectivated as ‘dialectically-dementing’). The idea equally is that as a perversion-of-reference-of-thought, there isn’t any ‘definitiveness-intemporal/ontological-construal-of-meaningfulness-as-there-is-no-common-reference-of-thought-relative-to-the-temporal-to-intemporal-dispositions’ but rather ‘iterability-(of-ontological-veridicality)-by-(ontologically-reconstituting/deconstructing)-alteration/alterity-for-intemporal/ontological-construal-as-the-basis-for-suprastructurally-disambiguating-reference-of-thought-of-the-various-temporal-to-intemporal-dispositions’ in grasping and pre-empting postlogism and temporal-dispositions-conjugated-postlogism in temporal-preservation-as-pseudointemporal-preservation. As by implying rather a ‘definitiveness-of-intemporal/ontological-construal-of-meaningfulness-on-the-basis-of-a-common-reference-of-thought-relative-to-the-temporal-to-intemporal-dispositions’ will just be a basis for the further iterability-(of-ontological-veridicality)-by- (‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness)-alteration/alterity of ontologically-veridical meaningfulness by the postlogism-and-temporal-dispositions-conjugated-postlogism as the fundamental ontological-primemovers-totalitative-framework agency ‘hollow-constituting’-in-alterity/alteration’ by ‘perverting the reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession; as a ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporal-preservation’ (slantedness/postlogic-effect,

miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect) as shortness-of-register-of-meaningfulness-and-teleology. Thus avoiding wrongly implying their solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity transformation as instigative intemporal-disposition (longness-of-register-of-meaningfulness-and-teleology), but rather ‘institutionalisation-skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)’ in the social-construct for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication, as second-naturing. It is this understanding of postlogism-and-conjugated-postlogism/dementing-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ as ‘perverting, by alterity/alteration, the reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of denaturing slanted-and-formulaic-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ (absolving/fleeting/escaping-reflex-logic) involving their conjoining as ‘conjoining-looping-set-of-narratives of flawed-existential-elevation-of-reference-of-thought’ by temporal-dispositions-conjugated-postlogism, 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 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-

reification/superseding—oneness-of-ontology as ‘successive slanted-and-formulaic-postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ with their corresponding conjoining-looping-set-of-narratives’ perverted-meaningfulness and extrinsic-attribution with successive sets of interlocutors and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogical and social-psychopathic situations), in grasping the true nature of the fundamental psychopathic-postlogism-and-other-temporal-conjugated-postlogism mental-dispositions in ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect)’, and so, as of aetiologisation/ontological-escalation in grasping the importance of social and formal institutionalisation percolation-channelling in the construing of institutionalised deconstruction/(engaged)-destruktion as psychoanalytic-unshackling/memetic-reordering/institutional-recomposure in the medium to long-run as with other perversion-of-reference-of-thoughts in prior institutionalisations (for instance a scientific worldview over notions-and-accusations-of-sorcery in medieval times). The insight from an ontological-normalcy/post-convergence perspective with regards to perversion-of-reference-of-thought arises by the mere fact that the registry-worldview’s/dimension’s prior relative-ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, upon instigation of postlogism-as-of-non-conviction by conjugating to temporal-dispositions inducing ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the

registry-worldview's/dimension's—reference-of-thought-for-social-functioning-and-
 accordance defect or intradimensional' as of the circularity/recurrence/repetition/repeatability
 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-
 contextualising-contiguity-reification/superseding—oneness-of-ontology. This is the abstract
 foundation that defines registry-worldviews/dimensions uninstitutionalised-thresholds, and
 so, as fundamentally imbued in human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor which is structurally/paradigmatically susceptible to
 ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-
 flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-
 of-thought, up to deprocrypticism which when effectively achieves escapes
 uninstitutionalised-threshold by the mere fact that deprocrypticism psychologism is one that
 factors in in its (recomposed)-consciousness-awareness-teleology the reality of human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Thus issues of
 perversion-of-reference-of-thought including postlogisms are more-than-just-and-beyond an
 issue of a temporal frame of contemplation as this requires an overall registry-
 worldview/dimension transcendental structural/paradigmatic resolution, as abjectly-
 ontologising deprocrypticism with respect to procrypticism, notwithstanding the further
 conceptualisation of the necessity of the resolution at temporal frames of issues of
 psychopathy in the present positivistic registry-worldview. Thus psychopathy and social
 psychopathy should rather be related to suprastructurally (as dementing consciousness-
 awareness-teleology which reference-of-thought is invalid in the very first instance, going by
 ontological-normalcy/post-convergence perspective for intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation). The nature of perversion-of-reference-of-thought

structural-resolution is very much in line with human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which represents that any transcendence is a second-natured institutionalisation/intemporalisation exercise of untenability/internal-contradiction/internal-incoherence/institutional-constraining on human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions ‘induced by social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of the prior registry-worldview’s/dimension’s unsound reference-of-thought of meaningfulness with respect to that of the prospective registry-worldview’s/dimension’s and the positive-opportunism thereof’, and thus undermining human temporal-preservation-as-pseudointemporality-preservation behind the uninstitutionalised-threshold and institutionalisation/intemporalisation second-naturing; and not as may wrongly be construed as an emanance transformation exercise from temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology 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 solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection transformation-as-virtue arguments, 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor thus needing its second-natured skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for

relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency as deferential-formalisation-transference to the intemporal for its transcendence) 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 second-naturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation in individuals purporting prospective emancipation comes from and are from the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own 'moulting', as actually intemporality is a 'potential construct of orientation' as implied by ontological-normalcy (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) and it is only a devised institutionalisation construct as second-naturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no 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 temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-

association/temporal/alibi conventioning-logic, 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ (as an ontology-driven ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context conceptualisation); but rather a ‘psychology of qualifications’ as is equally the case with social psychology. The author as previously implied with the notion of a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ perceives the need for defining human psychology from a transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism and thus operant perspective of ontologically-dynamic-and-coherent construal/conceptualisation, as a profound superseding—oneness-of-ontology. This is implied in ontological-normalcy/post-convergence, and should be more precisely invigorated in the construal/conceptualisation of the ‘reference-of-thought as futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-

worldview/dimension as metaphysics-of-absence of the positivism/procrypticism reference-of-thought metaphysics-of-presence'; implying an ontologically-driven conceptualisation of 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' as the prospective psychoanalysis, implying the epistemic-abnormalcy perspective ('dialectically-dementing' reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy perspective of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism ('dialectically-thinking' reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is just a 'placeholder-setup' that doesn't has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality, the 'placeholder-setup' as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is accordingly rescheduled psychoanalytically ('dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure), validating and explaining why our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology has been developing all along from the mindset/reference-of-thought of an recurrent-utter-institutionalised, base-institutionalised, universalised and positivised, with the implication that the latter's mindset/reference-of-thought is not beyond prospective transcendence where such prospectively more profound ontology is demonstrated to imply a renewal of human reference-of-thought of meaningfulness (as deprocrypticism), and with the further implication that all along it is essentially about a same species of a same underlying human-aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor induced dynamism of shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation). [In fact, psychoanalysis is actually a natural existential human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology process with the difference that such comprehensively conceptually-directed constructs as is implied with 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 (prospective) as a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology effectuation, is not technically achieved as may naively/counterintuitively be implied by construing directly of a prospective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology (from the present) but rather, on the basis of ‘prospective reference-of-thought transcendental insights’, it correspondingly implies ‘construing the present as metaphysics-of-present as the transcended/superseded/prior placeholder-setup/mental-devising-representation/mentation’ to be represented as ‘dialectically-dementing reference-of-thought’, and so implied by the ‘prospective reference-of-thought transcendental insights’, such that the prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘dialectically-thinking reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) of the ‘old present’/retrospective as prior. That is it is critical to grasp that ontological-dementation/dialectical-dementation stranding-dialectics of ‘dialectically-

thinking’ and ‘dialectically-dementing’ is never about generating a prospective ‘dialectically-thinking’ (with respect to the present as ‘dialectically-thinking’), but such stranding-dialectics is rather about decentering and dementing/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of the present as ‘dialectically-dementing’ which becomes ‘old present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘dialectically-thinking’. This is actually about maximalising-recomposuring-for-relative-ontological-completeness/transvaluating of the implied prospective meaningful-reference/anchoring-of-meaning/ontological-reference/contending-reference, rather than attempting its elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior reference-of-thought as veridical. Maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context. This involves a pointedness-of-prospective reference-of-thought which maximalising-recomposuring-for-relative-ontological-completeness/transvaluating then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction mental-dispositions, postlogism/psychopathic mental-dispositions and conjugated-postlogism/dementing-integration mental-dispositions’ as universal and aetiological ontological-primemovers-totalitative-framework construct, (while equally reflecting the flaws induced in misrepresenting ontological-references arising from

elaborative elucidation), on the backdrop of a more profound superseding–oneness-of-ontology construal/conceptualisation. As maximalising-recomposuring-for-relative-ontological-completeness/transvaluating achieves this by not letting non-veridical/vacuous/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness reference-of-thought by postlogism/psychopathic and conjugated-postlogism/dementing-integration mental-dispositions wrongly being implied as sound reflection of existentialist/‘ontologically-reconstituting’ reference-of-thought and thus wrongly implying their ontological-veridicality, and equally avoiding their perversion-of-representation of conviction/intemporal mental-dispositions by the ‘mere ontological-decontextualising’ (of the latter rightfully existentially-veridical reference-of-thought) implied in their non-veridical/vacuous/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness reference-of-thought; such that a placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect as ‘dialectically-dementing’ by mere non-veridical/vacuous/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (of reference-of-thought) is what restores the ontologically-veridical ‘existentialist reality’ reference-of-thought. Thus unlike elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity what maximalising-recomposuring-for-relative-ontological-completeness/transvaluating enables is to uphold in contiguity ontological-reality as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology in other to reflect that the ‘perversion-of-reference-of-thought phenomena’ is as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-

contextualising-contiguity-reification/superseding–oneness-of-ontology
reflecting/perspectivating as structural/paradigmatic denaturing construed as
being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-
thought-for-social-functioning-and-accordance defect or intradimensional-defect even though
it is iterating-by-alterations, whereas elaboration-as-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
contextualising-contiguity will erroneously lead to a reassessment of perversion-of-reference-
of-thought as ‘defect of logical-processing-or-logical-implication’ or defect of incidenting-
as-social-performance of the registry-worldview’s/dimension’s–reference-of-thought-for-
social-functioning-and-accordance by wrongly implying that it is an issue of defect of
logical-processing-or-logical-implication or defect of incidenting-as-social-performance of
the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-
accordance whereas it is an issue of perversion-of-reference-of-thought, and thus not
upholding intemporality in the contiguity as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-
iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-
reification/superseding–oneness-of-ontology and reflected/perspectivated as
structural/paradigmatic as structural/paradigmatic denaturing construed as
being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-
thought-for-social-functioning-and-accordance defect or intradimensional defect’. Basically,
maximalising-recomposuring-for-relative-ontological-completeness/transvaluating creatively
puts into perspective temporality in non-veridical/vacuous/‘hollow-constituting’-or-failing-
intemporal-preservation-or-misappropriation-of-meaningfulness terms as ‘shallow
superseding–oneness-of-ontology construal/conceptualisation’, and longness-of-register-of-
meaningfulness-and-teleology in existentialist/‘ontologically-reconstituting’ terms as ‘deeper

superseding–oneness-of-ontology construal/conceptualisation’ veering towards
 transcendence. [That is, by transcendence is meant dispose to construe the ontological
 resolution of as structural/paradigmatic denaturing construed as being/ontological/existential-
 defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-
 and-accordance defect or intradimensional-defect
 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-and-conjugated-
 postlogism in the first place supersedingly/transcendentally by implying the need for
 deprocrypticism rather than temporalities-drives reciprocal equivalence of
 procrypticism/disjointedness-as-of-reference-of-thought.] Further the notion of deeper
 superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-
 ontology conceptualisation, central to a maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating, 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’-or-failing-
 intemporal-preservation-or-misappropriation-of-meaningfulness mental-disposition spread
 stories of the scheme being a scam (not to the buyers who have all the documentations
 validating the genuineness of A’s housing project) but rather other interlocutors mainly to
 undermine A’s business credibility, and so whether B is pathological/psychopathic or
 postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but
 affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-

social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such vilifying (as social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of their mental denaturing disposition is socially opaque); engaging meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of ‘logical-processing-or-logical-implication’ at hand rather than in veridicality one of perversion-of-reference-of-thought, requiring instead a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that is ‘dialectically-thinking’ from the ‘deeper superseding-oneness-of-ontology construal/conceptualisation’ as existentialist/‘ontologically-reconstituting’ of A as intemporally-preservational, (in a pointedness of deprocrypticism prospective reference-of-thought which maximalising-recomposuring-for-relative-ontological-completeness/transvaluating then ‘upholds in contiguity’ the ‘trace of disambiguated-mental-dispositions-and-meaningfulness implied by intemporal/conviction deprocryptic mental-dispositions, postlogism/psychopathic procryptic mental-dispositions and conjugated-postlogism/dementing-integration procryptic mental-dispositions’ as universal and aetiological ontological-primemovers-totalitative-framework construct), and reflecting in transversality/logical-incongruence as both B’s postlogism ‘perversion-of-reference-of-thought as procrypticism/disjointedness-as-of-reference-of-thought mental-perversion/unsoundness-or-inauthenticity-of-reference-of-thought disposition’ ontological/being-construal-defect together with B’s interlocutors’ conjugated-postlogism/dementing-integration ‘perversion-of-reference-of-thought as procrypticism/disjointedness-as-of-reference-of-thought mental-perversion/unsoundness-or-inauthenticity-of-reference-of-thought dispositions’ ontological/being-construal-defects (as temporally-preservational-as-pseudointemporality-preservation); and so, going by the post-convergence nature of intrinsic-reality/ontology that precedes, is abject 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 in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation. That is, just as from a positivistic perspective (as metaphysics-of-absence), an incidental/on-occasion phenomenon of notions-and-accusations-of-sorcery in a medieval setup (as metaphysics) intemporally/ontologically elicits a conceptualisation of how such ‘perversion-of-reference-of-thought as mental-perversion/unsoundness-or-inauthenticity-of-reference-of-thought dispositions’ of ontological/being-construal-defects define human vices-and-impediments in medieval setups, that’s the same elicitation going by human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor which is intemporally/ontologically prompted with an on-occasion/incidental manifestation of postlogism and conjugated-postlogism/dementing-integration ontological/being-construal-defects in our positivistic/procrypticism registry-worldview from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview ontological point-of-reference (as the deeper superseding—oneness-of-ontology construal/conceptualisation, rather of a transcendental/abject nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with maximalising-recomposuring-for-relative-ontological-completeness/transvaluating will be to void the wrongly implied existentialist-as-ontologically-veridical-meaningfulness by perceiving the reference-of-thought of postlogical/psychopathic and conjugated-postlogism/dementing-integration mental-dispositions as purely non-veridical/vacuous/‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. [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 as reference-of-thought in relation to intrinsic-reality/ontology and given our limited-mentation-capacity-(as of relative constitutedness towards relative conflation), there thus tend to develop a mix-up of our representation (with ‘unsound/‘hollow-constituting’/vacuous denaturing of categorical-imperatives/axioms/registry-teleology) when reflecting/perspectivating ontologically-veridical existential reality, such that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology defined by the uninstitutionalised-threshold which arises structurally and accounts for vices-and-impediments. This is more than just a question of acts-execution/logical-processing defects but as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect, that speaks of the registry-worldview’s/dimension’s inherent ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation. That is at the basis of the totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously

articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis 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 allusions to superstition in its totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as abjectly dementing and unintelligible/existentially-suprastructural and being as of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity with it will wrongly imply the ontological-veridicality of its meaningfulness, a deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a procrypticism mindset/reference-of-thought will rather be abjectly dementing and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity recognition of the soundness of our procrypticism/perversion-of-reference-of-thought-of-positivistic-meaningfulness [at the (deprocrypticism) untemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation] in order to effectively and adequately reflect the requisite metaphysics-of-absence necessary to act as the registered-psychical-backdrop for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, as implied by ontological-dementation/dialectical-dementation as-uninstitutionalised-threshold-suprastructuring stranding-dialectics that is the mechanism that enables ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-

recomposure. *The fundamental ontological/meaningful question is: which is the ‘superseding reference-of-thought, from where meaningfulness is aligned as ‘thinking and contending’ over the ‘perverting/superseded reference-of-thought’ aligned to as ‘dementing and not-contending’? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as universalisation’ over perversion-of-reference-of-thought-of-base-institutionalisation-as-ununiversalisation, ‘anchoring-of-meaning as positivism’ over perversion-of-reference-of-thought-of-universalisation-as-non-positivism/medievalism or ‘anchoring-of-meaning as deprocrypticism’ over perversion-of-reference-of-thought-of-positivism-as-procrypticism. [A ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ will actually be about a novel construal of the social as ‘metaphysics-of-absence’/postdication of the individual as ‘metaphysics-of-presence’; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ as of a postconvergent/ontological-normalcy cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence/postdication (as the existential social) articulation. Insightfully, a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ rather mobilises maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as is necessarily the case with all metaphysics-of-absence/postdication conceptualisations (which must avert the mix-up induced by the

illusion-of-the-present/present-consciousness/mirage/totalising–self-referencing-syncretising
 as metaphysics-of-presence) in ontologising/ontological-conceptualising. This thus validates
 and operates on the fundamental assumption that the individual-as-of-its-temporal-to-
 intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-
 the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then
 qualified as social phenomenon is determined and effectively deconstructible/ontologically-
 reconstitutable from the inherent dynamism of human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions–existentialism-form-factor; and in construing/conceptualising the ‘transcendence
 and skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-
 reality/ontological-veridicality transcendental-enabling/existence-potency)/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 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 prospectively as the
 ‘structural/paradigmatic resolution of the vices-and-impediments of the
 prior/transcended/superseded registry-worldview/dimension’, human–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions–existentialism-form-factor implies that the
 ‘determination of the ‘dialectically-thinking-psychology or psychology-of-mentation-
 dynamics or natural psychology-of-dynamics’ of the human placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology as of the
 circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-

iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-

reification/superseding—oneness-of-ontology involving iterability-by-alterations-and-realterations as ‘ontological-reconstituting’ realterations over ‘hollow-constituting’ alterations in upholding ontology over ‘temporal-dragging-of-ontology’ and so beyond-intradimensional-institutionalisation-

limits/transcendentally/transdimensionally/interdimensionally, is what effectively allows for the ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that sustains the possibility for human-cross-generational prospective institutionalisation transcendence towards ontological-normalcy. As previously indicated, a registry-worldview/dimensional ontological/being-construal-defect (as its temporal-dragging-of-ontology) is ‘not caused’ by non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing—of-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold ‘in wait’ for such non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism instigation, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to be instigated in such a social-setup by corresponding non-positivistic/medieval non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing—of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism), whereas the positivistic registry-worldview reference-of-thought has the prospective relative-ontological-completeness-of-reference-of-thought for the instigation of

such a notions-and-accusations-of-sorcery not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality-preservation of a registry-worldview's/dimension's temporal-dragging-of-ontology is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism and conjugated-postlogism/dementing-integration that blurs recurrently intemporal-dispositions to induce social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena of the registry-worldview's/dimension's ontological/being-construal-defect as unsound reference-of-thought of meaningfulness and the positive-opportunism thereof for prospective institutionalisation transcendence and leading to the registry-worldview's/dimension's uninstitutionalised-threshold endemised/enculturated temporal-preservation-as-pseudointemporality-preservation. This aspect of postlogism and conjugated-postlogism/dementing-integration temporal-preservation-as-pseudointemporality-preservation endemisation/enculturation is thus the more salient construal for the de-endemisation/de-enculturation of ontological/being-construal-defect as unsound reference-of-thought of meaningfulness, as defined by recurrence and 'non-transient transcendability' at the uninstitutionalised-threshold; (in contrast with either a state of logical-processing-or-logical-implication that doesn't speak of 'recurrence of perversion/unsoundness of reference-of-thought' or an 'abstract' state of inherent uninstitutionalised-threshold but which is 'transiently transcendable' as it is not in temporal-preservation-as-pseudointemporality-preservation instigated by postlogism-as-of-non-conviction). Thus it is the condition of 'recurrence' and 'non-transience' transcendability arising from postlogism and conjugated-postlogism/dementing-integration that is

ontologically relevant for ontological-reconstituting/deconstruction for prospective transcendability (as it conceptually defines the successive uninstitutionalised-thresholds of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and it basically encapsulates the phenomenon of ‘protracted postlogism-as-of-non-conviction’ as postlogism and temporal-dispositions-conjugated-postlogism construed as ‘Existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ (and so reflected of the registry-worldview’s/dimension’s social-construct of temporal-to-intemporal-dispositions at its uninstitutionalised-threshold defined by recurrence and ‘non-transient transcendability’). Thus temporal-dragging-of-ontology is induced as ‘Existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’/postlogism-and-conjugated-postlogism leading to temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-threshold defined by recurrence and ‘non-transient transcendability’. The ‘maximalising-recomposuring-for-relative-ontological-completeness/transvaluating construct’ for prospective institutionalisation transcendence is thus fundamentally grounded on the ‘backdrop’ of the construal of the ‘existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ which is reflected and superseded postconvergently by the existentially-veridical ontology as shallow to deeper superseding–oneness-of-ontology construal/conceptualisation. So derived, ‘Existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ is actually the central tool of suprastructuring or a conceptualisation that can integrate both relevant metaphysics-of-presence and metaphysics-of-absence, with the capacity of easily reflecting both dialectical-dementing and dialectically-thinking as implied from a renewed human mentation transcendental insights (tautological) about intrinsic-reality/ontological-veridicality. ‘Existential-decontextualised-transposition of

ontology/ontologically-veridical-meaningfulness/intemporality’ implies that at registry-worldview’s/dimension’s uninstitutionalised-threshold at which they are prospectively reflected/perspectivated as being in epistemic-abnormalcy (as shallow superseding–oneness-of-ontology construal/conceptualisation) with respect to ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (as deeper superseding–oneness-of-ontology construal/conceptualisation), correspondingly the ontological-veridicality of human dispositions is construed as requiring a temporal-to-intemporal-dispositions disambiguation of reference-of-thought (rather than naively, an assumption of universal human intemporal-disposition as reflected/perspectivated within a functional institutionalised registry-worldview’), with the implication that the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ are actually of disambiguated temporal-to-intemporal-dispositions reference-of-thought and meaningfulness. This broadly sums up the importance of ‘existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ when it comes to registry-worldviews/dimensions construed as an uninstitutionalised registry-worldviews/dimensions or being in epistemic-abnormalcy, as it enables the conceptual articulation of meaningfulness that the ‘perspective of a functionally institutionalised registry-worldview/dimension’ doesn’t permit beyond its totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage limits at its uninstitutionalised-threshold. The suprastructuring effect of ‘existential-decontextualised-transposition’ is what actually enables the prospectively reflected/perspectivated perversion-of-reference-of-thought and as dialectically-out-of-phase/dialectically-primitive at the uninstitutionalised-threshold thresholds marking recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from universalisation, non-positivism/medievalism from positivism and procrypticism from

deprocrypticism; thus enabling the requisite ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure by which prospective institutionalisation/intemporalisation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as ‘ontological-reconstituting’/deconstruction is undertaken to supersede (as deeper superseding—oneness-of-ontology construal/conceptualisation) the drawback or vices-and-impediments of the prior registry-worldview/dimension as now dialectically-dementing and dialectically-out-of-phase. Thus the reality of ‘existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ implies that virtue shouldn’t naively be perceived in terms-as-of-axiomatic-construct of ‘a universal human intemporal-disposition nature or intemporal nature’ since human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor speaks otherwise (even though such an axiom of ‘a universal human intemporal-disposition’ is only surreptitiously implied, as a necessary ‘functional pseudo-conceptualisation’ which functionally assumes intemporality to avoid the need for disambiguating reference-of-thought of meaningfulness into temporal-to-intemporal-dispositions ‘within established institutionalised registry-worldview/dimension’ but not beyond the uninstitutionalised-threshold, that is, as the result of intemporalisation-as-institutionalisation second-naturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality ‘as people do not act medieval by and large’ but at its uninstitutionalised-threshold wherein procrypticism arises it can only be qualified as of temporal-to-intemporal-dispositions since the requisite intemporalisation-as-institutionalisation as deprocrypticism second-naturing 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 in the short run and second-naturing 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-cumulations/institutional-recomposures, no institutionalisation effectively transforms human temporal-to-intemporal nature into an absolutely intemporal nature, but rather reduces human epistemic-abnormalcy towards ontological-normalcy as deeper and deeper superseding–oneness-of-ontology construal/conceptualisations. The bigger point being that it is by effectively grasping that any human intemporal-disposition individuations that can ‘spontaneously’ arise in whatever concern there is should be directed/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) (as deferential-formalisation-transference of meaningfulness) for institutionalisation/intemporalisation-as-virtue from second-naturing, and not a wrong implication of functionally grounding virtue on human ‘temporal disposition’ which will inevitably bring about temporal-and-social-trading with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. The fact is that our institutional and organisational constructs at their very core, unspokenly do imply this notion of institutionalisation-as-virtue (in tacit recognition of our temporal-to-intemporal-dispositions), however, the notion of ‘consciously-spoken’ as herein highlighted in this paper is that it enables the necessary uninhibitedness/decomplexification that allows the requisite ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure required in fully assuming the reference-of-thought of any prospective registry-

worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, universal rationalism by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/reference-of-thought as a paradigmatic shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposure 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 to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytical-unshackling/memetic-reordering/institutional-recomposure) towards a more profound construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we might naively believe in our ideas in any given epoch as of its metaphysics-of-presence. Thus metaphysics-of-absence notion of ‘existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ (substituting, to induce ‘a dialectically-dementing mentation

reflex' in sync with the ontological perspective, over the same notion as 'temporal-dragging of ontology/ontologically-veridical-meaningfulness/intemporality' as metaphysics-of-presence, which rather induces 'a dialectically-thinking mentation reflex' out of sync with the ontological perspective, thus is subject to totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage) effectively arises from a maximalist construct in grasping the salience of a transcending/object conceptualisation that mirrors the uncompromising nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-incompleteness/notional-procrypticism-or-notional-disjointedness-as-of-reference-of-thought as the natural intradimensional summative temporal mental-disposition (which speaks of a registry-worldview/dimension ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, and the need for ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), which incrementalism-in-relative-ontological-incompleteness/notional-procrypticism-or-notional-disjointedness-as-of-reference-of-thought however represents the enculturation/endemisation that is defining of given registry-worldview's/dimension's uninstitutionalised-threshold. In other words, without a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating disposition no prospective institutionalisation transcendence will be possible, as base-institutionalisation is the ultimate maximalising-recomposuring-for-relative-ontological-completeness/transvaluating construct over a summative mental-disposition of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in recurrent-utter-uninstitutionalisation enabling the latter's transcendence, likewise universalisation is the ultimate maximalising-

recomposuring-for-relative-ontological-completeness/transvaluating construct over a summative mental-disposition of totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in ununiversalisation enabling the latter's transcendence, so too with positivism over non-positivism, and prospectively deprocrypticism over procrypticism/as-the-perversion-of-reference-of-thought-of-positivism categorical-imperatives/axioms/registry-teleology. An 'existential-decontextualised-transposition (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing defect) of ontology/ontologically-veridical-meaningfulness/intemporality 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 pre-emptively construing the possibilities of 'the ignorances'/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a deprocrypticism registry-worldview/dimension pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules as deprocrypticism. Ultimately the purpose of maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as an intemporal conceptualisation of transcendental implication should be of 'presencing consummated/forfeiting posture' and is not for the sake of 'immediate intelligibility' within a given uninstitutionalised registry-worldview/dimension in want for a prospective corresponding institutionalisation registry-worldview/dimension, as such a purpose will wrongly and paradoxically imply that the logical-dueness/logical-pertinence of the

uninstitutionalised-threshold is sound as its reference-of-thought is prospectively defective (for instance a positivistic implied transcendence cannot be logically intelligible to a medieval setup that harkens back to medieval categorical-imperatives/axioms/registry-teleology for its logic, i.e. 'issue of articulating chemistry rules and principles for the evaluation of an alchemist not logically cognisant of chemistry rules and principles, in the very first place'), but rather it is a middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure (though we can mostly grasp such an insight not from instances of 'natural intra-society transcendence' since this takes a longer time to occur and is relatively obscure, but transcendence by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recompositing-for-relative-ontological-completeness/transvaluating is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism of the prospective institutionalisation ontological-primemovers-totalitative-framework over its corresponding uninstitutionalised-threshold to put in question the latter's categorical-imperatives/axioms/registry-teleology for the ones of the prospective institutionalisation, and it is only after that that the notion of mutual logical intelligibility arises (it is only after the alchemist 'psychoanalytically-unshackle' into a positivistic-inclined mindset/reference-of-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
 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural
 psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
 recomposure exercise from the perspective of the prospective chemist). That explain why
 maximalising-recomposuring-for-relative-ontological-completeness/transvaluating construct
 are meant to be detached and universalising so as to act as a backdrop for prospective
 institutionalisation, and not to necessarily make sense in terms-as-of-axiomatic-construct of
 ‘the now temporal mental-disposition reference-of-thought’ which, it is contended, is in want
 of prospective institutionalisation with its corresponding psychologism. In the bigger scheme
 of things, it is inevitable that suprastructuring (the conceptualisation that renders ontological-
 dementation/dialectical-dementation 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-in-existential-extirpation-as-of-existential-unthought of
 the prior/superseded/transcended, respectively the ‘dialectically-thinking as dialectically-in-
 phase’ and the ‘dialectically-dementing as dialectically-out-of-phase’), is rendered operant by
 the notion of ‘existential-decontextualising-transposition (hollow-staging-and-performance-
 or-apriorising/intelligibilitysetup-caricaturing defect) of ontology/ontologically-veridical-
 meaningfulness/intemporality’ in operantly grasping such suprastructuring
 transcendence/transdimensional/interdimensional construct; as it perpetually upholds
 ontological-veridicality by its ‘existential-reality’ (not non-veridical/vacuous ‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness) on
 the basis of, first and critically, the validity of the reference-of-thought so-reflected as

soundness-or-authenticity-of-reference-of-thought if valid and unsoundness-or-inauthenticity-of-reference-of-thought if invalid (before even recognising whether the ‘implication-of-notion-of-agreement-or-disagreement’ or ‘of logical-processing’ arises) to determine the ‘dialectically-thinking and dialectically-in-phase’ over the ‘dialectically-dementing and dialectically-out-of-phase/dialectically-primitive’. It is critical to grasp that the notion of ‘existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ is rather a conceptual metaphysics-of-absence (meant to ensure a natural maximalising-recomposuring-for-relative-ontological-completeness/transvaluating to avoid mix-up of reference-of-thought) arising from totalising–self-referencing-syncretising/circularity/interiorising/akrasitic-drag whether wittingly or unwittingly with the notion of ‘temporal-dragging-of-ontology/ontological-veridicality/intemporality’ (in-a-social-dynamism-of-meaningfulness-misappropriation) as metaphysics-of-presence. So both notions are conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with ‘temporal-dragging’ referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with ‘existential-decontextualised-transposition’ referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of temporal-to-intemporal-dispositions with respect to ontologically-veridical reference-of-thought, and by extension it is the concept of ‘existential-decontextualised-transposition of ontology/ontologically-veridical-meaningfulness/intemporality’ that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence perspective since it avoids totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reason by a metaphysics-of-presence (temporal-dragging-of-ontology/ontological-veridicality/intemporality). 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-as-of-non-conviction ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness mental-disposition that will induce temporal-preservation-as-pseudointemporality-preservation in temporal-dispositions as conjugated-postlogism/dementing-integration (by ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness on the categorical-imperatives/axioms/registry-teleology of the institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the institutionalisation process as of reducing-epistemic-abnormalcy. Effectively, such a highlight of how human second-naturing within institutionalised construct implies a pseudo-conceptual universal human intemporal-disposition as metaphysics-of-presence in contrast to a human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be registered/consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ grasps how postlogism instigates the temporal-preservation-as-pseudointemporality-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-thresholds [even though the state as dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-

staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, with respect to ontological-normalcy’] by ‘undermining social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena for ontological-veridicality’; wherein the postlogical mental-disposition is recursive in eliciting temporal-preservation, the conjugated exacerbatory/opportunistic mental-dispositions are progressive in upholding temporal-preservation-as-pseudointemporality-preservation and the conjugated ignorance/affordable mental-dispositions as largely summative of the dynamic-cumulative-aftereffect, are geared towards upholding or undermining temporal-preservation-as-pseudointemporality-preservation by conviction inclination whether naively conjugating to postlogism as misconstrual or good conviction when the untenability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism 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 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-preservation at its uninstitutionalised-threshold. Thus this is the underlying solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity in the psychoanalytic dynamism of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor across all the institutional-cumulations/institutional-recomposures as of human shallow to deeper limited-

mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-
 perception/re-thought,-by-ratio-contiguity/ratiocination explaining the alternation of
 prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-
 threshold/reducing-ontological-abnormalcy (as ‘hollow-constituting’-or-failing-intemporal-
 preservation-or-misappropriation-of-meaningfulness to the categorical-
 imperatives/axioms/registry-teleology of institutionalisation) which need to be brought to the
 collective consciousness appraisal for the necessary psychological
 uninhibitedness/décomplexing enabling prospective deprocrypticism. * Ultimately, an
 ‘ontological-reconstituting/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 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 of comprehensive intuitive insight’ grounded on: the construal of
 temporal-dispositions ‘existential-decontextualised-transposition of ontology/ontologically-
 veridical-meaningfulness/intemporality’ (enabling the EXISTENTIAL-TRACING-as-
 ontological-primemovers-totalitative-framework of disambiguated temporal-to-intemporal-
 dispositions and-their-associated reference-of-thought’, reflecting soundness-or-authenticity-
 of-reference-of-thought/dialectically-thinking (as-in-intemporal-preservation-entropy-or-
 contiguity–or–ontological-preservation) over unsoundness-or-inauthenticity-of-reference-of-
 thought/dialectically-dementing (as-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness-entropy/contiguity) non-veridical/vacuous categorical-
 imperatives/axioms/registry-teleology/‘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-

reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, reflecting ‘shallow/temporal superseding–oneness-of-ontology to deeper/intemporal superseding–oneness-of-ontology mental-conceptions teleologies’; from the perspective of a suprastructural superseding/transcending/deeper/intemporal superseding–oneness-of-ontology mental-conception teleology.]

- As beyond the epiphenomenon of psychopathy and social psychopathy, as it provides a peculiar perspective for insight on human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with respect to reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ implies pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules as deprocrypticism. Insightfully, ontological-normalcy/post-convergence establishes beyond human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of reference-of-thought and meaningfulness (which are therefore approximates) by mere ‘ontological-consistency’ whether with regards to virtue conceptualisation (as highlighted with the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) or second-level ontological constructs as is the case with subject matters conceptualisations. Ultimately, the capacity for philosophy to further clarify such an ‘ontological-consistency’ will be a further critical foundation for broadening the efficacy of all second-level ontologies (as the veritable job of philosophy). Inherently, ‘ontological-consistency’ as superseding–oneness-of-ontology is by itself the complete rationale for explaining human possibilities with regards to knowledge and virtue as so reflected/perspectivated by the very potency of ontological-normalcy/post-

convergence, 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/post-convergence validates virtue conceptualisation not as a discreet notion of choice, but rather a necessary disposition as ‘intemporal projection’ (or longness-of-register-of-meaningfulness-and-teleology) for human-mastery-of-reality or knowledge, as inherently implied by ontological-normalcy (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-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) as a paradigm for superseding the vices-and-impediments inherent to recurrent-utter-uninstitutionalisation is a necessity-for-its-own-and-by-extension-the-registry-worldview’s/dimension’s ‘moulting’ in the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/post-convergence 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 constitutedness) to deeper limited-mentation-capacity-(as of relative conflation). This analysis is very much in line with the notion of virtue as a ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-

apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context construal, representing virtue 'contiguously' in terms-as-of-axiomatic-construct of human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) of shortness-to-longness-of-register-of-meaningfulness-and-teleology in the intransience of ontological-normalcy (from shallow superseding—oneness-of-ontology to deeper superseding—oneness-of-ontology). This ontology-driving nature of virtue characteristic of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor points out that it is rather such intemporality solipsistic 'transcendental virtue projection' that enables the superseding of the uninstitutionalised-threshold of the various registry-worldviews/dimensions as institutional-cumulations/institutional-recomposures. In other words, it is the necessary 'transcendental virtue projection' for a prospective registry-worldview superseding the vices-and-impediments of the prior registry-worldview that enables the ontological possibilities for such prospective registry-worldview to even arise existentially; as the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any such thing as base-institutionalisation and the ontological possibilities availing to it, likewise with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivistic/medieval individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/post-convergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively

that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. [As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won't be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence as implied by ontological-normalcy/post-convergence) that enables it to come into being; as necessarily they will be base-institutionalising, universalising, positivising and probably deprocrypticising, such that it will be untenable and inconsistent to have cosmic travellers that are savage-inclined or of a medieval age, for instance, going by the mere human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor.] Insightfully thus, while ontological-normalcy/post-convergence 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 constitutedness) to deeper limited-mentation-capacity-(as of relative conflation) by enabling ‘solipsistic moulting’ (as ‘intemporal-disposition individuation as of ontological-faith-notion-or-ontological-fideism’ at uninstitutionalised-threshold states, with a human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-disposition due to lack of social universal-transparency about virtue inducing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’) and the second-naturing 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology with the implication that ‘the reflected/perspectivated temporal-and-intemporal-disambiguated-mental-dispositions’ (at the uninstitutionalised-threshold) as ontological-primemovers-totalitative-framework, underlines the iterability/iteration nature of ontologically-veridical-meaningfulness, grasped from the perpetuating intemporal-disposition ‘ontological-reconstituting’/deconstruction realteration over the perpetuating ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness 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 where temporal-dispositions become temporally-preservational-as-pseudointemporality-preservation whether by recurrence as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect (whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought), as may arise with postlogism-and-conjugated-postlogism, with the effective consequence of 'temporal-to-intemporal-disambiguated-mental-dispositions' wherein the 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality-preservation 'totalising-self-referencing-syncretising', with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology develops, with changing contextualisation, at the registry-worldview/dimension or intradimensional level as the 'dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality' (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect), and is

equally characteristic across registry-worldviews; with the implication that this is an attribute of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as temporal-to-intemporal-dispositions ontological-primemovers-totalitative-framework. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various temporal-to-intemporal-dispositions individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of temporal-to-intemporal-dispositions individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-entrapment. Such a being/ontological basis, as described above, of a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ is in line with and further elucidates the ‘Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-meaning-and-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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in-various-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-

reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. 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-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating basis of meaningfulness that is grounded on grasping that categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are deterministic by virtue of reflecting/perspectivating/highlighting their recurrent context of reality and thus subjects them to ‘ontological-reconstituting’/deconstruction in upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and (ii) an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity basis of meaningfulness that is purely and wrongly grounded on grasping that categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ are by themselves abstractly deterministic, even as this fail intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/post-convergence which always factor in human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) by a re-equilibrating metaphysics-of-absence/postdication, and thus subjects meaningfulness to ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness. Intemporal-disposition as conviction disposition (whether appropriate/good or inappropriate/poor-or-bad conviction) are construed as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating basis of meaningfulness on the ground that

successive-instances-of-'existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating requires their subjection to 'ontological-reconstituting'/deconstruction to establish the existential context of reality thus establishing ontologically-veridical-meaningfulness. On the other hand, the postlogical/psychopathic disposition (and by extension temporal-dispositions conjugated-postlogism/dementing-integration dispositions) adhere to an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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 postlogical/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' static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness' with respect to categorical-imperatives/axioms/registry-teleology and hence failing/not-upholding-as-of-axiomatic-construct 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 postlogical/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 postlogical/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 categorical-imperatives/axioms/registry-teleology) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate existentially-unreal-and-abstract-narratives in ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms-as-of-axiomatic-construct of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’-s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology as highlighted priorly. This non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing mental-disposition to reference-of-thought is in contrast with that of a conviction mindset/reference-of-thought (be it of inappropriate/bad or appropriate/good conviction) 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 delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogical/psychopathic individuation characters and

conjugated-postlogism/dementing-integration individuation characters is rather as an
 intemporal/ontological suprastructuring (implying ontological-dementation/dialectical-
 dementation) of their ‘hollow-constituting’-or-failing-intemporal-preservation-or-
 misappropriation-of-meaningfulness 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 ratio-contiguity/ratiocination-as-
 referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context and not analogy (ratio-contiguity/ratiocination-
 as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
 enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-
 incidenting-predicative-insights-of-existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context insightfully implying all
 institutionalisations/registry-worldviews/dimensions are about ‘construing the same
 underlying ontology’, though yield different but more and more accurate representations of
 ontology, due to different but improving human limited-mentation-capacity-(as of
 constitutedness towards conflation) from shallow to deeper limited-mentation-capacity-
 deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-
 thought,-by-ratio-contiguity/ratiocination with the succession of institutionalisations, but with
 the non-positivistic/medieval as being lower from our positivistic perspective, thus providing
 a sound basis of transcendental analytical insight since the positivistic present is in
 metaphysics-of-absence with it, in contrast to our more or less blurred disposition to

totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence 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/abject/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the post-convergence implication of construing not only the accuser as being of ‘medieval mental-perversion/perversion-of-reference-of-thought but the temporal-dispositions and overall social-enculturation of that inclination abstractly with respect to metaphorically-a-million-and-one-instances-and-locales/aetiologically/ontological-escalation as a fundamental ontological/being-construal-defect of such a medieval reference-of-thought; noting as well that there is no need ontologically/intemporally for such a target to adjust to such accusation but rather a dismissive disposition with respect to such perversion-of-reference-of-thought/subknowledging/dementing and its defective ontological-reference of meaningfulness, as acting otherwise like ‘being logical’ with such implied meaningfulness by saying for instance it is not its totem or it doesn’t know about it or it is somebody else’, wrongly validates that the reference-of-thought of such medieval accusation is valid and is thus rather contributing then to upholding its temporal-enculturation/temporal-endemisation, as where there is perversion-of-reference-of-thought there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication) to start with in the very first place but rather a superseding/transcendental representation of such perversion-of-reference-of-thought as unsoundness-or-inauthenticity-of-reference-of-thought/dementing and actually implying a

suprastructuring (beyond its consciousness-awareness-teleology) at the said (non-positivistic/medieval) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought as as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can't be mutual contention but rather transversality/logical-incongruence wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as dialectically-dementing/unsoundness-or-inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reorder/institutional-recomposure to transcend into the superseding 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 deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought over temporal perversion-of-reference-of-thought that allows for the superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of procrypticism/emanant-dementing/wrong-shades-of-the-real. It should be noted that as earlier articulated,

intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm (in contrast to a temporal extirpatory paradigm) can only be transcendental as superseding (by implying an altogether different reference-of-thought as ‘dialectically-thinking’), and not incremental/‘disjointedness-as-of-reference-of-thought’ (wrongly operating on the same temporal as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect reference-of-thought which is actually ‘dialectically-dementing’/oblongated and dialectically/contendingly-out-of-phase). Taking the previously articulated case of sorcery in a non-positivistic/medieval setup, it has no ontological structural-resolution by reciprocity of sorcery accusations on the same reference-of-thought terms but rather by the transcendental undermining of such non-positivistic/medieval mindset/reference-of-thought with an altogether superseding positivistic reference-of-thought that is in transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing with a non-positivistic/medieval 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 perversion-of-reference-of-thought phenomena), there is bound to be more or less a dumb-and-dumb effect of summative social acquiescence to a superstitious mindset/reference-of-thought in a non-positivistic/medieval 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 deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going

by human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, in all registry-worldviews/dimensions the more or less summative mindset/reference-of-thought is bound to be incremental/‘disjointedness-as-of-reference-of-thought’ and not transcending such that would-be emancipating individuation’s projection (that is, if ontologically pertinent) is necessarily the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics percolation-channelling for the necessary ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure accompanying such prospective transcendental institutionalisation. [That is, by transcendence is meant dispose to construe the ontological resolution of an intradimensional ontological/being-construal-defect transcendently/transdimensionally/interdimensionally; for instance, capable of putting in question non-positivistic/medieval intradimensional superstition as of the registry-worldview defect in the first place supersedingly/transcendently rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of putting into question procrpticism/perversion-of-positivistic-meaningfulness with its corresponding postlogism-and-conjugated-postlogism of psychopathy and social psychopathy as of the registry-worldview in the very first place supersedingly/transcendently rather than a temporally reciprocal equivalence. Basically, such an intemporal-disposition/ontologically-veridical transcendental disposition storied-construct will be of imbricatedness/threadedness/recompositing 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-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) notion’ (for base-institutionalisation) of the intemporal-minded individuation; the temporally-minded ununiversalised individuation (in base-institutionalisation) has no place for the ‘transcendental rules universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivistic/medieval 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 temporal-dragging-of-ontology moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-logic in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is structurally responsible for present reference-of-thought to project to the structural/paradigmatic need of prospective transcendence. This further points out that with regards to ‘metaphysics-of-absence’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/totalising-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 works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same reference-of-thought [as it is obvious that if one was to drop in a thoroughly non-positivistic/medieval setup and insisted

absolutely to articulate meaningfulness in positivistic terms, there will be no mutual understanding, at least at the (positivistic) uninstitutionalised-threshold of that medieval setup], whether at one moment or another it fails intrinsic-reality/ontologically-veridical-meaningfulness/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, any registry-worldview/dimension as prior wrongly represents that such its as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect is non-transcendable/unsupersedable by its totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as 'metaphysics-of-presence' thus upholding its soundness-or-authenticity-of-reference-of-thought by ignoring the as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect while the prospective registry-worldview/dimension implying a new reference-of-thought that structurally resolves the prior's as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect represents the prior as prior/transcended/superseded and hence unsoundness-or-inauthenticity-of-reference-of-thought/dementing/suprastructurable (at that uninstitutionalised-threshold). The bigger point here is that just as we will represent the non-positivism/medievalism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology allusions to superstition in its totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as abjectly dementing and unintelligible/existentially-suprastructured, a deprocrypticism placeholder-setup/mental-devising-representation/mentation/(recomposured)-consciousness-awareness-teleology of

procrypticism/perversion-of-reference-of-thought-of-positivistic-meaningfulness

mindset/reference-of-thought will rather be construed as decentered and dementing, unintelligible/existentially-suprastructured with respect to 'our positivism–procrypticism terms of meaningfulness' [that is, at the (deprocrypticism) uninstitutionalised-threshold] in order to effectively and adequately reflect the requisite metaphysics-of-absence necessary to act as the registered-psychical-backdrop for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, as implied by ontological-dementation/dialectical-dementation as-uninstitutionalised-threshold-suprastructuring stranding-dialectics that is the mechanism of a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' psychoanalytic-unshackling/memetic-reordering/institutional-recomposure for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/registering the as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect is central to superseding it, and so the idea of implying 'dialectically-dementing'/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 memetic-reordering/institutional-recomposure from our shallow limited-mentation-capacity-(as of relative constitutedness) to deeper limited-mentation-capacity-(as of relative conflation). Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ behind human second-naturing across the successive institutional-cumulations/institutional-recomposures of the institutionalisation process. [As a side note though, it is important to grasp that the registry-worldviews as the institutional-cumulations/institutional-recomposures are actually broad categorisations and that actually human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality/ontologically-veridical-meaningfulness varies (though not varying in terms-as-of-axiomatic-construct of the central defining conceptualisation of each registry-worldview/dimension) within each registry-worldview/dimension from its early to later spectrum, given human more or less passive continuous psychoanalytic readjustment to ‘ontological experience’. For instance, there is certainly a marked difference in scope and depth between the positivistic construct in the 19th century with its nature in the late 20th and early 21st century.] Further to the two elucidations made of postlogism/psychopathic and conjugated-postlogism/dementing-integration distortion/perversion of essence-of-meaningfulness that go on to endemise psychopathy and social psychopath with reference to with the ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ and its ‘Différance-existential-transitory-articulation-of-the-derivation-of-perversion-of-reference-of-thought-of-meaning-and-meaningfulness’ technique as well as plausibly concurrently false-premising to an existential-context-of-reference-narrative providing licence for postlogical narratives, a third elucidation provides an even more profound insight of the distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive existential level. This basically has to do with the ontological consequences and implications

of the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and meaningfulness, and so with respect to perception of registry-soundness/soundness-or-authenticity-of-reference-of-thought and perversion-of-reference-of-thought as-of-unsoundness-or-inauthenticity-of-reference-of-thought, and ultimately the disambiguation of ontological-reference (trace) with respect to postlogism and conjugated-postlogism/dementing-integration individuation characters, and conviction/intemporal mental-dispositions individuation characters. Basically the ontological-veridicality of meaningfulness is construed in ‘non-veridical/vacuous’ terms of categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and this ‘supposedly-ness’ is only validated if ‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the human conviction mind with respect to assuring the ‘existential-reality’ in the face of ‘non-veridical/vacuous terms of categorical-imperatives/axioms/registry-teleology. This ‘existentialist-shortfall’ has to do with the fact that it will be ‘a waste of too much mental energy’ to be verifying in detail the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology – of every interlocutor, and so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and can be undermined and usurped, but it is standard as it ‘saves mental energy and time’. This ‘existentialist-shortfall’ is relatively inconsequential where interlocutors are mutually of prelogism-as-of-conviction or existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-

completeness-of-reference-of-thought-devolving-as-of-instantiative-context and even better when mutually of good conviction (than when one or the other is of bad/poor conviction even though the latter is relatively circumspect and ad hoc in its misrepresentation of reality, and so its consequence with respect to the ‘existentialist-shortfall’ is rather limited as ‘defect of logical-processing-or-logical-implication’ or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance rather than as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect associated with postlogism, whether pathological/psychopathic or enculturated, and conjugated-postlogism). However, with the psychopathic/postlogical and social psychopathic case where non-conviction-or-‘existential-decontextualised-transposition’/postlogism as perverted-outcome-sought-precedes-existentially-veridical-logical-duedness is the underlying principle as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging, this ‘existentialist-shortfall’ is highly consequential as it is the basis of the induced as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect; by wrongly and so comprehensively implying the ‘existential-reality’ of ‘non-veridical/vacuous wooden-language—of-temporal—mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview’s/dimension’s institutionalisation categorical-imperatives/axioms/registry-teleology articulated in ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or otherwise by the rather non-veridical/vacuous implied meaningfulness and reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive

limitation nature [or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be universalised as they require that others do not act likewise or their implications should be limited to given target(s) and not be universalised, since their fundamental teleology is not intemporal/not-of-universal-import but speak more of temporal motive.] In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of meaningfulness as ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness induced from postlogism/psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as ontologically-veridical-meaningfulness, and particularly so as the postlogism/psychopathic disposition is basically recursive (recursive denaturing alteration of the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness ‘denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’

towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ as non-veridical and dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex-logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogical and social-psychopathic situations), and conjugated-postlogism/dementing-integration dispositions are either progressive (with conjugated-opportunistic/conjugated-exacerbation) or regressive (with conjugated-ignorance/conjugated-affordability) in their ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s ‘denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ 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 and conjugated-postlogism/dementing-integration lies in the fact that it provides the ‘as non-veridical and dialectically/contendingly out-of-phase hollow-form concurrently-false-premising’ for perversion-of-reference-of-thought as ‘denaturing postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-with-‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as-‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency, and so together with a ‘false-projection-of-bad-or-good-conviction representation of meaning’ rather than’ veridically of a non-conviction concurrently-false-premising of

meaning’ (and so, wrongly implying an issue of ‘defect of logical-processing-or-logical-implication’ or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance rather than veridically the perception of non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism as hollow-form implying an issue of perversion-of-reference-of-thought; inducing conjugated-postlogism/dementing-integration mental-dispositions (as conjugated-ignorance, conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation) involved in conjoining-looping-set-of-narratives of the postlogical/psychopathic hollow-form postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’; and thus leading to temporal-preservation-as-pseudointemporality-preservation. It is critical to understand this underlying thread of concurrently-false-premising by its non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-and-performance-or-caricaturing-of-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-postlogism instigation as a ‘false-sense-of-good-to-bad conviction’ postlogism and conjugated-postlogism/dementing-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-

accordance defect or intradimensional-defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can't be mutual contention but rather transversality/logical-incongruence wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and non-veridical) as dialectically-dementing/unsoundness-or-inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reorder/institutional-recomposure to transcend into the superseding 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 reference-of-thought-categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology. It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is 'maturated' in its theme on issues that are rather of serious import, 'spatialising' (to confound by not acting postlogically/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being 'indirect' (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly 'credulous' (by effective but unreal instigation of existential-decontextualised-transposition of ontologically-veridical-meaningfulness as temporal-dragging-of-ontology miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-

logic/temporal-enculturation where its ‘apriorising–reference-of-thought-
 elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context)’ as implied—logical-dueness-or-scape/profile-
 or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology are all
 false) and ‘crafty’ (with increasingly greater staging and performance: as the psychopath
 perceives instances of rebuttal of its postlogism not essentially in terms-as-of-axiomatic-
 construct of the rightness or wrongness of the postlogical acts in its personality development
 into adulthood, as a conviction/prelogical mental-disposition will, but rather in terms-as-of-
 axiomatic-construct of its failure in performing the postlogical acts well with the idea of how
 to further confound/muddle hence the reason it is recursive as absolving/fleeting/escaping-
 reflex-logic to the point of faking remorsefulness or acting as a victim as long as
 fundamentally its ‘interlocutor is in a prelogism-as-of-conviction relation to its postlogism-
 formulaic-non-conviction-or-existential-decontextualised-transposition-or-hollow-staging-
 and-performance-or-caricaturing-of-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-or-perverted-outcome-
 sought-precedes-existentially-veridical-logical-dueness mental-disposition’ in order for the
 interlocutor to go on to conjoin the psychopath’s postlogical-backtracking—iterative-looping-
 ‘set-of-dereifying-hollow-narratives-and-acts’). Paradoxically, the basis of the adult
 psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the disposition of
 a conviction mindset/reference-of-thought to be open-minded in wrongly granting conviction
 (be it good or bad conviction) to a non-conviction 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/teleology).] This

‘concurrently-false-premising-of-meaning thread/tracing’ can be construed as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-authenticity-of-reference-of-thought/dialectically-thinking (as-in-intemporally-preservational) narratives over unsoundness-or-inauthenticity-of-reference-of-thought/dialectically-dementing narratives. Critically, this ‘concurrently-false-premising-of-meaning thread/tracing’ explains how temporal-preservation-as-pseudointemporality-preservation occurs operantly and how by intradimensional cumulative-dynamic-aftereffect it instigates the endemising/enculturating of uninstitutionalised-threshold in the transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating dynamism, as it further extends to explain how and why ‘ontological-reconstituting’/deconstruction on the one hand and ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness on the other hand drive the dynamism of successive prospective institutionalisations and uninstitutionalised-thresholds respectively; as postlogical/psychopathic-individuations hollow postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and conjugated-postlogism/dementing-integration individuations conjoining-looping-set-of-narratives to the hollow postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, as ‘hollow-constituting’ to categorical-imperatives/axioms/registry-teleology (but then failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and undermining transcendence) of ‘ontologically-reconstituted’/deconstructed institutionalised registry-worldview/dimension’ inducing prospective ‘uninstitutionalised registry-

worldview/dimension’ (as prospective reducing-epistemic-abnormalcy), eliciting the intemporal-disposition to ‘ontologically-reconstitute’/deconstruct the new ‘uninstitutionalised registry-worldview/dimension’... and so on, circularly up to futural Being-development/ontological-framework-expansion as of prospective deprocrypticism institutionalised registry-worldview as abjectly-ontological (ontological-normalcy) as ‘it can’t be hollow-constituted’ by its mere ontological-completeness or ontological-abjectness or as-ontological-normalcy. This further highlights the reality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as validating the requisite ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure decomplexifying/uninhibiting paradigm for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, in contrast to a ‘wrongly misconstrued universal human intemporal-disposition nature’ (which is rather a ‘functional construal/conceptualisation’ arising from intemporalisation/institutionalisation within an institutionalised registry-worldview/dimension as second-natured but not beyond its uninstitutionalised-threshold) 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 second-naturing as deprocrypticism.

This explains how a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ gives ontological-anchoring for a Derridean metaphysics-of-presence (due to human limited-mentation-capacity-(as of relative constitutedness towards relative conflation)) propped up by a metaphysics-of-absence (rather as human projection in ‘making-up for’ its limited-mentation-capacity-(as of relative constitutedness towards relative conflation), and so beyond

a Derridean pessimism, ‘making-up for’ with the abstract and infallible ontological-normalcy/post-convergence 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 ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ in construing the reference-of-thought and meaningfulness of ‘the prospective’ (of a more intemporal-potency as it further deepens the socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness over ‘the prior’ in the strive for ontological-normalcy (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ is rather about the ontological-veridicality of reference-of-thought. It should not be confused with the more familiar issue involving existentially veridical logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication, and this doesn’t put-into-question the soundness/appropriateness or unsoundness/inappropriateness of reference-of-thought. Thus unlike in the instance of defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implication) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought as as

structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect (with regards to both postlogism and conjugated-postlogism); with the implication that there can't be mutual contention but rather transversality/logical-incongruence wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as dialectically-dementing/unsoundness-or-inauthenticity-of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reorder/institutional-recomposure to transcend into the superseding 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 reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor are inclined to 'non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating averaging-of-thought' (implying incremental/temporal-accommodation meaningful dispositions of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' as 'defect of logical-processing-or-logical-implication' or defect of incidenting-as-social-performance of the registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-accordance, and worst still when conjugated to postlogism become

temporally-preservational-as-pseudointemporality-preservation or conjugated-postlogism as of circularity/recurrence/repetition/repeatability in existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology in contrast to ‘defect of logical-processing-or-logical-implication’ or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance, and rather implying a ‘structural or paradigmatic as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect that defines a registry-worldview/dimension as dialectical-dementing and dialectically-out-of-phase with respect to intrinsic-reality/ontological-veridicality going by its ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness (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-perversion-of-reference-of-thought when such ‘defect of logical-processing-or-logical-implication’ or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance dispositions are conjugated to postlogism (which directly perverts reference-of-thought), temporal-dispositions are rather then construed as in as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ in line with a ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’ of the prior/transcended/superseded registry-worldview as being in a dialectically-out-of-phase state which is thus dialectically-dementing, while the intemporal-disposition is inclined to

‘maximalising-recomposuring-for-relative-ontological-completeness/transvaluating
 intemporal projection -of-thought’ (implying deprocrypticism in its pre-empting-
 disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-
 universalisation-directed-rulemaking-over-non-rules as ‘ontologically-reconstituting’
 intrinsic-reality and thus with respect to perversion-of-reference-of-thought is inclined to
 solipsistically-put-into-question/ontologically-reconstituting of the perversion-of-reference-
 of-thought and imply a prospective/superseding/transcendental registry-worldview that is the
 new dialectically-in-phase and thus the new ‘dialectically-thinking’ as the prior registry-
 worldview becomes dialectically-out-of-phase/dialectically-primitive and ‘dialectically-
 dementing’. A ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ in
 registry-worldview terms is rendered operant by ‘ontological-reconstituting’/deconstruction
 over ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-
 meaningfulness (with ‘ontological-reconstituting’/deconstruction more like ‘a making-up for
 projection’ in transcending as a metaphysics-of-absence conceptualisation over ‘hollow-
 constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as a
 ‘failing, due to limited-mentation-capacity-(as of relative constitutedness towards relative
 conflation),’ metaphysics-of-presence conceptualisation), forming the very backbone of the
 human institutionalisation/intemporalisation process that is behind the institutional-
 cumulations/institutional-recomposures as it dialectically leaves by the wayside human
 temporality and temporal reference-of-thought and meaningfulness. Critically, the
 placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-
 teleology implications are utterly different between such a familiar logical-processing-or-
 logical-implication and a ‘Différance-disambiguation-of-ontologically-veridical-
 meaningfulness’ as the latter calls upon ontological-dementation/dialectical-dementation in
 setting up two dialectical reference-of-thought, wherein the one as

prior/present/transcended/superseded is dialectically-dementing and the other as prospective/transcending/superseding is dialectically-thinking. In other words, ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ is dealing with perversion-and-derived-perversion-of-reference-of-thought (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 dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness) is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of temporal-to-intemporal-dispositions ‘dynamic-cumulative-aftereffect of temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality’, this establishes ontological precedence/supersedingness/ascendency. The grander insight and answer to the elusive Derridean conundrum is that the full projective-totalitative-implications of a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ 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 dialectically-dementing to a prospective-as-deprocryptic reference-of-thought, which is ‘dialectically-in-phase’ as dialectically-thinking. The latter (as with all relative dialectically-thinking references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality-potency’ validated by its greater ontological-primemovers-totalitative-framework in the middle to long-run with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview. For instance, there is no logical basis for a positivistic mindset/reference-of-

thought to convince a non-positivistic/medieval mindset/reference-of-thought that its reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivistic/medieval mindset/reference-of-thought. This is the only basis for establishing the relative ascendancy of divergent reference-of-thought (not to be confused with ‘logical-processing-or-logical-implication convincing’ as this by definition will instead make circular references to a prior reference-of-thought that is already established and uncontested in the very first place; thus highlighting the notion that it is the veridicality of the prospective reference-of-thought that precedes and defines the pertinence of an exercise of ‘logical-processing-or-logical-implication convincing’ whereby interlocutors already share this common reference-of-thought, and not the other way around). Such a dialectically-thinking over dialectically-dementing habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation or dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness’) with regards to the dialectically-thinking and dialectically-dementing dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively deprocrypticism over procrypticism. It should equally be noted that just as no reference-of-thought will recognise itself as rather dialectically-dementing (from its own present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of itself as dialectically-thinking) as we may appreciate from our relative vantage point being at a higher registry-worldview ontological-completeness-of-reference-of-thought, we will equally have a

hard time recognising a dialectically-dementing placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our present positivistic registry-worldview as rather dialectically-dementing (as procrypticism/disjointedness-as-of-reference-of-thought) from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism higher registry-worldview ontological-completeness-of-reference-of-thought; as in both instances, the ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ highlights that the prior dialectically-dementing 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’ of the prospective dialectically-thinking reference-of-thought over the ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of the prior dialectically-dementing meaningful-reference/anchoring-of-meaning/ontological-reference. So our natural ‘argumentation reflex’/new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging reflex’ with respect to the more familiar existentially veridical logical-duedness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implication do not apply with respect to ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’; as the latter is more about an engagement between a prior/transcended/superseded reference-of-thought say in registry-worldview terms like non-positivism/medievalism (which harkens back to its categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as rather ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness to its categorical-imperatives/axioms/registry-teleology whether these are failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity—or—ontological-

preservation and a prospective/transcending/superseding reference-of-thought like positivism (which develops new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) as ‘ontologically-reconstituting’ to uphold intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, no matter what. Such a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ equally takes cognisance of the fact that a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect conflation, and with perversion-reference-of-thought involving a temporal-dragging-of-ontology/ontologically-veridical-meaningfulness/intemporality [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 dialectically-dementing-threshold-to-ontologically-veridical-meaningfulness) arising from the ‘cumulative effect’ of the various temporal-to-intemporal-dispositions individuations dispositions with respect to intradimensionally operant projective-totalitative—implications of perversion-of-reference-of-thought, as the various ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness at their specific temporal-dispositions individuations thresholds (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-meaningfulness’ of ontological-reconstituting not only at a registry-worldview/dimension or intradimensional level of ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness but also at temporal-to-intemporal-dispositions individuations level of ‘hollow-constituting’-or-failing-intemporal-

preservation-or-misappropriation-of-meaningfulness, which then allows for disambiguated ontological-primemovers-totalitative-framework with respect to individuals teleologies as being of any of the various temporal-to-intemporal-dispositions individuations (for instance, psychopath postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’-as-reflex-fleeting-logic, psychopath’s or postlogic interlocutor conjoining-looping-set-of-narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘différance conceptualisation’ of ‘hollow-constituting’ and ontological-reconstituting/deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview reference-of-thought transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’ thus goes on to encompass the ontological-articulation-as-extending-into-existentialism-becoming of personhoods-and-socialhood-formation marking a registry-worldview reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal paradigm approach’ is to have at hand a ‘universal cadre’ that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of-reference-of-thought pointing to ‘Différance-disambiguation-of-ontologically-veridical-meaningfulness’, and so across all registry-worldviews/dimensions, is human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor conjugating with respect to intemporal/ontological meaningfulness requiring re-institutionalisation/re-intemporalisation in successive institutional-cumulations/institutional-recomposures, cumulating/recomposuring along various ontologising-depth-of-analysis/intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (as institutionalising, universalising, positivising and fully/abjectly-

ontologising into deprocrypticism). Human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor as such is ontologically a preceding and defining
 construct that provides insight on ‘existentialism/full-depth-of-existential-implications issues’
 across all the institutional-recomposures since ‘it grasps the ontological-veracity of temporal-
 to-intemporal-dispositions as it recomposes across all the successive institutional-
 cumulations/institutional-recomposures’; due to the inherent/permanent nature of human
 shallow to profound limited-mentation-capacity-(as of relative constitutedness towards
 relative conflation) (temporal-to-intemporal-dispositions individuations dispositions) along
 the successive/snowballing institutional-recomposures with respect to the succession of
 recomposed human meaningfulness-and-action based-on/given this same form-factor. This
 implies individuality is then simply ‘the unique incidence’ of ‘human–
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations
 dispositions (as form-factor)’ in the ‘receptacle’ that is an individual in a given
 ‘recomposed-existentialism contextualisation’, and as such a given ‘recomposed-
 existentialism contextualisation’ harbours other individuals (as receptacles) of their own
 ‘unique incidence’ of ‘human–aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor individuations dispositions’. A further implication is
 that going by ontological-normalcy (prospective-transcendence-in-perpetually-upholding-
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) that is behind the
 institutional-cumulations/institutional-recomposures involving the skewing (‘intemporality-
 asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality
 transcendental-enabling/existence-potency) of human–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
dispositions—existentialism-form-factor (as human—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
dispositions—existentialism-form-factor individuations dispositions) towards the ascendancy
of the intemporal-disposition's meaningfulness (longness-of-register-of-meaningfulness-and-
teleology) as institutionalisation/intemporalisation, this highlights that 'Différance-
disambiguation-of-ontologically-veridical-meaningfulness' [which is rather about perversion-
and-derived-perversion-of-reference-of-thought (as human—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
imbued-temporal-to-intemporal-dispositions—existentialism-form-factor as of postlogism-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-
conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
reflected as the divergent ontological-performances of the ontological-aesthetic-tracing'
'conjugate with and thus pervert intemporal/ontological meaningfulness' requiring
'ontological-reconstituting' over their 'hollow-constituting'-or-failing-intemporal-
preservation-or-misappropriation-of-meaningfulness) contrasted to 'notion of agreement-
disagreement'], is a permanent construct for the ontological/intemporal resolution/skewing of
human—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
dispositions—existentialism-form-factor, and in registry-worldview terms 'Différance-
disambiguation-of-ontologically-veridical-meaningfulness' is the mechanism of transcending
the registry-worldview reference-of-thought as 'ontological-reconstituting/deconstruction'
articulates better and better categorical-imperatives/axioms/registry-teleology-for-intemporal-

preservation-entropy-or-contiguity—or—ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus recomposing-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism. It also points out that the exercise of institutionalisation/intemporalisation is not an exercise of human emanance transformation from temporal-dispositions to intemporal-disposition (as we wrongly imply by intuition) but an institutionalisation or second-naturing 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 as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor will now rather conjugate temporarily as shortness-of-register-of-meaningfulness-and-teleology or perversion-of-reference-of-thought (conjugated: postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’) to the new categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-recomposing thus leads to deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure process is to recognise the veridicality

of this human—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
dispositions—existentialism-form-factor (as of the intemporal-disposition and temporal-
dispositions of postlogism-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-
conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism
reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’) 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 pre-emptive of human temporality
since human—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
dispositions—existentialism-form-factor can’t be emanantly/becomingly/solipsistic
transformed as ‘of intemporal-disposition only’ (it’s a lost cause as that is not our first-
naturedness since we are effectively of temporal-to-intemporal-dispositions given our human-
subpotency ever limited-mentation-capacity relative to the full-potency of existence as
existence-potency) and avoid articulating knowledge as if the human mentation is by reflex
only intemporal of emanance reference-of-thought when in reality it is of temporal-to-
intemporal-dispositions, and so by way of deferential-formalisation-transference and
percolation-channelling. Effectively given that going by human—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, the determinant
nature of intemporal/ontological constructs induced by institutionalisation with respect to

social-stake-contention-or-confliction is always bound to elicit two classes of human mental-
 dispositions with respect to it whether as a temporal extirpation paradigm or as an
 intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating paradigm, and knowledge
 notionalisation is grounded on addressing meaningfulness insightfully in these two respects.
 The veridical insight to the reality of human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor lies in the fact that the cross-section of humankind at
 any institutionalisation is institutionalised at its socially-betraying-threshold-of-ontologising-
 depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-
 contiguity—or-ontological-preservation or uninstitutionalised-threshold or dialectically-
 dementing-threshold-to-ontologically-veridical-meaningfulness; as basically intemporality is
 a pathway from base-institutionalisation to universalisation to positivism and prospectively
 deprocrpticism as the fulfilment of ontological-normalcy/post-convergence potency, and
 any pretence at a positivistic registry-worldview to be non-transcendable (in terms-as-of-
 axiomatic-construct of “Différance-disambiguation-of-ontologically-veridical-
 meaningfulness”) is untenable as the same could be implied at base-institutionalisation and
 universalisation, which obviously we won’t recognise and acquiesce to, implying the
 temporal-difficulty of dealing with the transcendental implications of the institutionalisation
 process often lead to intellectual-bad-faith as human—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor! The grander insight being that ‘institutionalisation
 devising and devices’ already speaks a lot about human potential and capacity (and are
 basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality
 passing for intemporality’), and just as previous institutionalisations prospered, due to

increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have temporal-to-intemporal-dispositions as shortness-to-longness-of-register-of-meaningfulness-and-teleology or perversion-of-reference-of-thought teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective paradigms, just as preceding registry-worldviews had to deal with their paradigms that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrence-of-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion-of-reference-of-thought-of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion-of-reference-of-thought-of-universalisation-as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural Being-development/ontological-framework-expansion as of prospective deprocrpticism without a recognition of perversion-of-reference-of-thought-positivism-as-procrpticism for its superseding. However, such an intemporal-disposition of transcendental depth-of-thought, it must be acknowledged is hardly the panacea of an averaging-of-thought 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/logical-incongruence, as has always been the case all along the institutionalisation process, and so ‘looking down’ at temporality effects of ‘country-of-the-blind effect’ and ‘crowd effects’. Already with respect to futural Being-development/ontological-framework-expansion 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 pre-emptive 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 deprocrypticism registry-worldview. Actually the Deprocrypticism registry-worldview/dimension we will be able to supersede human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor because its pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules enables ‘absolute social universal-transparency about the real nature of human action’ thus undermining the disposition for human temporal-preservation-and-prevarication behind ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought; as in fact the successive institutional-cumulations/institutional-recomposures (as ‘dialectically-thinking and in-phase/soundness-or-authenticity-of-reference-of-thought’ in voiding/annulling the ‘supposed

pretence of a contending posture or reference-of-thought' of the successive corresponding uninstitutionalised-thresholds as actually the ontological essence of their mental-disposition is 'of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing' (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation intradimensionally) as temporal-dispositions are actually involved in pseudointemporality inducing temporal-preservation-as-pseudointemporality-preservation defining the corresponding uninstitutionalised-threshold, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation, thus represented as 'dialectically-dementing and dialectically-out-of-phase/unsoundness-or-inauthenticity-of-reference-of-thought', and thus the 'point of engagement' with all established uninstitutionalised-thresholds is rather a 'reflection of postlogism-formulaic-non-conviction-or-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing reflex disposition or dementing' and not the 'natural institutionalisations inclination to reflect a conviction/prelogical re-engaging reflex or thinking reflex', for instance 'we don't think' with a non-positivism/medievalism uninstitutionalisation-mindset/reference-of-thought as the point-of-meaningful-engagement' with it from our positivistic perspective is its out-of-phase decentering and dialectical-dementing, likewise the point-of-meaningful-engagement from futural Being-development/ontological-framework-expansion as of prospective deprocrypticism perspective with our registry-worldview/dimension procrypticism/perversion-of-reference-of-thought-of-positivistic-meaningfulness is 'not a thinking relation' but a 'decentering and dialectically-dementing' as dialectically-out-of-phase and logically-incongruent) arise because of intermittent/relative universal transparencies induced by knowledge in grasping over recurrent-utter-uninstitutionalisation-recurrency the notion of rulemaking-over-non-rules-(as 'first-level pseudo-conflation' apriorising/intelligibilitysetup/measuringinstrument/axiomatising) social universal-

transparency as base-institutionalisation which temporal-misappropriating/‘hollow-constituting’-as-ununiversalisation led to universalisation-directed-rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) social universal-transparency as universalisation which temporal-misappropriating/‘hollow-constituting’-as-non-positivism/medievalism led to positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules-(as ‘third-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) social universal-transparency as positivism/rational-empiricism, and which temporal-misappropriating/‘hollow-constituting’-as-procrypticism/disjointedness-as-of-reference-of-thought should lead to pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules social universal-transparency 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-and-intemporal-dispositions (as opposed to our present ‘categories-as-artificial’ conceptualisation of knowledge often predisposed to overlook the temporal, and critically so, with respect to understanding the social as of the human condition together with inherent ontological-veridicality in naively assuming the intemporal/longness-of-register-of-meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship with the first-order-ontology/philosophy is by itself a structural/paradigmatic shortcoming with respect to our understanding possibilities, given that our artificial subject-matter categories-schemes do not precede nor define intrinsic-reality as ‘knowledge-in-its-

oneness-and-entirety'), and is postconvergent in its ontological-tautologisation/existential-reference conceptualisation of reality in a unison of second-order-ontologies with the first-order-ontology/philosophy wherein second-order subject-matters aren't discontinuously hollowed out from the first-order-ontology but rather their inter-relational and hierarchical relationship with the first-order-ontology (philosophy) is subsumptive with the latter as superseding–oneness-of-ontology and the place for elucidating epistemic disagreement (with the practical desire for an appropriate proportion of subject-matter experts directly studying and understanding the first-order-ontology/philosophy elucidations and the possibilities implied for their subject-matters), and as the first-order-ontology/philosophy furthermore is the 'abstractly inventing conceptualising construct that construes the requisite overhanging knowledge psychical-orientation/psyche', as the fact is it was a philosophical orientation whether explicit with Descartes's 'I think therefore I am' establishing the positivistic mindset/reference-of-thought/consciousness-awareness-teleology so excellently, with the later requalification of Hume, Kant and others of that same mindset/reference-of-thought/consciousness-awareness-teleology and actually 'in complement to it' than truly criticisms (which is often philosophically misconstrued, as Descartes's 'thinking proposition' is so profound that it is the very 'transparent pillar or social universal-transparency for the tenability of the supposed critiques of rationalism, which are actually in complement to it, by latter philosophers, and it is rather the failure to compare what the 'thinking proposition' implies with respect to the prior as the core-medieval mindset/reference-of-thought/consciousness-awareness-teleology of essences, alchemies and superstition as an altogether different totalising–renewing-realisation/re-perception/re-thought of human mindset/reference-of-thought/consciousness-awareness-teleology, together with the naïve predisposition for categorisation of knowledge in artificial human categories undermining the 'natural referentialism ontological-normalcy/post-convergence 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 ‘objectly-thinking-proposition psyche’ is not a given as of its epistemological and ontological implications, 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 mindset/reference-of-thought/(recomposed)-consciousness-awareness-teleology of totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/meaningfulness-and-teleology associated with deprocrypticism as ontological-normalcy/post-convergence; as ‘different institutional-cumulations/institutional-recomposures have their knowledge-form/meaningfulness-and-teleology psyches (psychologisms) which is a difficult notion to grasp when operating only within a same registry-worldview/dimension psyche, but this can be elucidated by an ontology-driven ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ highlighting the defining stage by stage psychical development as from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to universalisation–non-positivism-or-medievalism to positivism–procrypticism, and prospectively deprocrypticism psyche. Suprastructuralism ultimately reflects the entire institutionalisation process by bringing to the ‘collective-human-psyche-and-consciousness as a transparent-pillar or social universal-transparency the insight of a lockstep relationship of ‘the-thinking-proposition-by-the-dementing-proposition’ in grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality across all human retrospective, present and prospective institutionalisations, as implied by ontological-

dementation/dialectical-dementation stranding dialectics with a corresponding comprehensive grasp of the implications of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor with respect to institutionalisation possibilities and more precisely and prospectively, pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules as deprocripticism-and-its-potential-for-prevailing-over-or-superseding-human-vices-and-impediments-as-arising-from-disjointedness-as-of-reference-of-thought as well as knowledge notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging.] Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in post-convergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around.

- As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding perversion-of-reference-of-thought with respect to ushering in the requisite pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules that should define and conceptualise the Deprocripticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’. Basically, a ‘dialectically-thinking-psychology or psychology-of-

mentation-dynamics or natural psychology-of-dynamics' 'psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme' (in defining individual, summative intradimensional and transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating meaningfulness reference-of-thought), renders suprastructuralism and associated transcendental concepts comprehensively operant (as well as rendering ontologically-pertinent a storied-construct 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 defect in its failing-and-succeeding representation of ontologically-veridical-meaningfulness/intrinsic-reality grasped as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating; with the idea that deprocrypticism existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism is attainable as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating clear delineating, in human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-

dispositions—existentialism-form-factor driven lockstep dynamism of uninstitutionalised-threshold/institutionalisation as a circular process of ‘ontological-reconstituting (upholding-of-intemporal-preservation) of ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness as prospective institutionalisation’ and ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness of ontological-reconstituting (upholding-intemporal-preservation) as uninstitutionalised-threshold’, and so in prospective circularity’. The ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ thus construes deprocrypticism existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/post-convergence teleology. Thus, such a ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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/post-convergence teleology thus postdicatory (as metaphysics-of-absence conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-

potency', 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.) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and

delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation – logical-coherence – causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn't speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of meaningfulness-and-teleology but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal

effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a science nature (rather than effective validation techniques relevant to 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-(as of relative constitutedness towards relative conflation). The fact is science is structurally 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 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 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 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 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 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 totalising–renewing–realisation/re-perception/re-thought as of a prospective mindset/reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn't recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism 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 second-natured institutionalisation' to rearticulate the solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection underlying the 'inventing/creating' of

prospective second-natured 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 by ‘maintaining a contemplative distance/detachment from ordinary human blithe’ susceptible to render meaningfulness-and-teleology a closed-structure (as merely-exploiting-Being-as-of-its-presence-state-with-poor-regards-for-Being-underdevelopment-and-development-potential-construed-as-nihilism-or-closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications) as of its temporal totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by adopting a ‘presencing 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-anti-nihilism-or-opened-construct-of-meaningfulness-and-teleology) for prospective meaningfulness-and-teleology; as no registry-worldview/dimension ‘as a product of second-natured institutionalisation’ should be construed as defining itself ‘in its self-referencing/nombrilism as being the ultimate grounding of meaningfulness-and-teleology’, be it at the backend of the institutionalisation process. That is the most important work of all human jobs whether it is done as of ‘institutionally second-natured construed technical/professional philosophy’ or not, as second-natured institutionalisation by itself doesn’t guarantee such a requisite solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection even though the latter does ensue in any

case as of notional philosophy. Such ‘solipsistic—first-naturedness/anamnestic-residuality-as-ratiocinative-integrity-(not-mythical-recollection)/transepistemicity intemporal projection notional philosophical dispositions’ upholding an opened-construct-of-meaningfulness-and-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as-‘inventing’-or-‘creating’-or-‘upholding’-new-intellectual-paradigms-of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising of prospective conflatedness as of ontological-normalcy/post-convergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as 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 extirpatory paradigms in distractive-alignment-to-reference-of-thought as of epistemic-abnormalcy.] 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-insight’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence as the need to supersede our illusion-of-the-present/present-consciousness/totalising—self-referencing-syncretising/mirage) in the form of

conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as $E=MC^2$ is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rorty, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework 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 ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-

prospective-reference-of-thought due to our limited-mentation-capacity-(as of relative constitutedness towards relative conflation), with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-(as of relative constitutedness towards relative conflation), we are actually involved in a ‘developmental conceptual-teleology of ontology’ construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology of the institutionalisation process; with such limited-mentation-capacity-(as of relative constitutedness towards relative conflation) reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (as ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, with respect to ultimate ontological-normalcy/post-convergence. The projective-totalitative–implications of ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting ontological-primemovers-totalitative-framework 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 ‘ontological-dementation/dialectical-dementation stranding-dialectics’ inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology rescheduling’ wherein a given present registry-worldview of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-

for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, is transcended/superseded as ‘dialectically-dementing’ ushering in a new present registry-worldview of less ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, which is transcending/superseding as ‘dialectically-thinking’, and at the ‘individuation-level of conceptualisation of knowledge’ construed as predisposed to either ‘hollow-constituting’-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness’ and ‘ontologically-reconstituting (upholding-intemporal-preservation)’ as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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), with regards to the fact that the ‘reflex conviction mental-disposition’ is a ‘purely abstract construct’ of categorical-imperatives/axioms/registry-teleology representation of meaningfulness but then without ‘existential reality validation’ is wrong (particularly beyond the scope of a registry-worldview’s institutionalisation reference-of-thought where intemporality//longness-of-register-of-meaningfulness-and-teleology has been more or less second-natured, at its uninstitutionalised-threshold) 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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor unlike a naïve foundation wrongly based solely on an intemporal human nature conceptualisation specifically at a registry-worldview's/dimension's uninstitutionalised-threshold, 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-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that is readily available in construing the 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness' 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 categorical-imperatives/axioms/registry-teleology representation of meaningfulness affirmations (and, specifically with a perversion-of-reference-of-thought phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the logical-processing-or-logical-implication but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-authenticity-of-reference-of-thought of implied reference-of-thought in establishing what is 'dialectically-thinking/soundness-or-authenticity-of-reference-of-thought and in-phase' and 'dialectically-dementing/dialectically-primitive/unsoundness-or-inauthenticity-of-reference-of-thought/slantedness and dialectically-out-of-phase'; from whence logical-processing-or-logical-implication then arises in derivation in an altogether different construction only if appropriate/soundness/authenticity-of-reference-of-thought of meaningfulness is established, dismissing 'hollow-constituting'-or-failing-intemporal-preservation-or-misappropriation-of-meaningfulness/non-veridical/vacuous constructs of

categorical-imperatives/axioms/registry-teleology as perversion-of-reference-of-thought with the apriorising—registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is a conviction/intemporal interlocutor or postlogical/psychopathic/postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ interlocutor or conjugated-postlogical/conjoining-looping-set-of-narratives interlocutor, and is what makes it a requisite to construe as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating. 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, postlogical/psychopathic/postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ interlocutor or conjugated-postlogical/conjoining-looping-set-of-narratives interlocutor, being deceptive by their mental-dispositions (recursively with postlogical/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 as of ‘existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding—oneness-of-ontology’ quickly reveals that however coherent and

sound each separate narrative of the postlogical/psychopathic/postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ interlocutor or conjugated-postlogical/conjoining-looping-set-of-narratives interlocutor (particularly as recursive and progressive), the ‘perception-together-in-succession or as-a-trace’ of their ‘expressed dots as separate narratives’ reveals ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework of the postlogism/psychopathic and conjugated-postlogism interlocutors as well as the hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing nature or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of their narratives (whether-consciously-or-unconsciously) whereas the same exercise with conviction/intemporal interlocutor will show a coherence of the trace-of-dots-as-narratives and actually in the case where a conviction interlocutor is actually the target of such postlogism-slantedness inducing ‘faulty-mentation-procedure-deception-or-urge’ about the latter, that trace-of-dots-as-narratives from the conviction and the postlogical/psychopathic and/or conjugated-postlogical interlocutors will reveal the ontological nature of the ‘faulty-mentation-procedure-deception-or-urge’. The reason why ‘separate dots as separate narratives’ lead to postlogical and conjugated-postlogical faulty-mentation-procedure-deception-or-urge is that their extrapolation is actually an extrapolation of perversion-of-reference-of-thought of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if conviction/intemporal’ whereas retracing of the mental-disposition foregoes elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of separate dots as separate narratives, and thus is existentially involved in construing the reality to the point of revealing ‘disjointedness-as-of-reference-of-

thought' misappropriated meaningfulness-and-teleology in arrogation in the trace-of-successive-dots-as-(hollow)-narratives that shines the light on the fundamental driver/ontological-primemovers-totalitative-framework of the postlogical and/or conjugated-postlogical interlocutor as well as the hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of its narratives. That's why spatialisation, indirectness and craftiness are critical to postlogical and conjugated-postlogical mental-dispositions so as to avoid their prospective interlocutors 'putting one and one together as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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 as of 'existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-contiguity-reification/superseding-oneness-of-ontology', at the ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation), defining the typical hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing psyche of successive uninstitutionalised-thresholds (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation intradimensionally, and so-construed from the perspective of their corresponding superseding/transcending/prospective institutionalisations)

as recurrent-utter-uninstitutionalisation dementing-psyche, ununiversalisation dementing-psyche, non-positivistic/medieval dementing-psyche and our uninstitutionalised-threshold as procrypticism/disjointedness-as-of-reference-of-thought dementing-psyche. This equally reflect how the childhood psychopathy psyche is dementedly perceived though at childhood temporal-dispositions-conjugated-postlogism/dementing-integration to psychopathy is not significant as its perversion-of-reference-of-thought is still universally transparent as delirious and thus it doesn't elicit temporal-preservation by conjugated-postlogism/dementing-integration, since it is not spatialising, maturing, and being sufficiently indirect, credulous and crafty to be non-transparent by its motives and acts. Ultimately, this highlights generally that at ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought-threshold (as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation)s or uninstitutionalised-threshold, 'hollow-constituting'/extrapolating/infering to derive essence-of-meaningfulness is not a credible notion with respect to an human animal of temporal-to-intemporal-dispositions wherein 'same-terms-of-expressions/seemingly-same-implied-meaningfulness' is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation this is second-natured, for instance, with respect to the fact that a medieval postlogical phenomenon like witchcraft cannot be credibly implied both in terms-as-of-axiomatic-construct of eliciting abstract/'hollow-constituting'/extrapolating/infering nor existential-transitioning/iterability-tracing-of-dots-as-(hollow)narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about 'falsely and parasitising/co-optingally' staking a claim to the

reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology to a prospective interlocutor, and so recursively (psychopathic/postlogical-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/infering/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency resulting in other temporal characters, beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality (shortness-of-register-of-meaningfulness-and-teleology) and intemporality (longness-of-register-of-meaningfulness-and-teleology) are both basically the same notion of intemporality, but with temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality (longness-of-register-of-meaningfulness-and-teleology) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology), inducing structural/paradigmatic as

structural/paradigmatic denaturing construed as being/ontological/existential-defect or the
 registry-worldview's/dimension's-reference-of-thought-for-social-functioning-and-
 accordance defect or intradimensional-defect where such false-retention construed as
 temporal-preservation-as-pseudointemporality-preservation is rather in conjugated-
 postlogism; with the idea that this 'false-retention' by temporal-dispositions individuations
 results in 'disjointedness-as-of-reference-of-thought' misappropriated meaningfulness-and-
 teleology in arrogation with respect to ontologically-veridical-meaningfulness as
 meaningfulness become 'an exercise in hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing' (whether-consciously-or-unconsciously), as can
 be so established as of the circularity/recurrence/repetition/repeatability delineating
 existential-transitioning-or-iterability-trace-of-narratives-as-dots/existential-contextualising-
 contiguity-reification/superseding-oneness-of-ontology by maximalising-recomposuring-for-
 relative-ontological-completeness/transvaluating. This conceptualisation of temporality as
 being about failing/not-upholding-as-of-axiomatic-construct intemporality (which perfectly
 syncs intemporality and temporality as longness-of-register-of-meaningfulness-and-teleology
 and shortness-of-register-of-meaningfulness-and-teleology, beyond just a qualification notion
 but rather a ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-
 presencing-in-'protensive-consciousness'-enabling-
 apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-
 predicative-insights-of-existential-contextualising-contiguity's-reifying/elucidating-of-
 prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context construct), equally perfectly renders the notion of temporality and
 intemporality operant for a 'dialectically-thinking-psychology or psychology-of-mentation-
 dynamics or natural psychology-of-dynamics' 'psycho-ontological-tautologisation/psycho-
 existential-reference conceptual-scheme'. The notion of temporality as actually

‘pseudointemporality’ provides a deeper insight to such traditional notions as bad, evil, wicked, etc. that we attach to temporal-dispositions (specifically, in the moral sense as temporality is much more than morality as derived from intemporality which is about ‘full potency of ontological-and-virtue effectiveness’) by de-emphasising the naïve but wrong intuition that these notions have their own ‘mental-dispositional drives-as-teleology’ (to be bad, to be evil, to be wicked, etc.) by rather highlighting that ‘mental-dispositional incapacity for intemporality’ of such individuations induces ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation (at individuation-level as ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-‘in-wait’-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, which when taken into preservation, as temporal-preservation, is rather in pseudointemporality, while with respect to a traditional conceptualisation it is wrongly ‘vaguely imbued with a dispositional-drive-as-teleology’ as bad, as evil, as wicked... etc. Now, the consequences of pseudointemporality individuations (postlogism-slantedness, postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of ‘reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing’) 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 individuations into ‘individual personalities dispositions and social dispositions’ induces correspondingly temporal-dragging in ‘disjointedness-as-of-reference-

of-thought' misappropriated meaningfulness-and-teleology in arrogation (at individuation-level ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, as-it-is-thus-'in-wait'-for-perversion-of-reference-of-thought-or-temporal-preservation-as-pseudointemporality-preservation, on 'social ontologically-veridical-meaningfulness' and is the basis, in dynamic-cumulative-aftereffect, of given registry-worldviews/dimensions vices-and-impediments, 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 going by human-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. Such a 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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 human institutionalisation process, human second-naturing 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 ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ rather captures the ontological undercurrents that constantly redefine human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as it recognises that (and explains why) the mental-disposition/consciousness-awareness-teleology of a recurrent-utter-institutionalised mindset/reference-of-thought varies from that of a based-institutionalised/ununiversalised mindset, the latter from that of a universalised/non-positivistic-or-medieval mindset, the latter from that of a positivistic/procrypticism mindset/reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein ontological-dementation/dialectical-dementation stranding-dialectics is the central concept for such a succession of human ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ renewal retrospectively, presently and prospectively, with ontological-normalcy/post-convergence teleology being the central determinant driving and defining human psychology construed by its metaphysics-of-absence as reducing-psychological-abnormalcy. 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 constitutedness) to deeper limited-mentation-capacity-(as of relative conflation), speaks of the mind as an abstract ‘teleologically imbricated tautologisation/existential-reference’ (‘teleologically imbricated tautologisation/existential-reference’ implying: striving for ontological-normalcy/post-convergence, in-lockstep/intertwining of success-and-pseudo-success/failure as institutionalisation-and-pseudo-institutionalisation/uninstitutionalised-threshold/hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing), 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/post-convergence superseding the human body, as entailing human existence’. This points out that the potency for ontological-normalcy/post-convergence is tautologically inherent in our being construct, and that abstract tautologisation/existential-reference as human teleology is the mind as ‘human totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’, 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 as the human-mimetic-mind. Existence is actually a contextualising-contiguity of imbricated-becoming-transitioning (so-construed from our given ‘limited-mentation-capacity as of our ontological-incompleteness-of-reference-of-thought-induced-

virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-
 construed-by-prospective-reference-of-thought'), wherein tautologically/by-existential-
 reference 'being-in-existence'/existing implies there can't be any elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity (induced by our 'limited-mentation-capacity as of our ontological-
 incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-
 or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought')
 'outside of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-
 relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-
 context imbricated-becoming-transitioning 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 imbricated-becoming-transitioning that supersedes
 the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-
 elucidation-outside-existential-contextualising-contiguity', when so-construed from our
 'limited-mentation-capacity as of our ontological-incompleteness-of-reference-of-thought-
 induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-
 construed-by-prospective-reference-of-thought'. Existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning in sync with
 existence 'speaks of threaded-or-intertwined subsumed referencing of all in existence'
 beyond just elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-

elucidation-outside-existential-contextualising-contiguity, thus validating philosophically such approaches in physics as string-theory concepts lending support to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’ (of ontology) implied of existence supersedes our elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping knowledge, as elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as of our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, will often fail to reference the underlying being-construal/existential-reference/existential-tautologisation ‘for a contextualising-contiguity of imbricated-becoming-transitioning that syncs with existential reality’. For instance say in the case of the BODMAS characters highlighted before, where the other characters ignore the given pathological condition in simply operating arithmetic rules, however, the inherence of existential reality will not be superseded simply by such elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity of arithmetic rules in derivation as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of extrapolating/constituting/abstracting/deducing/infering will have to be adjusted-in-a-‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the existential reality implications of A’s pathological condition of wrongly adding 1 to the correct result of arithmetic operations), and as metaphysics-of-

presence (i.e., ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’) metaphysics-of-absence is rather the ontological-normalcy/post-convergence correction-tool of postdication, as-of projective-insight for predication, which is equally construed as ontological-reconstituting/deconstruction (i.e. implying ‘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 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration, and the implications to meaning and meaningfulness can be much more elaborate [and as explained further below, with the notion of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity as ontologically-veridical only as abstract-construal (such as the abstract arithmetic operations) but its wrong ontological derivation in lieu of being-construal/existential-reference/existential-tautologisation is ontologically wrong/non-veridical as it leads to ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (wherein the elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity in derivation 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/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 imbricated-becoming-transitioning so-construed from the perspective of our limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as of our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, in order to avoid elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity inducing ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. It is important to grasp here that elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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-(as of relative constitutedness towards relative conflation) as of our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-

prospective-reference-of-thought. An abstract-construal is of vague-reference/vague-tautologisation, and is of existential import only as of a being-construal, and is effectively conceptualised by elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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). If by mere derivation of elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (given human limited-mentation-capacity-(as of relative constitutedness towards relative conflation) as of our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought) 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect in order to be ontologically-veridical, and besides that imbricatedness/threadedness/recomposuring gets deeper the deeper the being-construal/existential-reference/existential-tautologisation. The elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/dynamic-
 cumulative-aftereffect/aftereffect' as of being-construal/existential-reference/existential-
 tautologisation harkens to a disposition for postdication (projective-insights as predicative,
 brought to their full potential as metaphysics-of-absence). But, then how is the ontological-
 veridicality of being-construal/existential-reference/existential-tautologisation attained?
 Though ontologically non-veridical, 'virtuality-or-Being-construal-as-abstract-construal-as-
 of-flawed-and-shallow-and-non-veridical-existential-reference' as metaphysics-of-presence
 has as metaphysics-of-absence 'projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/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's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/dynamic-
 cumulative-aftereffect/aftereffect' as with all metaphysics-of-absence can be ontologically-
 reconstituted/deconstructed from the corresponding metaphysics-of-presence as 'virtuality-
 or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
 existential-reference', even though the latter is ontologically wrong/non-veridical (not to be
 confused with elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-
 of-elucidation-outside-existential-contextualising-contiguity which is ontologically-veridical
 as abstract-construal). This ontological-reconstituting/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's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect' as ontologically-veridical, as it reflects-and-supersedes the defectiveness of 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' with respect to ontological-veridicality and in so doing attaining ontological-veridicality or veracity/ontological-pertinence as a being-construal/existential-reference/existential-tautologisation. This can readily be appreciated when we grasp that we cannot just operate basic principles in producing scientific research for instance, as there is a whole reality of a 'honing exercise' or recomposure (in superseding our "'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' reflex' as metaphysics-of-presence) with respect to being-construal/existential-reference/existential-tautologisations to attain ontological-veridicality by ontological-reconstituting/deconstruction (as '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 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect'), however mild or elaborate the ontological-reconstituting/deconstruction. Equally, 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' is metaphysics-of-presence that is the 'honing exercise'/recomposure backdrop for metaphysics-of-absence as 'projective-insights of imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-

completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-
 becoming-transitioning/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 deprocrypticism existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-
 emptation-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-
 performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism should imply
 ontologically subsuming '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
 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect' as of the
 ontologically deepest being-construal/existential-reference/existential-tautologisation, and
 thus will be the universal nested-congruence of the comprehension of intrinsic-reality,
 aesthetics/art-forms and virtue.) In the bigger scheme, we can equally grasp that the
 uninstitutionalised-thresholds arise from 'virtuality-or-Being-construal-as-abstract-construal-
 as-of-flawed-and-shallow-and-non-veridical-existential-reference' of the categorical-
 imperatives/axioms/registry-teleology of corresponding prior institutionalisations and thus
 failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-
 contiguity—or—ontological-preservation as hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing (beyond-the-consciousness-awareness-teleology-
 in-existential-extirpation-as-of-existential-unthought manifestation intradimensionally);
 wherein temporal-dispositions are involved in temporal-preservation-as-pseudointemporality-
 preservation by wrongly elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity their categorical-imperatives/axioms/registry-teleology as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, and which ontological-reconstituting/deconstruction (in disambiguating reference-of-thought, with the prior/untranscended/superseded uninstitutionalised-threshold 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 reference-of-thought involving the ‘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 imbricated-becoming-transitioning/dynamic-cumulative-afereffect/aftereffect’) is what brings about the prospective institutionalisation as second-naturing. Critically important to grasp is that the notion of reference-of-thought is rather a ‘being-construal’/existential-reference/existential-tautologisation that implies ‘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 imbricated-becoming-transitioning/dynamic-cumulative-afereffect/aftereffect’, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as reference-of-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/teleology, and involving the potency of both consciousness-awareness-teleology
 representations and implications, for instance, the difference of the reference-of-thought as an
 alchemist and a chemist is much more than just an on-occasion/incidental difference
 (difference in abstract-construal) with respect to elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity of meaning but carries derived being-construal/existential-
 reference/existential-tautologisation differences with respect to their consciousness-
 awareness-teleologies and registry-worldviews/dimensions projective-totalitative-
 implications. In fact, ontological-reconstituting/deconstruction which always refers rather to
 the issue of reference-of-thought is actually of '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 imbricated-becoming-transitioning/dynamic-
 cumulative-afereffect/aftereffect' nature and it is about implying a prospective reference-of-
 thought, rather than just a différence (differentiation) as within the same prior/given
 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 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 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-(as of relative constitutedness towards relative

conflation) as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity
 ontological-reconstituting; generating differing consciousness-awareness-teleology 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-recomposure) with its
 increasing-ontological-completeness or reducing-ontological-abnormality as implied by an
 ontology-driven ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or
 natural psychology-of-dynamics’, wherein placeholder-setup/mental-devising-
 representation/mentation/consciousness-awareness-teleology 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 ‘ontological-dementation/dialectical-
 dementation stranding-dialectics of 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-(as of relative constitutedness
 towards relative conflation) in ‘engaging the same existential reality and drawing
 implications thereof’ as human totalising–renewing-realisation/re-perception/re-thought-as-
 utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-
 apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-
 meaningfulness-and-teleology) as ‘subpotent-mimetic-echoness-derivation-within-the-full-
 potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness-or-existence-in-
 reverberation-or-existence-potency, it is thus analysed as maximalising-recomposuring-for-
 relative-ontological-completeness/transvaluating as a mental-rescheduling and goes by the
 ‘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 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect' unlike an elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity 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 is all about human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology 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 totalising-renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising-psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as 'subpotent-mimetic-echoiness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoiness-or-existence-in-reverberation-or-existence-potency' already given as ontological-normalcy/post-convergence oneness, and prospectively transcendently 'a psychoanalytic-rescheduling from procrypticism/perversion-of-reference-of-thought-of-positivistic-meaningfulness to deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism' while intradimensionally it is about an analytical rescheduling (maximalising-recomposuring-for-

relative-ontological-completeness/transvaluating that ‘decenters the prior reference-of-thought’ for ‘the centering of the prospective 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality as: Base-institutionalisation-as-rule-making, Universalisation-as-universalisation-of-rules-making, Positivism-as-rational-empiricism/positivising-of-universalisation-of-rules-making and Deprocrypticism-as-abstract-ontologising-of-rational-empiricism/positivising-of-universalisation-of-rules-making) establishes the corresponding-successive-prior-uninstitutionalisations-registry-worldviews at the uninstitutionalised-threshold of the corresponding-successive-prospective-institutionalisations-registry-worldviews, ‘as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ which are ‘ontologically filled-up’ by the corresponding-successive-prospective-institutionalisations-registry-worldviews; implying a dialecticism of ‘ontological-superseding of prospective reference-of-thought over the prior one’ (even where the prior as the-present is locked-in-its-ways/complexed-about-its-own-transcendability)! The distinction in grasping intrinsic-reality/ontological-veridicality with respect to whether it is of abstract-construal or being-construal/existential-reference/existential-tautologisation in order to avoid the ontologically non-veridical ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ (by elaboration-as-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity of categorical-imperatives/axioms/registry-teleology of the positivism institutionalisation leading to procrypticism/disjointedness-as-of-reference-of-thought, and failing-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) has bearing when it comes to the veracity/ontological-pertinence of a psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme meant to be the ontologically-veridical basis, as of aetiologisation/ontological-escalation, for construing an insightful storied-construct articulating on an intuitive level the conceptualisations introduced in this paper. The aetiologisation/ontological-escalation implied by such a storied-construct will be grounded on ‘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 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect’, as the underlying being-construal/existential-reference/existential-tautologisation of the storied-construct’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 and conjugated-postlogism) as being of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation intradimensionally) and as of ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’, in construing the consequent procrypticism/disjointedness-as-of-reference-of-thought

uninstitutionalisation, and so as the transcendental backdrop highlighted by prospective
 intemporal-preservation deprocripticism ‘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 imbricated-becoming-transitioning/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’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/dynamic-
 cumulative-aftereffect/aftereffect’ enabling the ontological transcendence: of a procripticism
 setup is necessarily a ‘deprocripticism-intemporal
 imbricatedness/threadedness/recomposuring’ thus reflecting procripticism/perversion-of-
 positivistic-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-
 flawed-and-shallow-and-non-veridical-existential-reference’; in a non-
 positivism/medievalism setup is necessarily a ‘positivism-intemporal
 imbricatedness/threadedness/recomposuring’ while reflecting non-positivism-or-
 medievalism/perversion-of-universalisation-meaningfulness as ‘virtuality-or-Being-construal-
 as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; in
 an ununiversalisation setup is necessarily a ‘universalisation
 imbricatedness/threadedness/recomposuring’ while reflecting ununiversalisation/perversion-
 of-base-institutionalisation-meaningfulness as ‘virtuality-or-Being-construal-as-abstract-
 construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’; and in a
 recurrent-utter-uninstitutionalisation setup is necessarily a ‘base-institutionalisation
 imbricatedness/threadedness/recomposuring’ while reflecting recurrent-utter-

uninstitutionalisation/recurrent-perversion-in-upholding-utter-uninstitutionalisation as
 ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference’. Transcendentally/transdimensionally/interdimensionally, it is
 the ontological-contiguity implied by ‘projective-insights of
 imbricatedness/threadedness/recomposuring as of existential-contextualising-contiguity’-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning/dynamic-
 cumulative-aftereffect/aftereffect’ as of deepest being-construal/existential-
 reference/existential-tautologisation that induces the institutionalisation process behind base-
 institutionalisation/universalisation/positivism/prospective-deprocrypticism, and likewise it is
 the notional-discontiguity/epistemic-discontiguity-⟨as-of-undefined-or-undecidable-
 threshold-of-ontological-veridicality⟩ implied by ‘virtuality-or-Being-construal-as-abstract-
 construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’ thus in
 ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in
 arrogation (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-
 existential-unthought manifestation), that induces the uninstitutionalised-threshold process
 behind recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-
 medievalism/procrypticism. [The implications at the individuation-level is that our limited-
 mentation-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of
 intrinsic-reality/ontological-veridicality tends towards temporality as of constitutedness 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 ontological-
 commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-
 human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-
 totalitative-framework projective-totalitative-implications and not any notion of innateness
 besides existentially inherent human-subpotency) 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 totalising-devolved-purview-as-domain-of-construal-as-
 intrinsic-reality/ontological-veridicality articulation' such as
 logic/mathematics/virtue/space/time/historiality/instantaneity/cogency/methodology (or in the
 case herein 'human limited-mentation-capacity construed as of ontological-normalcy/post-
 convergence metaphysics-of-absence/Doppler-thinking as it disambiguates human-
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions-existentialism-form-factor meaningfulness-and-
 teleology projective-totalitative-implications', and not as it may be wrongly construed to be
 'historiality' 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 ontological-commitment—construed-
 as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-
 reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework
 projective-totalitative-implications and not any notion of innateness besides existentially
 inherent human-subpotency) 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 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative–implications and not any notion of innateness besides existentially inherent human-subpotency) 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 totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ should be construed to compensate for our temporality disposition associated with constitutedness, with this compensating exercise construed as of ‘pseudo-conflation’ or more consummately as conflation/conflatedness. This pseudo-conflation and conflatedness compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-

completeness/transvaluating (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-contextualising-contiguity (as letting our limited-mentation-capacity by unimbricatedness/unthreadedness/unrecomposuring out of the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality). With regards to logic and by extension mathematics, this equally points out that logic as well as mathematics (and for that matter all other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like time, space, virtue, historicity, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the ‘underlying 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative—implications and not any notion of innateness besides existentially inherent human-subpotency) which as of derivation by pseudo-conflation or conflatedness ‘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-echoiness/existence-in-reverberation/existence-potency 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 ontological-commitment—construed-

as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency). Logic is thus about logical axiomatic-construct-incidenting (construed as logic ‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency), likewise, mathematics is about mathematical axiomatic-construct-incidenting (construed as mathematical ‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency); and by extension any knowledge-construct/intersolipsistic-intercessory-notion/notional-referential-notion/articulation is about its axiomatic-construct-incidenting (construed as its ‘ontological reference-of-thought or axiomatic-construct’ incidenting) as ‘implicated by underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-

enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness' (so-enabled by underlying ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency); 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/existence-potency 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency). 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 conflatedness 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-extirpation-as-of-existential-unthought, construed rather as of the implied given registry-worldview's/dimension's reference-of-thought (given consciousness's neuterising-induced-or-referentialism-induced)-reference-of-thought—devolving-teleological-structure-of-meaningfulness as of its intradimensional existential-instantiations derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-

constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue, thus reflecting the registry-worldview's/dimension's reference-of-thought ontological-performance as of its ontological-aesthetic-tracing as so-analysed as from notional-deprocrypticism! (It is important in this regard to distinguish what is implied by 'incidenting' not to be confused with 'instantiation', as incidenting implies an 'abstract construction' of the implication of logic or any 'knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue' that may or may not be of existential-instantiation, whereas instantiation refers actually to 'actual existential instance'. It is critical to uphold this distinction with respect to the existentially contingent nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all 'intersolipsistic-intercessory-notions/notional-referential-notions'/knowledge including our grasp of logic or mathematics. As 'abstractly-speaking' there is no absolute certitude that in say a million years from now 'a given as of yet unelucidated notion', as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the 'existential-instantiations' validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to point out the subsuming precedence of existence as of its inherent intrinsicness beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit 'a correspondence of construal/conceptualisation of existence'; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposed 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 ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of a given 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 exercise qualified more pertinently as ‘conceptual patterning’ as of constitutedness in any such totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality rather than actually conceptualising a ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of a given totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as of conflation. Pointing out that there must necessarily be an exercise in developing the requisite ‘ontological reference-of-thought or axiomatic-construct of a totalising-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-echoiness/existence-in-reverberation/existence-potency), but it wouldn’t work out the other way round on the basis of simple methodological mimicry starting out

from the mimicked construal/conceptualisation of logic and mathematics (and any such knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue) on the naïve goal of then grasping a ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of a given totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of the specific biology totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality as DNA-based genetics that explains genes and genetic principles is ontologically preceding and defining of how the knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue of mathematics, logic, information processing, etc. can further contribute in elaborating DNA-based genetics but it is rather naïve to think mathematics, logic, information processing or for that matter any other knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional-referential-notions/articulations/virtue like ‘mere research methodologies lacking critically the requisite ontological cogency’ can by themselves develop a ‘reference-of-thought reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ of a given totalising-devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality by such vague methodological mimicry. The latter at best induces a vague and blurred ‘conceptual patterning’ particularly in such domains-of-study where the positive or negative sanctioning by ontological-primemovers-totalitative-framework of intrinsic-

reality/ontological-veridicality transcendental-enabling/existence-potency is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary historicity/ontological-aesthetic-tracing grounded methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying ‘reference-of-thought reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/intelligising/measuring/logicising-meaningfulness-and-teleology’ (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/post-convergence metaphysics-of-absence/Doppler-thinking as it elicits human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor projective-totalitative—implications’). The contention being that studies and research that do not develop their conceptual formulations validly and succinctly as the underlying framework of the totalising-devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-thought constitutedness. This insight is critical with respect to the validity of interpretations and conclusions in many experimental and study frameworks in the social sciences often ‘under-elaborating the ontological reference-of-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/existence-potency constraining social science' as futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview psychologism should fully enable (rather as an overall grounding of meaningfulness-and-teleology that overcomes disjointedness-as-of-reference-of-thought-as-misappropriated-meaningfulness) just as the positivism registry-worldview psychologism relatively enabled an intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) 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' wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) in defining-and-redefining meaningfulness-and-teleology; 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 ontological-commitment—construed-as-of-existential-reality,-thusly-as-reifying-and-empowering-given-human-subpotency-reflexivity-in-ecstatic-existence as of ontological-primemovers-

totalitative-framework projective-totalitative-implications and not any notion of innateness besides existentially inherent human-subpotency) acting as the fundamental human drive for its being and conceptualisations of any meaningfulness-and-teleology in existence.] Basically, the induced social universal-transparency-or-understanding-as-ontological-primemovers-totalitative-framework-of-underlying-phenomena' of meaningfulness from '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 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect' of its deeper being-construal/existential-reference/existential-tautologisation (as of intemporal-disposition/ontological-veridicality) in superseding-and-representing-as-dialectically-dementing 'virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference' (of temporal-dispositions perversion-of-reference-of-thoughts), will reflect the reality of temporal-dispositions as of postlogism-slantedness (psychopathic-or-postlogical) or ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point where the social universal-transparency is lost or at uninstitutionalised-threshold) and the consequent 'temporal-dragging-of-ontology/ontological-veridicality/existential-decontextualisation-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-logic/temporal-enculturation-or-temporal-endemisation-effect as the bigger dynamic framework of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor, and so across all

uninstitutionalised-thresholds. Thus, basically ontological-reconstituting/deconstruction as
 ‘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 imbricated-
 becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect’ reflects/perspectivates the
 transversal (logical-incongruence/avoiding-issue-of-mutual-unintelligibility-or-intellectual-
 bad-faith-or-flawed-existential-elevation-of-reference-of-thought) dynamism of ‘temporal-
 dispositions arrogation-of-conviction meaning and meaningfulness or postlogism-formulaic-
 non-conviction’ as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-
 shallow-and-non-veridical-existential-reference’ (as instigated by postlogism-and-
 conjugated-postlogism) and the ‘intemporal-disposition/ontologically-veridical conviction
 meaning and meaningfulness as of its imbricatedness/threadedness/recomposuring, and the
 ontological implications thereof’. The requisite ‘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 imbricated-becoming-transitioning/dynamic-
 cumulative-aftereffect/aftereffect’, of ‘relevant aetiologisation/ontological-escalation storied-
 construct’, is necessarily of ‘deprocrypticism imbricatedness/threadedness/recomposuring
 referential-depth-or-existential-reference-or-tautologisation’,
 reflecting/perspectivating/highlighting (the corresponding postlogism-and-conjugated-
 postlogism uninstitutionalised-threshold perversion-of-reference-of-thought as)
 ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-
 and-non-veridical-existential-reference’ (the-perversion-of-reference-of-thought-of-
 positivistic-meaningfulness or the-perversion-of-reference-of-thought-of-positivistic-
 categorical-imperatives-or-axioms-or-registry-teleology-for-intemporal-preservation-entropy-

or-contiguity-or-ontological-preservation), as hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology, as it is dialectically-dementing and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct conceptualisation’ can be extended ‘correspondingly as of positivism, universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism-and-conjugated-postlogism uninstitutionalised-thresholds perversion-of-reference-of-thought 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-thresholds (as beyond their respective corresponding consciousness-awareness-teleology) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of deprocrypticism as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of our present ‘procrypticism-virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have

complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendable) by articulating the same aetiologisation/ontological-escalation storied-construct at a ‘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 dialectical-dementing 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 of prospective deprocrypticism about the suprastructurally implied dialectical-dementing and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recompose wherein deprocrypticism is the structural-resolution for the perversion-of-reference-of-thought as the structural/paradigmatic vices-and-impediments of our positivistic meaningfulness. The fact is all constructs as transcending or implying transcendence 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 meaning and meaningfulness in a given way within a registry-worldview’s/dimension’s reference-of-thought defining its ontological-capacity with respect to inherent intrinsic-reality/superseding–oneness-of-ontology. Where its ontological-capacity is limited is known as its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought, and includes the following registry-worldviews/dimensions recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation,

universalisation–non-positivism/medievalism and positivism–procrpticism. At the point of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought or uninstitutionalised-threshold meaning and meaningfulness in the registry-worldview/dimension is related to as if there isn't any ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought) hence inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological-paradigm but for a new reference-of-thought/psyche/psychological-paradigm with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-thresholds; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-in-relative-ontological-incompleteness-and-disjointedness-as-of-reference-of-thought associated with procrpticism/perversion-of-reference-of-thought-of-positivistic-meaningfulness for deprocrpticism existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrpticism. This consequent 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' reflecting/perspectivating/highlighting of the prior/transcended/superseded registry-

worldview of positivism–procrypticism (temporal-dispositions-in-temporal-preservation-as-pseudointemporality-preservation) as ‘dialectically-dementing and dialectically-out-of-phase’ is so about their non-committal (whether with respect to good or bad commitment as good or bad conviction) as non-conviction with respect to the categorical-imperatives/axioms/registry-teleology of ontological-normalcy/post-convergence new/prospective institutionalisation as deprocrypticism; (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought manifestation), in ‘perversion-of-reference-of-thought of the categorical-imperatives/axioms/registry-teleology of the prior institutionalisation as positivism known as procrypticism uninstitutionalisation (‘procrypticism-uninstitutionalisation of positivism-institutionalisation’), in hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing of the positivistic categorical-imperatives/axioms/registry-teleology, and ‘failing/not-upholding-as-of-axiomatic-construct 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/deconstruction calls for futural Being-development/ontological-framework-expansion as of prospective deprocrypticism categorical-imperatives/axioms/registry-teleology. 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-categorical-imperatives/axioms/registry-teleology-as-of-flawed-and-shallow-existential-reference-as-virtuality) by way of ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposure wherein procrypticism uninstitutionalisation is shown as ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing, and dialectically-dementing and dialectically-out-

of-phase’ by the ontological-primemovers-totalitative-framework of the deprocrypticism implied categorical-imperatives/axioms/registry-teleology as of ‘the deprocrypticism 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 imbricated-becoming-transitioning/dynamic-cumulative-aftereffect/aftereffect (as the nature of existential-reality) reflecting/perspectivating/highlighting procrypticism uninstitutionalisation virtuality-or-ontologically-flawed-construal (abstract-construal-of-positivistic-categorical-imperatives/axioms/registry-teleology-as-of-flawed-and-shallow-existential-reference-as-virtuality)’. Correspondingly, such a ‘deprocrypticism imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation storied-construct aetiologisation/ontological-escalation’ as of the reflecting/perspectivating/highlighting of ‘procrypticism uninstitutionalisation hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality’ will be critically about:

(i) the phased storied articulation of procrypticism uninstitutionalisation hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as being a social-construct ‘uninstitutionalised-threshold mirroring development of the fundamental insane-fitment of the childhood-psychopath/cinglé perversion-of-reference-of-thought mental-disposition structure’ (which is very much socially universally transparent at childhood and thus does not start to elicit protracted social postlogism-as-of-non-conviction as conjugated-postlogism/dementing-integration by temporal-dispositions at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism),

(ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism/dementing-integration hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing 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 imbricated-becoming-transitioning aetiologisation/ontological-escalation of temporal-to-intemporal-dispositions individuations and social-circumstances phenotyping elucidation in the social-construct, wherein the-social-dynamics-of-individuation-phenotypes-of-individuals is a construable metaphysics-of-absence of the social as metaphysics-of-presence’ (arising because of the decreasing social universal-transparency of the cinglé’s postlogism-slantedness/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism-slantedness in a social atmosphere where it is not universally transparent to be the denaturing of reference-of-thought with respect to social-stake-contention-or-confliction), as postlogism-and-its-conjugated-postlogism/dementing-integration is upheld by temporal-preservation-as-pseudointemporality-preservation hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing 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 construction’ is what creates our virtue in superseding our vices-and-impediments, just as for instance, ‘medieval vices-and-impediments’ 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 and its corresponding ‘institutional-designing by deferential-formalisation-transference and percolation-channelling’ as our virtue and knowledge potential),

(iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of temporal-to-intemporal-dispositions individuations teleologies/teleological-differentiations (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating covering the concepts articulated in this paper on social-construct and social institutions teleology and value-reference as of deprocrypticism imbricatedness/threadedness/recomposuring with regards to the ‘implications of postlogism-and-procrypticism mental orientations’,

(iv) and further, the possibility of a remaking of the above storied-construct 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 hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality’, to contrastively provide the revealing retrospective insight

of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as uninstitutionalised-threshold as human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor is construable from the perspective of ontological-normalcy/post-convergence and so paradoxically provide the décomplexage/uninhibitedness (induced by our metaphysics-of-presence or illusion-of-the-present/present-consciousness/totalising—self-referencing-syncretising/mirage) of the afore deprocrypticism-procrypticism articulated prospective storied-construct aetiologisation/ontological-escalation construed from the perspective of ontological-normalcy/post-convergence, wherein we are then in a position to appreciate the ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality’ representation of the present positivism—procrypticism uninstitutionalisation as procrypticism/perversion-of-reference-of-thought-of-positivistic-meaningfulness-and-teleology categorical-imperatives/axioms/registry-teleology with respect to futural Being-development/ontological-framework-expansion 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’) and pre-empting virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference), is by not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness (as such a breaking induces

virtuality-or-ontologically-flawed-construal leading correspondingly to the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-reference-of-thought, i.e., unsound/perverted ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ including implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology); by rather reflecting/perspectivating/highlighting the points where such ‘breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness’ occur as of ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing (in postlogism and conjugated-postlogism) and as dialectically-dementing and dialectically-out-of-phase’, as ‘the very notion of postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and conjugated-postlogism conjoining-looping-set-of-narratives of postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ is about the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical meaningfulness as virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. As breaking (by new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging reflex’) wrongly implies the validity of a logical-level-engagement (logical-processing-or-logical-implication) based on wrongly implied prospective relative-ontological-completeness-of-reference-of-thought-(as-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context) and wrongly implied soundness/non-perverted-reference-of-thought, whereas in reality it is just a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the ontological-incompleteness-of-

reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought and its unsound/perverted ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology. Such a defect as a ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect or intradimensional-defect’ having to do with the defect of reference-of-thought and ontological-incompleteness is utterly different from ‘a defect of logical-processing-or-logical-implication or defect of incidenting-as-social-performance of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance which doesn’t bar a new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging reflex’ as the latter is with regards to wrong logical-processing-or-logical-implication which might be well/soundly-be logically-processed or effectively-executed upon reengagement, so long as the reference-of-thought for the reengaging is not unsound/perverted and not undermined by ontological-incompleteness. A ‘as structural/paradigmatic denaturing construed as being/ontological/existential-defect or the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance defect’ or ‘intradimensional-defect’ on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposure of the reference-of-thought, and so a decentering of meaningfulness; the projective-totalitative–implications being more like what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a

positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought is in a state of totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism/perversion-of-reference-of-thought (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing-or-logical-implication as ‘conviction/prelogical re-engaging mental-reflex’ that re-engages with non-positivistic/medieval mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments potentially arising from such a non-positivistic/medieval worldview as of the ‘local community dynamism of individual interests involved’ that endemises and enculturates notions-and-accusations-of-sorcery. It is rather the cross-generational psychoanalytic-unshackling/memetic-reordering/institutional-recompose transforming of the non-positivistic/medieval mindset/reference-of-thought into a positivistic mindset/reference-of-thought that is ontologically-speaking to be construed as the structural/paradigmatic resolution of the vices-and-impediments arising from a non-positivistic/medieval 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 of prospective deprocrypticism worldview. This explains why ‘perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology is more

than just an issue of an act or acts, but is 'reconceptualised rather as prior relative-ontological-incompleteness-of-reference-of-thought as of denaturing' in implying that inherent intrinsic-reality/ontological-veridicality is already given and the perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology is in the bigger picture revealing an inherent problem as of the prior human reference-of-thought conceptualisation of inherently given intrinsic-reality/ontological-veridicality, and that the 'occurred event of perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology is simply 'pointing to an altogether deeper underlying human ontological-incompleteness-of-reference-of-thought issue, in this case as of psychopathy and its conjugated-postlogism at the uninstitutionalised-threshold of positivism–procrypticism as well as providing a revealing overall understanding of the human uninstitutionalised-threshold-by-institutionalisation process with deprocrypticism prospective institutionalisation projective-totalitative–implications, which are then the-entire-reconceptualised-problem as of aetiologisation/ontological-escalation' as the prospective relative-ontological-completeness-of-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 ontological-incompleteness-of-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 approaches in human conceptualising of the natural world as the prospective relative-ontological-completeness-of-reference-of-thought. Hence contrary to what we may think from our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perspective the mere fact of ontological-

incompleteness-of-reference-of-thought is structurally/paradigmatically associated with a perversion-or-derived-perversion-of-reference-of-thought by the very inherent nature of ontology/intrinsic-reality as preceding/superseding our reference-of-thought conceptualisation as of its shallow limited-mentation-capacity such that where our ‘reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology of reference-of-thought conceptualisation’ is deficient we are in perversion-or-derived-perversion at that threshold, wherein the threshold defect reference-of-thought/structural/paradigmatic—ontological-performance-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. Thus intrinsic-reality/ontological-veridicality is derived ‘wholly by conflatedness’ or in other words ensuring the prospective relative-ontological-completeness-of-reference-of-thought with respect to problematic prior relative-ontological-incompleteness-of-reference-of-thought reflected by perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology, with no totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag allowed by intrinsic-reality/ontological-veridicality. In other words as of metaphysics-of-absence, the ordinariness/averaging-of-thought in non-positivism/medievalism with its reference-of-thought is inclined to relate to perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology phenomenon as a non-positivism/medieval postlogism phenomenon such as notions-and-accusations-of-sorcery on

the basis of non-positivism/medievalism reference-of-thought 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-of-reference-of-thought but then an ‘conflatedness’ will convert such perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology in terms of the ‘Being defect as uninstitutionalised-threshold of the so-called great living of non-positivism/medievalism reference-of-thought’ to arrive at the prospective relative-ontological-completeness-of-reference-of-thought of positivism opened-construct-of-meaningfulness-and-teleology which structurally/paradigmatically resolves the vices-and-impediments 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-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology will elicit an ordinariness/averaging-of-thought procrypticism/disjointedness-as-of-reference-of-thought 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-of-reference-of-thought but then an ‘conflatedness’ will convert such perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology in terms of the ‘Being defect as uninstitutionalised-threshold of the so-called great living of our positivism–procrypticism in disjointedness-as-of-reference-of-thought’ to arrive at the prospective relative-ontological-completeness-of-reference-of-thought of deprocrypticism as preempting-of-disjointedness-as-

of-reference-of-thought opened-construct-of-meaningfulness-and-teleology which structurally/paradigmatically resolves the vices-and-impediments of our positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag are shown to be of prior relative-ontological-incompleteness-of-reference-of-thought and thus ontologically-speaking our logical-dueness doesn’t even arise, no more than the logical-dueness of a non-positivistic/medieval mindset arises as with respect to medieval postlogism phenomenon like notions-and-accusations-of-sorcery as in both cases ontologically-veridical meaningfulness-and-teleology exists beyond their closed-construct-of-meaningfulness-and-teleology-as-of ‘nondescript/ignorable-void’-with-regards-to-prospective-apriorising-implications as of the respective deprocrypticism as preempting-of-disjointedness-as-of-reference-of-thought and positivism reference-of-thought that carry the prospective relative-ontological-completeness-of-reference-of-thought opened-construct-of-meaningfulness-and-teleology. Ultimately, the very transversality/logical-incongruence between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness-of-reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness-of-reference-of-thought’ with the transcendental structural/paradigmatic projective-totalitative–implications arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure nature of transcendence as of a cross-generational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior reference-of-thought. This further explains ‘the socially conflicted nature of

all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence, and so as of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of ontological-dementation/dialectical-dementation stranding dialectics in that ontological-incompleteness-of-reference-of-thought ‘is not a logical issue/problem’ but ‘a Being/existential/ontological/axiomatic-construct problem’ with its structural/paradigmatic implied vices-and-impediments, as it is rather an issue of uninstitutionalised-threshold as of recurrent-utter-uninstitutionalisation uninstitutionalisation requiring base-institutionalisation institutionalisation, ununiversalisation uninstitutionalisation requiring universalisation institutionalisation, non-positivism/medievalism uninstitutionalisation requiring positivism institutionalisation, and our procrypticism/disjointedness-as-of-reference-of-thought uninstitutionalisation requiring prospective deprocrypticism institutionalisation as pre-empting-disjointedness-as-of-reference-of-thought institutionalisation, and so rather as of a transcendental habituation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of relative epistemic-abnormalcy for relative ontological-normalcy as of ontological-dementation/dialectical-dementation stranding dynamics. A ‘relative-ontological-completeness-of-reference-of-thought’ implies ‘a new all-pervasiveness of categorical-imperatives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-teleology’ as a prospective institutionalisation reference-of-thought. Thus a reference-of-thought is an all-pervasiveness of categorical-imperatives/axioms/registry-teleology as the

axiomatic-construct of meaningfulness-and-teleology; explaining why it is structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness-of-reference-of-thought, with such implied derogation of such ‘all-pervasiveness of categorical-imperatives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-teleology’ signalling fundamentally a threshold of failure of reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology and construed as ontological-incompleteness-of-reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness-of-reference-of-thought, construed as its institutionalisation, is as of ‘conflatedness’ which itself involves the ‘universally-transparent constraining mechanical-knowledge as of the bare categorical-imperatives/axioms/registry-teleology as axiomatic-construct’ and ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism as the creating-and-essence-attributing drive for knowledge-and-virtue’. Perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology is induced by ‘denaturing of the form of meaningfulness-and-teleology’ on the ‘universally-transparent constraining mechanical-knowledge as of the bare categorical-imperatives/axioms/registry-teleology as axiomatic-construct’ and obviating ‘the social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism as the creating-and-essence-attributing drive for knowledge-and-virtue’ while paradoxically wrongly projecting it in distractiveness/shortness-of-register-of-meaningfulness-and-teleology as if it was of ‘conflatedness’ in totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag implying an uninstitutionalised-threshold of perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-

intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology reconceptualised as prior relative-ontological-incompleteness-of-reference-of-thought. Across all registry-worldviews/dimensions, the specific association of postlogisms to ‘denaturing of the form of meaningfulness-and-teleology’ arises as of its ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ physiological condition in relation to ‘prelogism-as-of-conviction meaningfulness-and-teleology’, which at childhood postlogism is more or less universally-transparent but with adulthood given maturation/indirectness/spatialisation/credulity/craftiness is associated with bringing about social lack of social universal-transparency inducing the conjugated-postlogism of temporal-dispositions of 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 of the form of meaningfulness-and-teleology’. Thus at that uninstitutionalised-thresholds which highlight ‘denaturing of the form of meaningfulness-and-teleology’ as temporality in concatenation with ‘conflatedness’ as intemporality, it is only a renewed ‘conflatedness’ as of ontological-faith-notion-or-ontological-fideism that induces a prospective ‘universally-transparent constraining mechanical-knowledge as new bare categorical-imperatives/axioms/registry-teleology as axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness-of-reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of relative epistemic-abnormalcy for relative ontological-normalcy as of ontological-dementation/dialectical-dementation stranding dynamics ‘which is effectively the

concatenated mechanism that engenders human historicity/ontological-aesthetic-tracing towards prospective notional-deprocripticism'. 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, ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as procripticism/disjointedness-as-of-reference-of-thought in endemising/enculturating it, thus in need of deprocripticism as pre-empting-disjointedness-as-of-reference-of-thought as an overall structural/paradigmatic resolution to the vices-and-impediments of our positivism–procripticism registry-worldview/dimension. That is, with acts of perversion-and-derived-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology 'it is vague to consider just arriving at ontological-veridicality/intrinsic-reality construal of such acts as of the paradox of their universally implied prior relative-ontological-incompleteness-of-reference-of-thought' with the latter by itself becoming the grander problematic, more like the relative non-positivism/medievalism ontological-incompleteness-of-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-perversion-of-reference-of-thought-as-of-human-limited-mentation-capacity-induced-temporal-to-intemporal-Binarity-of-categorical-imperatives/axioms/registry-teleology, as revealing of the grander framework of vices-and-impediments inherent to the relative non-positivism/medievalism ontological-incompleteness-of-reference-of-thought. Rather it is about articulating the ontological-completeness-of-reference-of-thought as 'Being correction' as of base-institutionalisation

institutionalisation over recurrent-utter-uninstitutionalisation uninstitutionalisation, universalisation institutionalisation over ununiversalisation uninstitutionalisation, positivism institutionalisation over non-positivism/medievalism uninstitutionalisation, and prospectively deprocrypticism institutionalisation over our procrypticism uninstitutionalisation. Obviously a traditional approach of analysis of psychopathy (as so construed from this papers holistic/nested-congruence insight including psychopathy and social psychopathy) will tend to be just as palliative as a non-positivistic/medieval world's postlogism of say notions-and-accusations-of-sorcery were individuals will equally be wary of non-positivistic/medieval perversion-of-reference-of-thought and will equally be inclined to palliation regarding notions-and-accusations-of-sorcery depending on circumstances; though obviously the ontologically structural/paradigmatic resolution in both instances is with respect to the necessary ontological-completeness-of-reference-of-thought in overcoming totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by prior/transcended/superseded non-positivistic or procrypticism categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation that are failing/not-upholding-as-of-axiomatic-construct intemporal-preservation-entropy-or-contiguity-or-ontological-preservation with prospective/transcending/superseding positivistic or deprocrypticism categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. So perversion-of-reference-of-thought has always been recurrent across the institutionalisation process because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology into the intemporal-disposition as longness-of-register-of-meaningfulness-and-teleology but designed to skew ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency)

towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-(as of relative constitutedness towards relative conflation), the possibility for perversion-of-reference-of-thought arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold in want for prospective institutionalisation as the ontologically-veridical structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to ‘trample’ the melee of common sense disposition for self-preserving extirpation/temporal paradigm with the elicited intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm, 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’) thus take the form of postlogism-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 transitioning construal’ of ‘ontologically-veridical meaningfulness with categorical-imperatives/axioms/registry-teleology as intemporally-preservational’ distracted by ‘the

breaking or a subtransversality ‘disjointedness-as-of-reference-of-thought’ misappropriated
 meaningfulness-and-teleology in arrogation as ontologically non-veridical with categorical-
 imperatives/axioms/registry-teleology failing/not-upholding-as-of-axiomatic-construct
 intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, ‘in distractive-
 alignment-to-reference-of-thought -as-the-arrogation-or-disjointedness-of-acting-in-
 pseudointemporality (by temporal-dispositions in postlogism and conjugated-postlogism)
 with respect to the supratransversality as ‘deprocrypticism
 imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus
 ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism and conjugated-
 postlogism) as procrypticism/disjointedness-as-of-reference-of-thought, dialectically-
 dementing and dialectically-out-of-phase in pseudointemporality’, and so by a maximalising-
 recomposuring-for-relative-ontological-completeness/transvaluating 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 (that will falsely validate the wrongly implied soundness/non-
 perverted reference-of-thought, i.e., unsound/perverted ‘apriorising—reference-of-thought-
 elements/apriorising—registry-elements (out of existential-contextualising-contiguity)’s-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-
 or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology, as first-
 order faulty-mentation-procedure-deception-or-urge, 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 as correct).
 Insightfully, 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 imbricated-
 becoming-transitioning within which they come to grasp rules and principles (elaboration-as-
 mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-
 existential-contextualising-contiguity), but these rules and principles are divulged by
 ‘existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-
 ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context
 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ and the limits
 of such rules and principles are in effect their validation as ontological-primemovers-
 totalitative-framework within ‘existential-contextualising-contiguity’s-reifying/elucidating-
 of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
 instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-
 reality’, with the implication that any naïve construal of such rules and principles
 (elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity) out of the scope of ‘existential-
 contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-
 completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-
 becoming-transitioning as-rules-that-remain of-existential-reality’ is a virtuality-or-
 ontologically-flawed-construal/non-existent/unreal; as ‘existential-contextualising-
 contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
 reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-
 transitioning as-rules-that-remain of-existential-reality’ is ‘conceptually the very absolute
 irreducible a priori of all human meaningfulness-and-teleology’ as it is divulged with human
 limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-
 realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination in the construal of
 superseding-oneness-of-ontology. The reason for the disambiguation of the transversality

into a supratransversality reference-of-thought over a subtransversality reference-of-thought for the ontological-reconstituting of 'existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality' has to do with the fundamental basis of the perversion-of-reference-of-thought behind all the postlogisms/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness of all registry-worldviews' references-of-thought including with regards to the phenomenon of psychopathy and social psychopathy (as indicated at the beginning) of the positivism–procrypticism registry-worldview, i.e., specifically with the psychopathic/postlogical induced pre-valuation/pri-individuation/de-individuation/commitment perversion-of-reference-of-thought; wherein this process is reversed (but beyond a temporal equivalence and rather for an aetiologisation/ontological-escalation of the universal implications as metaphysics-of-absence) in re-establishing ontological-veridicality of 'existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality' reference-of-thought, wherein the 'induced de-individuation reference-of-thought' is rather reconstrued in its veridical existential-reality of narratives by SUPRATRANSVERSALITY (ontologically-veridical reference-of-thought of 'deprocrypticism preempting-of-disjointedness-as-of-reference-of-thought projective-totalitative–implications' 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; and so by way of the-transcendental-enabler/existence-potency-that-is-

intrinsic-reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, reputé, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, intellectual-bad-faith, implying an equivalence between universal/intemporal sense of purpose with extirpatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation reference-of-thought’ of psychopathic postlogism and conjugated-postlogism 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 (in perverted-or-derived-perverted-reference-of-thought procrypticism/disjointedness-as-of-reference-of-thought extirpatory-and-temporal incidental construals of meaningfulness-and-teleology wrongly striving to equivocate its extirpation/temporality by using ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ in undermining the transcendental-enabler/existence-potency-that-is-of-intrinsic-reality-or-ontological-veridicality upheld by the deprocrypticism supratransversality preempting-of-disjointedness-as-of-reference-of-thought projective-totalitative-implications). The disambiguation of the transversality into a ‘supratransversality reference-of-thought of meaningfulness-and-teleology’ over a ‘subtransversality reference-of-thought of meaningfulness-and-teleology’ can equally be understood by comparison with the notion of apriorising/intelligibilitysetup/measuringinstrument/axiomatising as reference-of-thought of meaningfulness-and-teleology, as there can’t be common reference-of-thought of contention

(mutually intelligible measuring/aposteriorising/intelligising/measuring/logicising as mutually intelligible meaningfulness-and-teleology) between a flawed apriorising/intelligibilitysetup/measuringinstrument/axiomatising (subtransversality reference-of-thought of meaningfulness-and-teleology, as ‘dialectically-dementing’ from ontological-normalcy/post-convergence perspective) and a correctly functioning apriorising/intelligibilitysetup/measuringinstrument/axiomatising (supratransversality reference-of-thought of meaningfulness-and-teleology, as ‘dialectically-thinking’ from ontological-normalcy/post-convergence perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflatedness processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/reference-of-thought of meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct functioning apriorising/intelligibilitysetup/measuringinstrument/axiomatising (the appropriateness-of-reference-of-thought-as-of-conflatedness) in the middle to long run construed as of ontological-dementation/dialectical-dementation stranding-dialectics. This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence/superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all transcendences for prospective institutionalisations since the successive institutional-cumulations/institutional-recomposures 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 second-naturing of institutionalisation, without transforming the underlying reality of a human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor individuations. That is while the implied measurements-as-of-aposteriorising/intelligising/measuring/logicising-purpose (implied meaningfulness-and-teleology) imply speaking the same language but the existential/ontological/being realities are utterly different with the correct apriorising/intelligibilitysetup/measuringinstrument/axiomatising (supratransversality) being real and the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising (being unreal as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing), without mutual intelligibility of logical-processing-or-logical-implication but for the effectiveness/ontological-primemovers-totalitative-framework of the correct apriorising/intelligibilitysetup/measuringinstrument/axiomatising (supratransversality) appropriateness-of-reference-of-thought-as-of-conflatedness that collapses the defective apriorising/intelligibilitysetup/measuringinstrument/axiomatising (subtransversality) perversion-of-reference-of-thought, as of the consequences in a comparative use of both measuring-instruments/apriorising/intelligibilitysetup/measuringinstrument/axiomatising after a while (crossgenerationally). Thus issues of defect of reference-of-thought (measuring-instruments/apriorising/intelligibilitysetup/measuringinstrument/axiomatising defect issues) cannot be resolved by mutually intelligible logical-processing-or-logical-implication (mutually intelligible measuring), but rather by the existential-superseding of the supratransversality reference-of-thought (as-of correct measuring-instrument/apriorising/intelligibilitysetup) in intemporal/universal projection for aetiologisation/ontological-escalation over the subtransversality reference-of-thought (as-of

defective measuring-instrument/apriorising/intelligibilitysetup) of temporal extirpatory paradigm incidental construal in wrong equivalence to the supratransversality reference-of-thought. This equally validates the notion of transversality as logical-incongruence of appropriateness-of-reference-of-thought-as-of-conflatedness and perversion-and-derived-perversion-of-reference-of-thought. This is structurally the most elevated construct for the production of human knowledge as transcendental knowledge and as implied in its dissemination along formal constructs based on a structuring for skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) towards intemporality, and not wrongly averaging of human thought in equivalence as logical-congruence of temporality 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-disposition and this cannot be averaged to get transcendental knowledge which is rather the outcome of an enabling process as 'intrinsic-reality/ontological-veridicality transcendental enabling' that allows what is intemporal as of mental-disposition to be effective by ontological-primemovers-totalitative-framework as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly maximalising-recomposuring-for-relative-ontological-completeness/transvaluating in grasping 'existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality', even when it would seem weird due to metaphysics-of-presence, and is creatively grounded on 'on phased phases construed in mirroring the

fundamental insane/postlogism-fitment of the childhood-psychopath perversion-of-reference-of-thought mental-disposition structure as it induces conjugated-postlogism/dementing-integration later on and most effectively at adulthood psychopathy'. This fundamental structure of the denaturing nature of postlogism and conjugated-postlogism/dementing-integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing of its mental-disposition is relatively socially-universally-transparent (enabling an understanding-of-ontological-primemovers-totalitative-framework-of-the-underlying-phenomenon). In the case were in a 'dereifying act' water is spilled on a chair, and a visiting stranger (as-of-pseudointemporality by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event and sitting unknowingly on the soaked sofa, and was to frown and remonstrate against or possibly smack the innocent brother, such a stranger is in ignorance-conjugated-postlogism or conjugated-ignorance as its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought led it to align in-conviction/prelogically (as-of-pseudointemporality) to the childhood-psychopath's postlogical narrative, and so in 'ignorance-temporal-preservation-as-pseudointemporality-preservation', that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger's meaningfulness is 'supposedly in prelogism-as-of-conviction (as-of-pseudointemporality) but is rather effectively 'conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought' with respect to the 'denaturing postlogical-backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'-with-'successive-shifting-of-the-narratives-and-acts-foci'-construed-as-'deception-of-successively-shifting-or-noncohering-narratives-and-acts' towards 'social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-

potency' as non-veridical and dialectically/contendingly out-of-phase, of the childhood-psychopath's meaningfulness is effectively in conjugated-postlogism and has 'joined the childhood-psychopath in hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing and is dialectically-dementing and dialectically-out-of-phase' with respect to ontologically-veridical existential-reality as construed from ontological-normalcy/post-convergence, and further its state of ignorance speaks of its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as procrypticism/disjointedness-as-of-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 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-driven/ontological-primemovers-totalitative-framework construct' and not 'impression-driven/good-naturedness/wishfulness construct' as reality is above all 'effectivity' by its manifestation). But then given the relative social universal-transparency at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality) and will assume mostly an incidental/on-occasion conjugated-postlogism effect in the contingent social space. The fact is at this childhood stage conjugated-postlogism will tend to be incidental and mostly arise as ignorance-conjugated-postlogism. (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism but equally as the child-psychopath develops into adulthood and is less and less socially-dysfunctional and social universal-transparency of the postlogism is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness,

giving rise to the conjugated-postlogism cases of conjugated-affordability, conjugated-opportunism, conjugated-exacerbation, conjugated-social-chainism and conjugated-temporal-enculturation by temporal-dispositions where the effect is ‘more than just benign and incidental/on-occasional with dramatic social consequences and as there is further eliciting of enculturated postlogism as social psychopathy, however ad hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating level as dynamic-cumulative-aftereffect maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ reflects/perspectivates/highlights this comprehensively as the registry-worldview/dimension uninstitutionalised-threshold threshold highlighting the perversion-of-reference-of-thought of the registry-worldview’s/dimension’s institutionalised meaningfulness-and-teleology categorical-imperatives/axioms/registry-teleology as temporal-preservation-in-pseudointemporality-preservation as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality, going by the dynamism of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor). The example with ignorance is however the ‘fundamental atomic mental-disposition characteristic of psychopathy and social psychopathy’ as it develops more and more shrewdly into adulthood with a further loss of social universal-transparency of the underlying postlogism-as-of-non-conviction mental-disposition wherein with development of childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity of tones-as-temperament and thematic

implications with regards to temporal-to-intemporal-dispositions individuations
 teleologies/teleological-differentiations (as postlogism and conjugated-postlogism in
 pseudointemporality/dementing, and conviction/intemporal/ontological in non-
 pseudointemporality/thinking) ensue. It exclusively requires on an ontological paradigm
 involving maximalising-recomposuring-for-relative-ontological-completeness/transvaluating,
 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
 reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-
 transitioning as-rules-that-remain of-existential-reality’ (from the perspective of the
 ‘dialectically-thinking-reference-of-thought 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 conviction reflex you acted in
 belief – and so, as an ‘unwinding-as-unfolding/dépliage-as-détendre of elucidation’), and no
 elaboration-as-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
 outside-existential-contextualising-contiguity as the visiting stranger (as-of-
 pseudointemporality) wrongly did (as the latter only arises where ‘apriorising–reference-of-
 thought-elements/apriorising–registry-elements (out of existential-contextualising-
 contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-
 reference-of-thought-devolving-as-of-instantiative-context)’ are ontologically-veridical as
 implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-
 arrogation/assumptions/value-reference/teleology, even though the natural reflex to be
 conviction/prelogical-as-existentially-veridical-logical-dueness-precedes-logical-outcome-
 arrived-at means that we rather tend to assume by reflex that the implied-logical-dueness-or-
 implied-scape of every interlocutor we engage with or by extension of the referenced

interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’, which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, as it further enables an infinitely expansive second-order level deception arising from wrongful logical-processing-or-logical-implication once we wrongly go on to operate the fundamental first-order level of faulty-mentation-procedure-deception-or-urge logically/’elaboration-as-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside-existential-contextualising-contiguity’ wherein we end up ‘hollow-constituting’ 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 an outlier mental-disposition we are not often used to, will tend to be deceptive and so fundamentally not because of the psychopath but the conviction mind’s own reflex mental-disposition to be conviction/prelogical-as-existentially-veridical-logical-dueness-precedes-logical-outcome-arrived-at). Critically, the concepts articulations in the storied-construct aetiologisation/ontological-escalation involve the ‘point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to-reference-of-thought wherein: the narratives of the temporal-dispositions (postlogism and conjugated-postlogism) as ‘non-conviction-or-postlogical/protracted-non-conviction-or-conjugated-postlogical and non-transcendental’ are construed in transversality/logical-incongruence as of subtransversality(*as-of-pseudointemporalities; referring to unsound reference-of-thought, and so as ‘breaking 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 imbricated-
 becoming-transitioning as existential-reality or procrypticism-as-emanant-dementing-shades-
 of-the-real-as-disjointedness-as-of-reference-of-thought', and consequently necessarily
 wrongly implied soundness/non-perverted-reference-of-thought, i.e., unsound/perverted
 'apriorising-reference-of-thought-elements/apriorising-registry-elements (out of existential-
 contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-
 completeness-of-reference-of-thought-devolving-as-of-instantiative-context)' including
 implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-
 arrogation/assumptions/value-reference/teleology 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 hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-
 of-phase in pseudointemporality i.e. perversion-of-reference-of-thought)-narratives-of-
 arrogation/impostoring/disjointedness-non-contending-meaningful-reference-(but-rather-the-
 subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogical-
 backtracking—iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'-as-well-as-
 conjugated-postlogism-progressive-and-regressive-conjoining-looping-set-of-narratives) as-
 recursive/progressive/regressive-dementing-distractive-loopings-(in-hollow-staging-and-
 performance-or-apriorising/intelligibilitysetup-caricaturing-as-dialectically-dementing-and-
 dialectically-out-of-phase)-to the-supratransversality (as-of-non-pseudointemporality;
 referring to sound reference-of-thought, and so as 'upholding
 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 imbricated-becoming-transitioning as

existential-reality or deprocrypticism, speaking of a mental-disposition thriving in all instances for intemporal-preservation but with-or-without necessarily subsequent perfect logical-processing-or-logical-implication, hence dialectically-thinking and dialectically-in-phase i.e. sound-registry-(reflected-as-soundness-or-authenticity-of-reference-of-thought))-ontologically-hegemonising-narrative-(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/post-convergence perspective, the distinction between the subtransversality (as-of-pseudointemporalities) as ‘non-conviction-or-postlogical/protracted-non-conviction-or-conjugated-postlogical, non-transcendental and non-maximalising’ and the supratransversality (as-of-non-pseudointemporalities) as ‘conviction, transcendental and maximalising’ implies that the assertive pretences of ‘supposed intellectual and moral equivalence’ of the subtransversality (as-of-pseudointemporalities) are of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporalities (beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought). As the notion of ‘first-order-ontology/ontological-construal’ of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm for ‘creating/inventing’ prospective institutionalised-being-and-craft’ implied by the transcendental, inherently ‘dements’ pretences of ‘second-order meaningfulness’ of extirpation/temporal paradigm within second-natured institutionalised-being-and-craft constructs. Supratransversality (as-of-non-pseudointemporalities) speaks of upholding the intemporal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating by underlining imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative

ontological-contiguity of reference-of-thought, and reflecting/perspectivating/highlighting
 subtransversality (as-of-pseudointemporalities) as upholding the temporal/non-
 transcendental/non-maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating by disjointed/discontinuous/decontextualised/misappropriated
 utilisation of the same abstract construal (elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity) for being-construal/existential-reality-construal as does
 supratransversality, thus inducing virtualities/being-construals-as-abstract-construal-as-of-
 flawed-and-shallow-and-non-veridical-existential-reference as perversion-of-reference-of-
 thought involving the discontinuity (as postlogical-backtracking—iterative-looping-‘set-of-
 dereifying-hollow-narratives-and-acts’ and conjoining-looping-set-of-narratives of the
 postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’)
 of reference-of-thought, reflecting a teleologically-perverted (postlogism) and derived-
 teleologically-perverted (conjugated-postlogism) mental-dispositions and so as of bad faith,
 where such is not unconscious/unwitting as arises with ignorance-conjugated-postlogism. It is
 this ever-perverting effect on ontological-veridicality of subtransversality (as-of-
 pseudointemporalities) reflected by the ‘contrastive intellectual-and-moral tone-as-
 temperament and thematic teleological constructs of subtransversality (as-of-
 pseudointemporalities) in relation to supratransversality (as-of-non-pseudointemporality)’ as
 instigated by postlogism/enculturated-postlogism in derivation as temporal-preservation-as-
 pseudointemporality-preservation that tends to generate hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing reflecting the uninstitutionalised-thresholds at
 institutionalisations’ uninstitutionalised-threshold. Basically, from a
 transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating insight, the supratransversality contends about the

perversion-of-reference-of-thought of the subtransversality which is in protracted-pseudointemporality; more like a deprocrypticism, positivism, universalisation or base-institutionalisation supratransversality (as-of-non-pseudointemporality) contending correspondingly about the perversion-of-reference-of-thought of the procrypticism, non-positivism/medievalism, ununiversalisation or recurrent-utter-uninstitutionalisation subtransversality (as-of-pseudointemporality). The implication here is that from a storied-construct aetiologisation/ontological-escalation, just as a positivistic supratransversality (as-of-non-pseudointemporality) 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-positivistic/medieval setup are construed as prospectively questionable) of non-equivalence over that projected by a non-positivistic/medieval subtransversality (as-of-pseudointemporality) as a ‘distractive looping-alignment-of-narratives’ in distraction to the former, with the positivistic supratransversality rather a maximalising/transcendental firmament for obtruding the subtransversality as of ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality’, reflected by the subtransversality ‘temporal-dragging-of-ontology/ontological-veridicality’ (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-logic, and temporal-enculturation/temporal-endemisation effect; the same analysis will be drawn for a storied-construct aetiologisation/ontological-escalation with respect to deprocrypticism supratransversality (as-of-non-pseudointemporality) and procrypticism subtransversality (as-of-pseudointemporality) in terms-as-of-axiomatic-construct of their implied intellectual-and-moral implications (in a projection of a deprocrypticism worldview where the mental-dispositions and conventioning in a procrypticism setup are construed as ‘prospectively

questionable'). Such a supratransversality over subtransversality insight can transcendently be grasped in the archetype characters of say a Socrates or Rousseau. Wherein within their respective registry-worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in projection for prospective institutionalised-being-and-craft, i.e. ontologising of future conventioning, as supratransversality (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 dementing hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing reference-of-thought in shallowness-of-thought-or-unsophistication-of-understanding) in grasping existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-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 nonextirpatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn't advancing a temporal interest that his aristocratic stature should warrant like actively pursuing for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more 'profound level of living in the realm of human thoughtfulness' based on eudaemonic-

contemplation of ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness that then ‘invents/creates’ the possibility for prospective registry-worldview/dimension as there isn’t any inherent intemporality but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness/transvaluating out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension. Hence such intemporality as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating needs its totalising–renewing-realisation/re-perception/re-thought as of given that the-succession-of-institutionalisations/the-institutionalisation-process is ‘not a human emanance transformation of temporal-dispositions/shortness-of-register-of-meaningfulness-and-teleology into the intemporal-disposition/longness-of-register-of-meaningfulness-and-teleology but rather is solely a second-naturing to supersede the uninstitutionalised-threshold’. The implication is that acting as-of-a-second-natured nature is not enough for articulating prospective institutionalisation requiring ‘intemporal projection totalising–renewing-realisation/re-perception/re-thought’ for the requisite prospective maximalising-recomposuring-for-relative-ontological-completeness/transvaluating, and such conceptualisations from only a second-naturedness of thought as rather contextually temporal is not intemporal as of-universal-and-abstractive nature but is in ‘totalising–self-referencing-syncretising’/illusion-of-the-present/present-consciousness/mirage as metaphysics-of-presence. Thus institutionalisation second-naturedness is challenged by its very own level of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought marking its uninstitutionalised-threshold whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism and procrypticism in need for a renewed institutionalisation respectively as base-institutionalisation, universalisation, positivism and

prospectively deprocrypticism. This is rather addressed by transversality as supratransversality non-pseudointemporality-as-thinking-and-in-phase over subtransversality pseudointemporality-as-dementing-and-out-of-phase so reflected in storied-construct aetiologisation/ontological-escalation evolving thematic and tone-as-temperament rather by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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 imbricated-becoming-transitioning as existential-reality, for the ultimate cross-generational purpose of psychoanalytic-unshackling/memetic-reordering/institutional-recomposure). The transcendental first-order-ontology/ontological-construal work derived by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposuring-for-relative-ontological-completeness/transvaluating in base-institutionalisation-ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in universalisation-non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposuring-for-relative-ontological-completeness/transvaluating (as intemporal-projection/longness-of-register-of-meaningfulness-and-teleology) in positivism-procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that second-natured as institutionalisation as their corresponding

institutionalised-being-and-craft setups even though paradoxically the ordinariness within such institutionalised-being-and-craft setups may be impervious to what is behind this very creation/invention in the first place as it fails philosophically to appreciate the need for transcendental first-order-ontology/ontological-construal in the elucidation (as institutionalisation and psychical-reorientation) of meaningful-and-teleological pertinence within its own registry-worldview/dimension but equally in ‘inventing/creating’ the institutionalisation possibilities and psyche for the prospective institutionalised-being-and-craft setup. Thus it is generally not surprising that the transcendental first-order-ontology/ontological-construal by an ascetic intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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 grasped, at least expediently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same could be said of a an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating Copernicus, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating Rousseau, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating Galilei or an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating Darwin, and so as a fact of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. But then mental-dispositions that come to intemporal notions by expediency cannot truly have the pretence of engaging such on the basis of shallow temporal extirpatory paradigms as of institutionalised-being-and-craft setup whose

temporal-dispositions terms are alien to the intemporal disposition required for transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating first-order-ontology/ontological-construal required for ‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of understanding the transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating not in a prospective appreciation, but rather possibly as of retrospective appreciation and expediency, speaks of the social-construct as more of a second-natured institutionalised-construct rather than an intemporal-disposition construal, and therefore assertive pretences that naively imply the latter should necessarily be suspect of their hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm (that goes beyond temporal-dragging-of-ontology/ontological-veridicality as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-logic, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a

commitment of the mind (rather like modern day religion) rather than just a normal craft, and further requiring the central quality of transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism of thought, postures and teleology above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can't be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday averaging-of-thought/banality-of-thought doesn't necessarily as of appreciate 'the need for prospective transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm over the extirpatory/temporal/expediency paradigm with respect to its registry-worldview/dimension' (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective second-natured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating paradigm which is necessarily antipodal to the everyday temporal extirpatory paradigm mental-disposition, ontologically justifying 'subtransversality(as-of-pseudointemporalities)/suprastraversality 'point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to-reference-of-thought given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality underlying all uninstitutionalised-thresholds, and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximalising-recomposuring-for-relative-

ontological-completeness/transvaluating ontological-normalcy/post-convergence perspective) the subtransversality (as-of-pseudointemporalities) is ‘unprofound’-or-of-a-non-transcendental/extirpatory/impostoring/disjointing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality (as-of-non-pseudointemporal) is ‘profound’-or-of-a-transcendental-intemporal/universalising- ontologically-hegemonising-narrative-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/suprastraversality technique of transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing alignment’ is further rendered operant as the teleological structure of the storied-construct aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporal) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting stranger (as-of-pseudointemporal) was of ‘sound registry-(reflected-as-soundness-or-authenticity-of-reference-of-thought)’ in its circumstantial/existential relationship with meaningfulness but it turned out that its ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought’ (as lacking deprocrypticism from an ontological-normalcy/post-convergence perspective) arising from its procrypticism/disjointedness-as-of-reference-of-thought (as social universal-transparency about the child-psychopath’s postlogism wasn’t available to it) implied an existential-reality

of imbricatedness/threadedness/recomposuring that ‘decentered’ (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating) its meaningfulness as ‘effective non-conviction-or-derived-non-conviction-(as-in-this-case)/intemporal-failing/non-transcendental/non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating registry-teleology/anchoring-of-meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview’, as subtransversality (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-pseudointemporal) ignorance-conjugated-postlogism, such that it was actually in ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporal’. This ‘decentering drive’ rather construed by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating that then reveals the true center as ‘deprocrypticism conviction/transcendental/intemporal-preserving/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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’; as it uncompromisingly ‘decenters temporal-dispositions as postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and conjugated-postlogisms’ (in the latter case whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought-as-ignorance) as per their ‘ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-

and-performance-so-construed-by-prospective-reference-of-thought' (as being procrypticism/disjointedness-as-of-reference-of-thought), starting with the psychopath's postlogism/perversion-of-reference-of-thought itself wherein its decentering (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating '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 hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality while 'establishing the center' as the 'deprocrypticism conviction/transcendental/intemporal-preserving/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating imbricatedness/threadedness/recomposuring of existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-that-remain of-existential-reality') by its 'effective conviction/intemporal-preserving/transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating teleological reference-of-thought' as supratransversality, and as conjugated-postlogisms/dementing-integration (as per the corresponding mental-dispositions highlighted earlier for the various conjugated-postlogisms, with corresponding 'contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality, as-of-pseudointemporalities, in relation to supratransversality, as-of-non-pseudointemporality') arises from ignorance-conjugated-postlogism, affordability-conjugated-postlogism, opportunistm-conjugated-postlogism, exacerbation-conjugated-postlogism, social-chainism-conjugated-postlogism and temporal-enculturation-conjugated-postlogism, such that correspondingly these are 'decentered' (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating) as

virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-
 veridical-existential-reference with ‘a more and more profound/elaborated deprocrypticism
 conviction/transcendental/intemporal-preserving/maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating ‘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
 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ (from the
 perspective of the ‘dialectically-thinking-reference-of-thought as depth-of-thought’)
 reflecting their corresponding perversion-of-reference-of-thought, and these are ontologically
 never allowed to escape the intrinsic-reality of their perverted states of hollow-staging-and-
 performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and
 dialectically-out-of-phase in pseudointemporality, being ‘effectively of non-conviction-or-
 derived-non-conviction/intemporal-failing/non-transcendental/non-maximalising-
 recomposuring-for-relative-ontological-completeness/transvaluating teleological reference-
 of-thought, wherein ‘the deprocrypticism conviction/transcendental/intemporal-
 preserving/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating
 threadedness/thread as of existential-reality never breaks’, given that intrinsic-
 reality/existential-reality is an ontological-contiguity that precedes and supersedes! This
 ‘continuous profound/elaborate deprocrypticism conviction/transcendental/intemporal-
 preserving/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating
 ‘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 imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-
 reference-of-thought as depth-of-thought’) is the supratransversality (as-of-non-

pseudointemporality) that is a complete and unique ‘ontologically-hegemonising-narrative ontological-performance’ in its conviction/transcendental/intemporal/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating disposition of reference-of-thought which ‘bounces off and decenters’ (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating) the-recursive/progressive/regressive-dementing-distractive-looping-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference of temporal-dispositions (postlogism and conjugated-postlogisms) as the subtransversality (as-of-pseudointemporalities), to their collapsing (psychoanalytic-unshackling/memetic-reordering/institutional-recomposure). Thematically (with regards to ‘associated-themes-and-social-contexts’/thematic) psychopathy as postlogism 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-of-reference-of-thought defective categorical-imperatives/axioms/registry-teleology for its induced conjugated-postlogism by inherent ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (procrypticism, i.e. the corresponding uninstitutionalised-threshold), such that the postlogism dynamism in its derivation elicits derived-non-conviction/temporality/non-transcendence/non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating in corresponding conjugated-postlogisms of temporal-dispositions with the protracting effect of ‘significant others basis of logic’, as subtransversality (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 second-naturing that is of universal implications/aetiologisation/ontological-escalation for all times and all humans' by factoring-in the requisite conviction/transcendental/intemporal-preserving/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating construct that transcends/supersedes subtransversality (as-of-pseudointemporalities), as supratransversality (as-of-non-pseudointemporalities). Such a technique for articulating supratransversality (as-of-non-pseudointemporalities) in aetiologisation/ontological-escalation with respect to 'associated-themes-and-social-contexts'/thematic as deferential-formalisation-transference involves 'construing supratransversality (as-of-non-pseudointemporalities) over subtransversality (as-of-pseudointemporalities)' wherein the differentiated-conjugated-postlogisms are construed as interlocking with postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ (as the conjugated-postlogisms conjoin to and elevate postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’) 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 non-conviction-or-derived-non-conviction/temporal/non-transcendental/non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating mental-disposition of postlogism/conjugated-postlogism means that it is ‘ontologically wrong to be engaged solely on the basis of a conviction tone as temperament’; as the ‘consciously eluding/circumventing’ psychopathy as postlogism mental-disposition adopts various ‘hollow tones as temperaments’ on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of reference-of-thought, whether acting (hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing) by ‘imploring, contesting, affirming,

condescending, rebelling or self-victimising’ depending on what it perceives as advancing its postlogism/perverved-purpose at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-postlogism) or consciously adopted by conjugated-postlogisms mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality (as-of-pseudointemporalities) in relation to supratransversality (as-of-non-pseudointemporalities)’ is central in articulating a storied-construct 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 aetiologisation/ontological-escalation) lies in the notion that human construal of meaningfulness/memetism defines and structures its teleology/teleological-differentiation with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ situations whether in ‘temporal-to-intemporal-dispositions individuation terms’ and as this in dynamic-cumulative-aftereffect defines individuals actions intradimensionally or transcendently/transdimensionally/interdimensionally/maximalisingly. For instance, in the latter case a meaningfulness/memetism fundamentally based on spirits as causes-and-effects will fundamentally be predisposed to a defining teleology/teleological-differentiation of animism practices, and the corresponding ways of thoughts and live patterns; likewise a meaningfulness/memetism fundamentally based on a grand religion will fundamentally be structured on the basis of such religious practices, and the corresponding ways of thoughts and live pattern (depending on the degree of religious absolutism) as its defining teleology/teleological-differentiation, and likewise a meaningfulness/memetism that is mostly secular-inclined will be predisposed to the defining teleology/teleological-differentiation of down-to-earth interests including utilitarianism and practical knowledge/scientism, and the

corresponding ways of thoughts and live patterns. [Going by the defining temporal-to-intemporal-dispositions of individuals action intradimensionally (and as recurrently affirmed by the institutionalisation process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-thresholds), this establishes that there is a deterministic existential-tautologisation/existential-reference of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology/teleological-differentiation at the individuation-level in a continuum from pseudointemporality (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism-slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion-of-reference-of-thought as conjugated-postlogisms/dementing-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-thresholds—to—non-pseudointemporality (of intemporal mental-disposition inclined to account for pseudointemporality as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-development/ontological-framework-expansion as of prospective deprocrypticism teleology/teleological-differentiation by its deprocrypticism-or-pre-empting-procrypticism-or-abstract-recomposuring-ontologising existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-

performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism is necessarily construed to stall the possibility of any uninstitutionalised-threshold). This then validates the idea that 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 (as a naïve free-willist conceptualisation may construe teleology/teleological-differentiation solely as discrete, as such a conceptualisation of discretion of teleology is valid rather by 'emanance /becoming/existential-intersolipsism mental-disposition orientation made' with regards to reference-of-thought (as conviction/prelogical from whence logical-processing-or-logical-implication arises whether the conviction is appropriate/good or inappropriate/poor-or-bad, or as non-conviction/postlogical in a state of mentarchy/mental-anarchy logical-undueness as reflected by postlogism and conjugated-postlogisms) but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of 'reference-of-thought-devolving-level difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism reflected as the divergent ontological-performances of the ontological-aesthetic-tracing' or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework construal/conceptualisation).

Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology 'with teleological-discretion being defined only by choice/differentiation', as chosen/differentiated meaningfulness (as of ontology/ontological-veridicality which is notionally a contiguity as

ontological-contiguity/superseding–oneness-of-ontology), defines and structures
 teleology/teleological-differentiation in its derivation as
 ‘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 imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-
 reference-of-thought as depth-of-thought’).] Beyond, the individuation-level and the
 intradimensional perspectives, at the
 transcendental/transdimensional/interdimensional/maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating perspective as across all institutional-
 cumulations/institutional-recomposures, this maximalising-recomposuring-for-relative-
 ontological-completeness/transvaluating decentering drive in a dynamic-cumulative-
 aftereffect (wherein prior relative-ontological-incompleteness-of-reference-of-thought-
 induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-
 construed-by-prospective-reference-of-thought projective-totalitative–implications on
 meaningfulness as ‘the effective non-conviction-or-derived-non-conviction/intemporal-
 failing/non-transcendental/non-maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating of reference-of-thought’, is decentered with the more
 ontologically-complete emerging at the centre as ‘conviction/transcendental/intemporal-
 preserving/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating
 ‘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 imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality’ (from the perspective of the ‘dialectically-thinking-
 reference-of-thought as depth-of-thought’)) is what ‘decenters/drives-out’ by ‘ontological-

dementation/dialectical-dementation stranding-dialectics of reference-of-thought' of an uninstitutionalised-threshold (like non-positivism/medievalism) to 'center' the corresponding and prospective institutionalisation (like positivism) reference-of-thought, and ultimately reflects/perspectivates/highlights the uninstitutionalised-threshold/decentered as of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-thresholds as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating', while 'centering' divulges all the institutionalisations as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics' or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposure), reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence, we'll certainly grasp that a non-positivistic/medieval mindset/reference-of-thought 'is not qualified/sound' by virtue of its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as not being positivising/rationally-empirical given that its meaningfulness is based on its non-positivistic/medieval categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation thus failing/not-upholding-as-of-axiomatic-construct any meaningfulness requiring prospective positivising/rationally-empirical categorical-imperatives/axioms/registry-teleology-for-

intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and that its pretence otherwise is nothing but 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 inherent from its ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (non-positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as well project of the same of our procrypticism mindset/reference-of-thought with respect to our ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought of the lack of a deprocrypticism mindset/reference-of-thought as of deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning-rules in pre-emption-of-rational-empiricism/positivising-rules-dementing-hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing-as-procrypticism based ‘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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’) and a disposition for our metaphysics-of-presence as totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage, and thus the ‘rational need’ for our own psychoanalytic-unshackling/memetic-reordering/institutional-recomposure to supersede the vices-and-impediments 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/post-convergence point of reference maximalising-recomposuring-for-relative-ontological-completeness/transvaluating across all institutional-cumulations/institutional-recomposures. The notion of pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, as the idea of pivoting/decentering extends to the notions of the 'self's own pivoting/decentering for understanding'. It is an aberration to construe 'transcendental text' which puts into question the reference-of-thought itself in non-transcendental terms 'as the transcendental reality (divulged by human limited-mentation-capacity-deepening-in-recomposuring,-as-of-totalising-renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/post-convergence nature of transcendental text doesn't concede to a human temporal complex of its established metaphysics-of-presence conventioning/traditional-ways of understanding as superseding but rather superseded, and having to cave in'. In other words the aporetic nature of a Derridean deconstruction text doesn't speak of the poor writing of Derrida, it speaks of the reader's 'complex of understanding' that fails to recognise its need to psychoanalytically-unshackle, construed in interdimensional transcendence terms as akin to a positivistic laden text articulated in a non-positivistic/medieval setup implying a necessary psychoanalytic-unshackling as requiring the pivoting/decentering of the reader for its understanding as it is more than an explanation in the terms of the old as non-positivism/medievalism meaningfulness-and-teleology but more critically an invitation into the new as of a positivising/rational-empirical mindset/reference-

of-thought meaningfulness-and-teleology; having to do fundamentally with the human mind complex and reflex of failing/not-upholding-as-of-axiomatic-construct to acquiesce to prospective transcendence and so all across the various institutional-cumulations/institutional-recomposures of the institutionalisation-process, even though it will readily acquiesce from a standpoint of retrospectively implied construal of transcendence. Such a pivoting/decentering of understanding itself is what is implied by 'projective-insights'/postdication/metaphysics-of-absence; further explaining the underlying notion of suprastructuralism as the ability to construe/conceptualise meaningfulness across different ontological-completeness-of-reference-of-thought perspective whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our present positivism–procrypticism or futural Being-development/ontological-framework-expansion as of prospective deprocrypticism, with the necessary ontological-dementation/dialectical-dementation stranding dialectics involved in such a pivoting/decentering as psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. Suprastructuralism as such will also explain the underlying logic of Bruno Latour's famous criticism of the notion that scientists reported discovery of TB as being the cause of Pharaoh Ramses II death together with the organisation of an official ceremony in full honours in celebration of Ramses II corpse and the discovery, as being an entanglement of references-of-thought between the modern frame-of-reference/collective-consciousness-awareness-teleology and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology (a mix-up that must not occur for history itself to conceptually exist 'since history wouldn't deny its object of study its very own frame-of-reference, as being oblivious here to the notion of TB', for an exercise of understanding the past and projecting to the future); as if it were 'possible and desired' that the modern frame-of-reference equally carry modern weapons back in time in Ancient Egypt and fight pharaoh

Ramses II wars (which is obviously ridiculous). Suprastructuralism as such highlights the ‘mental complex of all present mindsets as metaphysics-of-presence’, and going by ‘projective-insights’/postdication/metaphysics-of-absence is equally what can enable our own prospective transcendence in grasping a more profound intrinsic-reality/ontological-veridicality as deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence traditional/conventioning categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic 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/post-convergence) 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 as of ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality’ of registry-worldviews/dimensions about their uninstitutionalised-thresholds based on their respective

ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-
 flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-
 of-thought while most ontologically-veridical from an ontological-normalcy/post-
 convergence perspective, such a suprastructural-meaningfulness/memetism is rather
 unordinary and suprastructural (beyond-the-consciousness-awareness-teleology-in-
 existential-extirpation-as-of-existential-unthought) to the given uninstitutionalised-threshold
 registry-worldview's/dimension's reference-of-thought; since in our positivism-
 procrypticism uninstitutionalisation (which is procrypticism), 'abject-
 ontologising/maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating '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 imbricated-
 becoming-transitioning as-rules-that-remain of-existential-reality' (from the perspective of
 the 'dialectically-thinking-reference-of-thought as depth-of-thought') will
 reflect/perspectivate/highlight procrypticism to be rather of hollow-staging-and-performance-
 or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-
 out-of-phase in pseudointemporality [thus pivoting/decentering/'psychoanalytically-
 unshackling/memetically-reordering/institutionally-recomposuring' into deprocrypticism
 suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the
 given 'abject-ontologising/maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating'.] While the above proposition is most difficult to fathom given
 our metaphysics-of-presence illusion-of-the-present/present-consciousness/totalising-self-
 referencing-syncretising/mirage, we'll relatively grasp this reality on a same token wherein:
 in recurrent-utter-uninstitutionalisation uninstitutionalisation, maximalising-recomposuring-
 for-relative-ontological-completeness/transvaluating as suprastructural or beyond-the-

consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of 'recurrent-utter-uninstitutionalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into base-institutionalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness/transvaluating); in base-institutionalisation–ununiversalisation uninstitutionalisation (which is ununiversalisation), maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as suprastructural or beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of ununiversalisation core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase in pseudointemporality (thus pivoting/decentering/'psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring' into universalisation suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness/transvaluating); and, in universalisation–non-positivism/medievalism uninstitutionalisation (which is non-positivism/medievalism), maximalising-recomposuring-for-relative-ontological-completeness/transvaluating as suprastructural or beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of non-positivism/medievalism core meaningfulness of reference' is reflected/perspectivated/highlighted as rather of hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-

of-phase in pseudointemporality (thus pivoting/decentering/‘psychoanalytically-unshackling/memetically-reordering/institutionally-recomposuring’ into positivism suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of the given maximalising-recomposuring-for-relative-ontological-completeness/transvaluating). Thus suprastructuralism as such validates the reality of an underlying ontology-driven human ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ in rescheduling (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) the placeholder-setup/mental-devising-representation/mentation, as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. The fundamental point about a transcendental conceptualisation as implied in a positivism–procrypticism uninstitutionalisation by the ‘psychoanalytic-unshackling/memetical-reordering/institutional-recomposuring’ into deprocrypticism suprastructuring/transcendental/intemporal-preserving reference-of-thought by way of abject-ontologising/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating’, is not about logical nested-congruence but as with the transcendence of all prospective institutionalisations rather the ‘transversality or logical-incongruence (avoiding-issue-of-mutual-unintelligibility-or-intellectual-bad-faith-or-flawed-existential-elevation-of-reference-of-thought)’ of the transcendental/suprastructural meaningfulness-and-teleology/teleological-differentiations known as supratransversality over the transcended meaningfulness-and-teleology/teleological-differentiations known as subtransversality in inducing a middle-to-long-run or trans-generational ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ pivoting/decentering/psychoanalytic-unshackling/memetic-reordering/institutional-recomposure from the transcended/superseded state as

procrypticism/disjointedness-as-of-reference-of-thought meaningfulness-and-teleology
 categorical-imperatives/axioms/registry-teleology to the maximalising-as-'deprocrypticism-
 or-pre-empting-procrypticism-or-object-recomposuring-ontologising
 transcending/superseding meaningfulness-and-teleology categorical-
 imperatives/axioms/registry-teleology of futural Being-development/ontological-framework-
 expansion as of prospective deprocrypticism, going by prospective ontological-primemovers-
 totalitative-framework and induced untenability/internal-contradiction/internal-
 incoherence/institutional-constraining bringing about deferential-formalisation-transference
 and percolation-channelling as futural Being-development/ontological-framework-expansion
 as of prospective deprocrypticism institutionalisation; as the very state of a
 prior/transcended/superseded registry-worldview ontological-incompleteness-of-reference-of-
 thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-
 performance-so-construed-by-prospective-reference-of-thought implies it is 'in-wait as of
 prior relative-ontological-incompleteness-of-reference-of-thought defective categorical-
 imperatives/axioms/registry-teleology for the perversion-of-reference-of-thought to be
 instigated, upheld and be enculturated and endemised, for the structural/paradigmatic
 perpetuation of the vices-and-impediments structurally associated 'with respect to the
 fundamental ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-
 ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-
 prospective-reference-of-thought and postlogism phenomenon'. The suprastructural (beyond-
 the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought)
 projective-totalitative-implications 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/conviction and pseudointemporality/non-conviction (including as

derived/conjugated pseudointemporality/non-conviction), and so in contrast to the social/normal reflex of naively-and-wrongly construing and falling back to the idea of meaningfulness-and-teleology (as of reference-of-thought) rather essentially of non-pseudointemporality/conviction. For pseudointemporality/non-conviction and by its derivations (consciously, expediently or unconsciously), the representations of meaningfulness-and-teleology are set/formulaic and the fundamental essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-teleology are irrelevant, and a parasitising/co-opting association that is alien to the fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought at all prior registry-worldviews/dimensions, whether as recurrent-utteruninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procrypticism, is bound to lead to human integration of the corresponding postlogism/perversion-of-reference-of-thought-of-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation at the uninstitutionalised-threshold that speaks of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought. Thus a non-pseudointemporality mental-disposition re-affirmatory (as maximalising) of the essential/intrinsic/inherent/intemporal attributions behind the representations of meaningfulness-and-teleology will put in question the reflex idea (in instances of perversion-of-reference-of-thought and the corresponding projective-totalitative-implications) to naively operate logic and its axioms as of a sound human universal mental-disposition for construing ontologically-veridical meaningfulness as

virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-
 flawed-and-shallow-and-non-veridical-existential-reference, in order to account for such
 ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with
 the essential/intrinsic/inherent attributions behind the representations of meaningfulness-and-
 teleology, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling
 prospective categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-
 entropy-or-contiguity—or—ontological-preservation that override such ‘parasitism of
 meaningfulness-and-teleology’ as temporal
 arrogation/disjointedness/impostoring/extirpation/misappropriation whether consciously/by-
 expediency/unconsciously. This is the intemporal-disposition individuation decentering
 mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-
 cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that
 brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-
 devising-representation/mentation/consciousness-awareness-teleology with respect to
 construed prospective ontology/ontological-veridicality (as psychoanalytic-
 unshackling/memetic-reordering/institutional-recomposure) explaining why we are able and
 do transcend; or else as in all prior registry-worldviews, the pseudointemporality logic will
 tend to become one of conscious or unconscious intellectual-bad-faith that construes of the
 present (by its categorical-imperatives/axioms/registry-teleology-for-intemporal-
 preservation-entropy-or-contiguity—or—ontological-preservation whether being
 usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value
 regardless, failing/not-upholding-as-of-axiomatic-construct to register that the grandest value
 as ontologically-coherent (as a principle sustaining its perpetuation) is the
 transcendental/maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating as longness-of-register-of-meaningfulness/intemporality that

accounts for the becoming from all the priors to the present to the prospective registry-worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of universal import with temporal extirpatory paradigm contentions (more like metaphorically an apple falling on Newton's head and his projection of this in grasping the universal implications of the laws of motion being wrongly equivocated in the terms of say an apple merchant and other interests in extirpatory/temporal fear of the idea that understanding the laws of motions will be 'temporally' undermining in one way or the other). Critically, it isn't idle idealism but rather a realistic insight, as just as articulations of notions of positivism like evolution, universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivistic/medieval and has not been pivoted (psychoanalytically-unshackled/mimetically-reordered/institutionally-recomposed) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that deprocrypticism (by its deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising 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 imbricated-becoming-transitioning as-rules-that-remain of-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 deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion as of prospective deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a 'modern mindset' of reference or reference-of-thought or rather it is

implying priorly a prospective ‘postmodern mindset’ of prospective reference or reference-of-thought as its existential-reference/existential-tautologisation wherein human ‘deeper limited-mentation-capacity-(as of relative conflation)’ pivots/decenters to reconstrue/reconceptualise meaningfulness-and-teleology, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology as a knowledge construct grounded on the ontological-veridicality of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/reference-of-thought of meaningfulness-and-teleology grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding-as-of-axiomatic-construct to appropriately factor in the dynamism of human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extirpation/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)) in inducing defect of reference-of-thought as perversion-and-derived-perversion-of-reference-of-thought). Critically, ontological-normalcy/post-convergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its

inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies ‘ontological-dementation/dialectical-dementation stranding-dialectics of reference-of-thought’ behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure, and no registry-worldview/dimension sees itself as dementable 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/post-convergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-teleology. The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-meaningfulness-and-teleology) as subpotent-mimetic-echoness-derivation-within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’ wherein we pivot/decenter (psychoanalytic-unshackling/memetic-reordering/institutional-recomposure) for redefined meaningfulness-and-teleology. Thus for a storied-construct aetiologisation/ontological-escalation in ‘grasping the uninstitutionalised-threshold reflecting procrypticism involving postlogism and conjugated-postlogism’, the knowledge construct will assume this same fundamental goal of ‘human totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-apriorising/axiomatising–psychologism-as-the-new-referencing-basis-of-prospective-

meaningfulness-and-teleology) as subpotent-mimetic-echoness-derivation-within-the-full-
 potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-
 potency'. Pivoting/decentering as such for transcendence at the individuation-level speaks of
 intemporal-disposition maximalising-recomposuring-for-relative-ontological-
 completeness/transvaluating value and disposition re-ontologising terms even though for
 temporal-dispositions value and disposition conventioning terms this may sound
 unintelligible. Such a transcendental/intemporal pivoting/decentering necessarily construed
 from the prospective institutionalisation (whether base-institutionalisation, universalisation,
 positivism or deprocrypticism, as ontological-normalcy/post-convergence perspective), of
 temporal-dispositions individuations in uninstitutionalised-thresholds (recurrent-utter-
 uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism) as
 being of 'mental anarchy' (mentarchy) which 'speaks of a defining state of ontologically-
 defective meaningfulness-and-teleology, arising from lack of common (lack of an ordered
 construct of deferential-formalisation-transference) ontologically-veridical 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/threadedness/recomposuring of existential-contextualising-contiguity's-
 reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality' which 'breaking'/existential-decontextualised-transposition
 by temporal-dispositions (on the wrong basis of a conviction/prelogical mental-disposition
 reflex that will wrongly reassumed soundness/non-perversion-of-reference-of-thought over-
 and-ignoring the reality of a postlogism-as-of-non-conviction induced unsound/perverted-
 reference-of-thought, as the breaking undermines existential-contextualising-contiguity's-

reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-
 thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning as-rules-
 that-remain of-existential-reality thus eliciting virtuality-or-ontologically-flawed-construal) is
 what induces uninstitutionalised-thresholds mental-anarchy/mentarchy at the individuation-
 level of conceptualisation, and which in a dynamic-cumulative-aftereffect of ‘hollow-staging-
 and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing
 and dialectically-out-of-phase in pseudointemporality’ accounts for the uninstitutionalised-
 thresholds of recurrent-utter-uninstitutionalisation/ununiversalisation/non-
 positivism/medievalism/procrypticism. Thus insightfully, the same notion as
 uninstitutionalised-threshold, Hollow-staging-and-performance-or-
 apriorising/intelligibilitysetup-caricaturing as dialectically-dementing 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 second-naturing construct’), respectively
 reflecting the transcendental/transdimensional/interdimensional, intradimensional and
 individuation-levels; providing the necessary dynamic-cumulative-aftereffect grasp for
 storied-construct aetiologisation/ontological-escalation for maximalising-recomposuring-for-
 relative-ontological-completeness/transvaluating from futural Being-
 development/ontological-framework-expansion as of prospective deprocrypticism reference-
 of-thought, with no elaboration-as-mere-
 extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside-existential-
 contextualising-contiguity 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 ‘hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as dialectically-dementing and dialectically-out-of-phase’ and uninstitutionalised-threshold) can also be construed as a disposition for temporal-finitude on the basis of referencing ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ by the temporal-dispositions references-of-thought (whether consciously, expediently or unconsciously) in order to undermine the referencing of intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency as intemporal reference-of-thought (thus implying a mental-representation-devising/mentation/placeholder-setup of the ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ as ontologically dementing from the perspective of the transcendental-enabler/existence-potency as ontologically thinking). Insightfully, for a storied-construct 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’ of projectable/predictable-relative-existential-implications of the various ‘non-maximalising-recomposuring-for-relative-ontological-completeness/transvaluating temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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/ontological-completeness of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with

human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence. Finally, a storied-construct aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’, and finally from a transcendental/maximalising-recomposuring-for-relative-ontological-completeness/transvaluating 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 averaging-of-thought mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabler/existence-potency). 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-enabler/existence-potency 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-enabler/existence-potency’ 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, intellectual-bad-faith, implying an equivalence between universal/intemporal sense of purpose with extirpatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ will easily allow for such veracity/ontological-pertinence to establish itself without undermining of the transcendental-enabler/existence-potency 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, intellectual-bad-faith, implying an equivalence between universal/intemporal sense of purpose with extirpatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ 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, 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 aetiologisation/ontological-escalation, is that veracity/ontological-pertinence by mere articulation of sound ontological conceptualisations as transcendental-enabler/existence-potency-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-enabler/existence-potency' with the transcendental-enabler/existence-potency-of-intrinsic-social-reality ontological-primemovers-totalitative-framework. 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-enabler/existence-potency' as driven by postlogism—construed-as-of-perverted-outcome-sought-precedes-existentially-veridical-logical-dueness postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and corresponding conjugated-postlogism conjoining-looping-set-of-narratives of such postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a

storied-construct aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabler/existence-potency-of-intrinsic-social-reality but rather such conceptualisation in a supratransversality should be over-and-face-off a subtransversality of temporal undermining by ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ 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, intellectual-bad-faith, implying an equivalence between universal/intemporal sense of purpose with extirpatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, intellectual-bad-faith, implying an equivalence between universal/intemporal sense of purpose with extirpatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce temporal-dragging-on-ontology/ontological-veridicality/intemporality or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social paradigm is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology with the corresponding meaningfulness-and-

teleology as institutionalisation-process/institutional-design inducing the maximalising-recomposuring-for-relative-ontological-completeness/transvaluating enabling the development and endemisation/enculturation from recurrent-utter-uninstitutionalisation (non-rules-as-impulsive-or-accidental-or-random-mental-disposition) of base-institutionalisation (rulemaking-over-non-rules) social-setup, universalisation (universalisation-directed-rulemaking-over-non-rules) social-setup, positivism (positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules) social-setup and prospectively deprocrypticism (pre-empting-disjointedness-as-of-reference-of-thought,-as-if-of-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules) 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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are simply ‘perceptively-and-formulaically deterministic’ for ‘its purpose of temporal extirpation paradigm relating with the categorical-imperatives/axioms/registry-teleology (as perversion-and-derived-perversion-of-reference-of-thought)’ 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 extirpation temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposed’ (as appropriateness-of-reference-of-thought-as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about

the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendental construal of our potential for intemporality. Paradoxically and across all registry-worldviews this has always imply sociologically that uninstitutionalised-thresholds are in a transversality/logical-incongruence/mutual-unintelligibility/disambiguated-binarity-of-reference-of-thought-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-as-of-thinking-and-dementing of these two divergent mental-dispositions with respect to meaningfulness-and-teleology whether conceptualisation of the transcendental as defining prospective social ontology in a sense of intellectual solipsistic fulfilment driven by relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency or conceptualisation in aggregativity/social-aggregation as of averaging-of-thought driven by social-aggregation-enabling, explaining the underlying confliction implied by any prospective institutionalisation as transcendental. This insight can be grasped from a ontological-normalcy/post-convergence perspective, when we garner that the ‘equability in mutuality of temporally-disposed minds as shortness-of-register-of-meaningfulness-and-teleology’ in a non-positivism/medievalism social-setup doesn’t supersede the ontological-veridicality of a social ontology insight providing anchoring for prospective positivistic institutionalisation construed reference-of-thought. Plausibly most likely the ‘developing consciousness-awareness-teleology mindset’ of such a ‘social ontology insight about prospective positivism’ (as maximalising-recomposuring-for-relative-ontological-completeness/transvaluating for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) may lead to its very own circumspection with the registry-worldview’s/dimension’s meaningfulness-and-teleology and possibly non-aggregativity. Consider the instance of such characters as Galileo and Newton, at the crossroad of ‘what is to be considered as valued meaningfulness-and-teleology’ with respect to the prospective as the positivistic registry-worldview/dimension and the prior as the non-positivistic/medieval

world, as consciously-or-unconsciously they register that the prior needs to be ‘decentered’ and the prospective ‘centered’, even though by reflex the prior will construe of itself as undecenterable center of meaningfulness-and-teleology. [This may go a long way in explaining such biographic accounts about Isaac Newton as unsocial wherein a naïve conceptualisation of impression-driven/good-naturedness/wishfulness construal as virtue (in lieu of the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework in its ratio-contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-enabling-apriorising/intelligibilitysetup/measuringinstrument/axiomatising-for-operant-or-incidenting-predicative-insights-of-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context of intemporality) will not factor in the inherent deficiency in value judgment of a non-positivistic/medieval inclined ordinary mindset/reference-of-thought from which such accounts are coming from (given such a society’s state of paradox of transcendence of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought) about a figure involved in ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness as partaking in the ‘inventing/creating’ of the 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 provides the opportunity for prospective structural/paradigmatic human flourishing, with the underlying fact being that inherently such a personality type rather as of a solipsistic-intemporality individuation disposition, by its contemplative reappraisal, is exactly what can provide the opportunity for such 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 philosophy’ with the idea that the type of knowledge construed as of first order transcendental-enabling/existence-potency 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/existence-potency implication as a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag circular exercise, wherein the unabated recourse to naïve feel good averaging of thought mental-dispositions are equated with ontological-veridicality uncritically, rather than construing that the animal that we are is in want of knowledge as a construct that enable it to supersede/transcend itself rather than a vain exercise of nombrilism, in which case one may argue that each registry-worldview/dimension averaging-of-thought ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social universal-transparency as of existential-contextualising-contiguity’s-

reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context as of ontological-completeness-of-reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and hardly addressing such a more fundamental question as implied by ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-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/existence-potency’ 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 a totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/existence-potency 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/existence-potency as of a positivism outlook psychologism of the world had taken place both in philosophical and practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of present day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups.] Such can equally be implied with regards to procrpticism from futural Being-development/ontological-framework-expansion

as of prospective deprocrypticism insight, wherein positivism–procrypticism is decentered and 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 of prospective deprocrypticism transcendence set by intrinsic-reality/ontological-veridicality requires us coming to terms with it, no lesser than the test set by positivistic transcendence in the non-positivistic/medieval 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’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context, induced by prospective relative-ontological-completeness-of-reference-of-thought is what counts as true knowledge beyond the blurriness-in-reflecting-and/or-coming-to-terms-with-implicit-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence is pushed to its full implications over metaphysics-of-presence as our present-consciousness/illusion-of-the-present/totalising–self-referencing-syncretising/mirage), the reality of a human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions–existentialism-form-factor may actually more objectively (and so beyond-our-consciousness-awareness-teleology) point to the idea that institutionalisation (the institutionalisation process) as intemporalisation is actually ‘a maximalising-recomposuring-for-relative-ontological-completeness/transvaluating recomposed abstract-construction/institutionalisation-designing’ which ‘in its operant effectuation (due to limited-mentation-capacity as of ‘pseudo-conflation’) defines its very own prospective interspersing

with uninstitutionalised-threshold' articulated as 'socially-functional-and-accordant temporalisation of meaningfulness-and-teleology as from idiosyncratic individuations frame-of-reference at childhood to full-blown hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing individuations frame-of-reference at adulthood'; that is, the institutionalisation process or institutionalisation design construed rather as about reducing-human-temporalisation-(shortness-of-register-of-meaningfulness-and-teleology) as uninstitutionalised-threshold, with such a notion of uninstitutionalised-threshold being the central notion of conceptualisation/construal for a thorough the-Good/understanding/knowledge-driven/ontological-primemovers-totalitative-framework construct (however counterintuitive from our natural thinking reflex metaphysics-of-presence 'based on reasoning in terms-as-of-axiomatic-construct of cumulating institutionalisations'). Such a construal/conceptualisation of 'institutionalisation as of uninstitutionalised-threshold' will explain why with regards to 'all the successive institutionalisations formal constructs' as of their respective 'comprehensive abstract setups of differential-formalisation-transference institutionalised meaningfulness-and-teleology', there is a tendency associated with their corresponding extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) wherein there is 'parallel construed extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination' of a subpar and occasionally of a superseding practical applicative bearing/effectiveness over the supposedly formal construct. By and large, this will often arise within the scope of blurry institutional setups not construed for operant effectiveness. Strangely enough we do actually tend to elicit such extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology) construal as more determinant when the principles of formal

constructs are rearticulated operantly in extended-informality-⟨susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩
 meaningfulness-and-teleology-as-of-a-relatively-poor-institutionalising-inclination terms; and
 often contributing to institutional inefficiencies and failures of all sorts whether with respect
 to mismanagement, misappropriation, incompetence, etc. from a modern perspective of
 analysis. Further, the fact is such extended-informality-⟨susceptible-to-effecting-parsimony-
 as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩ effect can be more
 than just about the operant effect but equally protracted as ‘designed-formalisation-
 ineffectiveness’ in ensuring the ascendancy of extended-informality-⟨susceptible-to-
 effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology⟩
 meaningfulness-and-teleology-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—aporia/undecidability/dilemma/ought-
 indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-
 dispositions—existentialism-form-factor with respect to all the successive institutionalisations;
 with the notion of deprocrypticism requiring registering the reality of human—
 aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—
 imbued-temporal-to-intemporal-dispositions—existentialism-form-factor without any
 complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-
 reordering/institutional-recomposure) over its deprocrypticism-or-pre-empting-
 procrypticism-or-bject-recomposuring-ontologising (just as the ‘positivistic mindset’ arose
 from registering the reality of defective essences, alchemic, spirits, etc. Universalising-rules
 and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the
 ‘universalising mindset’ arose from registering the reality of vague, sporadic, incidental, and
 animistic rulemaking-over-non-rules-⟨as ‘first-level pseudo-conflation’

apriorising/intelligibilitysetup/measuringinstrument/axiomatising) and psychically pivoting/decentering for universalisation-directed-rulemaking-over-non-rules-(as ‘second-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising), and just as the ‘base-institutionalised mindset’ arose from registering the reality of non-rules-as-impulsive-or-accidented-or-random-mental-disposition-(as ‘basic constitutedness of reference-of-thought’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) and psychically pivoting/decentering for rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising); and so, as of psychical and institutionalisation implications). Across all institutional-cumulations/institutional-recomposures of the institutionalisation process defining why any given institutionalisation is stuck at its level of ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought 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-enabler/existence-potency is (unconsciously, expediently or consciously) superseded/overridden by the given institutionalisation’s ‘sanctified-conventioning-social-aggregation-enablers’, thus endemising/enculturating the said institutionalisation specific perversion-of-reference-of-thought (postlogism-and-conjugated-postlogism), whether as ‘Procrypticism perversion-of-reference-of-thought (psychopathy and social psychopathy)’, ‘Non-positivistic/Medieval perversion-of-reference-of-thought’, ‘Ununiversalisation perversion-of-reference-of-thought’ or ‘Recurrent-utter-uninstitutionalisation perversion-of-reference-of-thought’, whereby the specific uninstitutionalised-threshold has its specific point of ‘sanctified-conventioning-social-aggregation-enablers’ where transcendental-enabling/existence-potency is impeded;

with recurrent-utter-uninstitutionalisation ‘sanctified-conventioning-social-aggregation-enablers’ reference-of-thought failing/not-upholding-as-of-axiomatic-construct the rulemaking-over-non-rules-(as ‘first-level pseudo-conflation’ apriorising/intelligibilitysetup/measuringinstrument/axiomatising) required for the transcendental-enabling/existence-potency of base-institutionalisation, with ununiversalisation ‘sanctified-conventioning-social-aggregation-enablers’ reference-of-thought failing/not-upholding-as-of-axiomatic-construct ‘universalisation-rules’ required for the transcendental-enabling/existence-potency of universalisation, with non-positivism/medievalism ‘sanctified-conventioning-social-aggregation-enablers’ reference-of-thought failing/not-upholding-as-of-axiomatic-construct ‘rational-empiricism/positivising-rules’ required for the transcendental-enabling/existence-potency of positivism or prospectively, with procrypticism ‘sanctified-conventioning-social-aggregation-enablers’ reference-of-thought failing/not-upholding-as-of-axiomatic-construct ‘deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising/existential-contextualising-contiguity of imbricated-becoming-transitioning-rules’ required for the transcendental-enabling/existence-potency of deprocrypticism. Such ‘sanctified-conventioning-social-aggregation-enablers’ involves a perversion-of-reference-of-thought (postlogism-and-conjugated-postlogism) wherein the instigated postlogism (perverted-outcome-sought-precedes-existentially-veridical-logical-dueness) and protracted-conjugated-postlogism mental-dispositions contendingly perceive the ‘sanctified-conventioning-social-aggregation-enablers’ as the point of ‘denaturing postlogical-backtracking devoided-of-conviction-or-prelogism-basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enabler’. Concretely, the fact is that psychopathic postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ and conjugated-postlogism as ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought’ of

postlogical-backtracking—iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’ are ‘denaturing devoided-of-conviction-or-prelogism-basis’ towards the given institutionalisation’s ‘sanctified-conventioning-social-aggregation-enablers’ in order to override, undermine and escape from the intrinsic-reality/veracity/ontological-pertinence transcendental-enabling/existence-potency. As in the case previously highlighted where a psychopath spoke to an interlocutor that it is a bad thing for a said individual to be molesting children, with its logic being sound from an abstract/virtuality appreciation but with the existential-reality of its ‘apriorising-reference-of-thought-elements/apriorising-registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge potentially enabling an infinite possibility of second-order level deception if re-engaged as of logical-processing-or-logical-implication. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/perverted-outcome-sought-precedes-existentially-veridical-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-narrated) over the previous narrative, and so in ‘denaturing postlogical-backtracking devoided-of-conviction-or-prelogism-basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogical-backtracking devoided-of-conviction-or-prelogism-basis’ towards ‘sanctified-conventioning-social-aggregation-enablers’, as the statement, not to take young children into his house, is

sanctifying/as-not-requiring-any-further-contemplation to many a conviction mind). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought or mental-perversion demonstrable as above with it faulty-mentation-procedure-deception-or-urge not being the logic itself, but in wrongly implying as existentially real the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ of implied—logical-dueness-or-scape/profile-or-stature/presumptuousness-or-arrogation/assumptions/value-reference/teleology such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order faulty-mentation-procedure-deception-or-urge paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge operating logical-processing-or-logical-implication on such false axioms. Thus, with respect to postlogism generally what is critical for the psychopath/postlogical-mindset is to be seen as being conviction/prelogical even if it is a perception of bad-conviction (and not to be seen as being non-conviction/postlogical) since that will validate the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context)’ on the basis that it was the logical-processing-or-logical-implication that was wrong hence the possibility and credibility not to question and imply the denaturing of reference-of-thought as perverted categorical-imperatives/axioms/registry-teleology and thus to wrongly re-engage logical-processing-or-logical-implication turning the issue into one of ‘notion of agreement or disagreement’ instead of construing a perversion-of-reference-of-thought ‘dementing manifestation’ implying and requiring intellectual-and-moral-inequivalence/non-correspondence in transversality/logical-incongruence). This equally

applies in the instance of derived-perversion-of-reference-of-thought as conjugated-postlogism by temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The psychopath simply needs to loop another non-veridical hollow mimicking narrative over the previous one in ‘denaturing postlogical-backtracking devoided-of-conviction-or-prelogism-basis’ towards ‘sanctified-conventioning-social-aggregation-enablers’. Summarily, instances of such ‘sanctified-conventioning-social-aggregation-enablers’ could be exemplified in dereifying context as: in the case of child psychopathy, - pour water on chair, - point stranger to sit on, - accuse brother, - when found out, postlogically retreat with delirious statement accident happened, etc.; in the case of adult psychopathy (including the conjugated-postlogism acts involved in protraction of postlogism), - commit offence, - act as morally ascendant, - when the postlogical and conjugated-postlogism mental-dispositions are ontologically undermined, ‘falsely contend’ by extrinsic-attribution of ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency’ averaging-of-thought as ‘denaturing postlogical-backtracking devoided-of-conviction-or-prelogism-basis’ towards the ‘sanctified-conventioning-social-aggregation-enablers’ in order to undermine the intrinsic-attribution/ontological-veridicality transcendental-enabler/existence-potency, - when further undermined claim in ‘denaturing postlogical-backtracking devoided-of-conviction-or-prelogism-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-and-conjugated-postlogism/perversion-of-reference-of-thought is then one that at the

transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold vices-and-impediments 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 postlogical or conjugated-postlogical, as procrypticism/disjointedness-as-of-reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why of the institutionalisation process as it undermines uninstitutionalised-thresholds arising from perversion-of-reference-of-thought for the recurrent intemporal 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 point-of-departure-of-construal is one that construes and purports for human engaged-destruction/deconstruction/ontological-reconstituting of such uninstitutionalised-thresholds: by ‘engaged-destruction/deconstruction/ontological-reconstituting of prospective recurrent-uninstitutionalisation vices-and-impediments’ for prospective base-institutionalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting of prospective ununiversalisation vices-and-impediments’ for prospective universalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting of prospective non-positivism/medievalism vices-and-impediments’ for prospective positivism, and ultimately, ‘engaged-destruction/deconstruction/ontological-reconstituting of prospective procrypticism vices-and-impediments for futural Being-development/ontological-framework-expansion 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-reference-of-thought center, and no registry-worldview/dimension can pretend to imply it is ‘undecenterable (implying its dementing and out-of-phasing for the prospective thinking centering and in-phasing) by its totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its metaphysics-of-presence, as that is the full implication of ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ for our present as well, its psychoanalytic-unshackling/memetic-reordering/institutional-recomposure. As with all prospective institutionalisations, a human second-naturing institutionalising construct is a requisite because, at best even the intemporal-disposition individuation individuals, purporting (by maximalising-recomposuring-for-relative-ontological-completeness/transvaluating) prospective emancipation come from and are of the stock of the prior reference-of-thought uninstitutionalised-threshold registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality is a ‘potential construct of orientation’ as implied by ontological-normalcy (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-recomposure is what underlies transcendence as a ‘deeper limited-mentation-capacity-(as of relative conflation)’ existential-tautologisation/existential-reference pivot/decenter to reconstrue/reconceptualise

meaningfulness-and-teleology; more like a jurisprudential maximalising-recomposing-for-relative-ontological-completeness/transvaluating 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 pre-empt). By that token there is no base-institutionalised individuation in recurrent-utter-uninstitutionalisation, no universalised individuation in ununiversalisation, no positivistic individuation in non-positivism/medievalism, and prospectively no 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 hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as defining the registry-worldviews/dimensions uninstitutionalised-thresholds is rather a most real idea from an ontological-normalcy/post-convergence perspective wherein we can very much fathom out that the successive ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought as the successively reducing-ontological-abnormalities of recurrent-utter-uninstitutionalisation uninstitutionalisation, ununiversalisation uninstitutionalisation, non-positivism/medievalism uninstitutionalisation and procrypticism uninstitutionalisation effectively speaks of their hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing as the respective uninstitutionalised-threshold with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposing uninstitutionalised-thresholds are due to ‘changes in human meaning and meaningfulness and the teleological implications thereof’ confirming by extension that their hollow-staging-and-

performance-or-apriorising/intelligibilitysetup-caricaturing nature is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such a hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing construct and perception about our own registry-worldview uninstitutionalised-threshold 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 hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing conceptualisation of ‘the social as at its uninstitutionalised-threshold threshold’ wherein the representation as ‘being in hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ is more real (from an ontological-normalcy/post-convergence perspective) than the actual placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology defect of conscious mindsets within the given uninstitutionalised-thresholds registry-worldview/dimension (as the hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing insight is suprastructural to it or beyond-its-consciousness-awareness-teleology); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity—or—ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting as 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 categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism-or-pre-empting-procrypticism-or-object-recomposuring-ontologising 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 imbricated-becoming-transitioning as-rules-that-remain of-existential-reality’ categorical-imperatives/axioms/registry-teleology for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), just as the core non-positivistic/medieval mindset/reference-of-thought wasn’t developed enough to grasp the implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaux and it had to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations ‘for what were outlier 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, 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 outlier. Ultimately, the more fundamental test in such a negotiated process is a strive for consistency and validity clues with no guarantees of effectiveness but for the overall consistency, as of the very cutting edge of peer reviewed knowledge. Just for the sake of perspective here, it might equally be argued that peer-reviewing and by extension all epistemological and their corresponding methodological activities are not natural knowledge

activities as of inherent pure ontology in of itself but derived activities as of human norms, practices and policies for establishing thresholds that then enable articulated qualifications as of pure ontology; in other words, any such epistemological and methodological activity is irrelevant if pure ontology can be arrived at without it. Consider for instance that mathematicians hardly make use of experimental designs or that many secret research by corporations and government aren't peer reviewed, at least not publicly. Besides at a more fundamental level the question can be asked what are the metaphysics-of-absence implications of knowledge epistemology, methodologies and peering as to the weightier construal of the successive human ontological developments involving increasing prospective relative-ontological-completeness-of-reference-of-thought associated with the overall institutional-cumulations/institutional-recomposures of the institutionalisation process, beyond just an intra-positivism registry-worldview/dimension illusion-of-the-present/present-consciousness/totalising–self-referencing-syncretising/mirage conceptualisation of knowledge epistemology, methodologies and peering naively articulated-and-implied-as 'universally applicable', à la Kantian positivism registry-worldview/dimension 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 structurally/paradigmatically overthrowing/fazing-out/collapsing the uninstitutionalised-threshold of meaningfulness-and-teleology of the prior/old registry-worldview's/dimension's reference-of-thought as a decentering subsumption; along the same line as the medieval 'dogmatic scholastics' insisting that the now established positivism registry-worldview/dimension knowledge constructs, which were then transcendental, should conform to their 'institutionalised dogmatic scholasticism methods and processes of reviewing'. By extension the question can be asked whether beyond our 'totalising–self-referencing-syncretising institutionalised positivism

conceptualisation of meaningfulness-and-teleology’ whether such is truly in a ‘requisite contemplative-and-Being position as of the prospective transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism’ of ‘evaluating a construct of prospective transcendence’ as herein implied about futural Being-development/ontological-framework-expansion as of prospective deprocrypticism registry-worldview/dimension meaningfulness-and-teleology which paradoxically structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism–procrypticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism–procrypticism meaningfulness-and-teleology is being called upon to evaluate as to ‘a meaningfulness-and-teleology world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism 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 outlier or main stream is socially integrated in driving ‘intemporal ontological-faith-notion-or-ontological-fideism instigated human institutionalisation process as of difference-conflatedness-as-totalitative-reification-in-singularisation-as-veridical-epistemic-determinism projective-totalitative–implications’ across all the institutional-cumulations/institutional-recomposures as the very human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—

imbued-temporal-to-intemporal-dispositions—existentialism-form-factor implying that human registry-worldview's/dimension's have institutionalisation-thresholds and uninstitutionalised-thresholds broken only in the medium to long-run beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought 'by a power relations dynamics structurally ingrained in the social universal-transparency; and so as of 'intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency ontological-primemovers-totalitative-framework', and thereafter the eliciting of positive-opportunism, deferential-formalisation-transference, ordered-construct, percolation-channelling as of the transversality/logical-incongruence 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 'dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics', notwithstanding the more superficial constructions of 'human validation-conceptualisation/epistemological relationship to knowledge' within a same registry-worldview's/dimension's institutionalisation whether base-institutionalisation/animistic—universalisation shamanism, universalisation—non-positivism/medieval dogmatic scholasticism or our positivism—procrypticism 'categorisation epistemes'; but also the conflatedness of futural Being-development/ontological-framework-expansion as of prospective deprocrypticism 'referentialism as epistemological' (as of notional-deprocrypticism which reflects ontological-construal along the full potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency). Such a notional futural différance as a suprastructural construct appreciation of epistemological implications

about social integration of knowledge certainly informs a commitment to outlier 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 originary/event-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination, in the very first place, speaks of the notion of totalising–renewing-realisation/re-perception/re-thought associated with ‘dialectically-thinking-psychology or psychology-of-mentation-dynamics or natural psychology-of-dynamics’ behind any retrospective or prospective registry-worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological relationship to knowledge/ontological-construal. Ultimately, the very transversality/logical-incongruence between the prior registry-worldview/dimension as of its prior relative-ontological-incompleteness-of-reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness-of-reference-of-thought is ‘the very paradox of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness-of-reference-of-thought’ with the transcendental structural/paradigmatic projective-totalitative–implications arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure nature of transcendence as of a cross-generational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior registry-worldview’s/dimension’s reference-of-thought not factoring its prior relative-ontological-incompleteness-of-reference-of-thought. But this is simply valid on the fact that a more profound axiomatic-construct on a given domain of reality as of prospective relative-ontological-completeness-of-reference-of-thought is of intemporal-or-ontological

prioritisation as of its conflatedness relative to a less profound axiomatic-construct on that same given domain of reality as of prior relative-ontological-incompleteness-of-reference-of-thought as of its constitutedness, as the latter is rather in shortness-of-register-of-meaningfulness-and-teleology/distractiveness to the former as of reference-of-thought/structural/paradigmatic—ontological-performance-including-virtue-as-ontology-including-virtue-as-ontology. Consider for instance Einstein's theory-of-relativity and Newton's laws of motion with respect to the same given domain of physics reality, wherein the former's prospective relative-ontological-completeness-of-reference-of-thought over the latter implies the former's utter 'ontological-resetting' in the conceptualisation of that given domain of physics reality as of transversality/logical-incongruence 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 and conjugated-postlogism associated perversion-and-derived-perversion-of-reference-of-thought ; in that as of a human condition relations it is construed rather as beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought postlogism-and-conjugated-postlogism-as-of-non-conviction prior relative-ontological-incompleteness-of-reference-of-thought 'waylaying', as wooden-language—of-temporal-mere-form/virtualities/dereification/akrasiatic-drag-denatured-and-dementing-narratives of the registry-worldview's/dimension's institutionalisation categorical-imperatives/axioms/registry-teleology hence dementing, of prior prelogism-as-of-conviction prospective relative-ontological-completeness-of-reference-of-thought, thus requiring for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation renewed 'conflatedness' as of ontological-faith-notion-or-ontological-fideism that induces a prospective 'universally-transparent constraining mechanical-knowledge as new bare

categorical-imperatives/axioms/registry-teleology as axiomatic-construct’ and ‘its social-universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism as the creating-and-essence-attributing drive for knowledge-and-virtue’ bringing about prospective relative-ontological-completeness-of-reference-of-thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology. By the mere fact of implied prospective relative-ontological-completeness-of-reference-of-thought over prior relative-ontological-incompleteness-of-reference-of-thought a prospective transcendence involves the prospective reference-of-thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought meaningfulness-and-teleology as of organic-knowledge Being correction’ of the prior reference-of-thought, such that the prior reference-of-thought logical-dueness doesn’t even arise as the prospective reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology’ over the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology’; just as the introduction of chemistry science carries an organic effecting-wholeness-as-of-profoundness-and-completeness-to-meaningfulness-and-teleology over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence, and so as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A

second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism 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; 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 relative-cause-and-effective-predicative-effectivity 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 institutionalisation process by its

deferential-formalisation-transference is an exercise of shrinking the melee of common sense wherein spheres previously opened for common opinionionatedness are shoved away as 'deferred to' specialisms whether institutional or subject-matters by the mere effectiveness, with 'informed common and individual opinions' being the panache for the expression of sovereignty whether about the polity or individual choices, but not to be confused as a sign of inherent knowledge as of popularity. The idea that there is a common sense social science is a falsehood no more than there is no common sense natural science, and intellectuals are irresponsible when peddling the notion that readers shouldn't acquire the requisite 'intellectual elevation' to grasp the profundity of meaningfulness and rather expect that they should be able to satisfactorily engage at the same intellectual level (reference-of-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/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency' in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flawed thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabler/existence-potency that is existence/intrinsic-reality/ontological-veridicality, whereas the 'blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency' 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/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency. In this regard, the central tenet of poststructuralists with respect to their pursuit has been transcendently-enabled-institutionalisation-process-level-of-authenticity/objectification/desubjectification-as-objectification/ontological-faith-notion-or-ontological-fideism/anti-nihilism 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 authenticity with regards to conceptualising intrinsic-reality/ontological-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ – and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabler/existence-potency 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 temporal-dragging-of-

ontology/ontological-veridicality in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabler/existence-potency which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework 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-enabler/existence-potency 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-enabler/existence-potency 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-enabler/existence-potency of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework ontological implications of existence as the absolute a priori. Sixth, thus the idea of deferential-formalisation-

transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality as a construct of formalised reference-of-thought that is of intemporal-projection/longness-of-register-of-meaningfulness/universalising/maximalising/transcendental over the subtransversality informal reference-of-thought as melee of common sense of temporality/non-universalising/non-maximalising/non-transcendental constructions. The idea is that such a disambiguating is a necessity going by human—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor requiring skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) towards the intemporal/longness-of-register-of-meaningfulness-and-teleology as the ontological construct that institutionalises (intemporalises). Hence such a skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/existence-potency) in the institutionalisation process of shrinking the melee of common sense involves developing institutional and subject-matter specialisms as supratransversality narratives (for instance, the developing sciences and institutional specialisms) that induce corresponding untenability/internal-contradiction/internal-incoherence/institutional-constraining by effectiveness on the subtransversality 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 intellectual criticism but raising subtransversality 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 hasn't got the requisite intemporality in terms-as-of-axiomatic-construct of universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper's purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability/validation from subsequent critical analyses). Such that there will tend to be 'confusion of reference-of-thought' where such subtransversality 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 with respect to subtransversality is not one of contending/argumentative validation at a same contending pedestal but rather as a validation of the supratransversality reference-of-thought as intellectually-and-morally

institutionalising and not implying its equivalence with subtransversality melee of common sense reference-of-thought, wherein for instance a consistent demonstration of a chemistry science (as supratransversality) 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 averaging-of-thought 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 equivalency of ‘chemists think that but I also think that going by my common sense’. This argumentation is not idle as the social sciences as ‘being closest to human conscious sense of sovereignty’ tend to be most affected by such fallacies as highlighted that should be superseded by all knowledge whether natural or social-construct, and while such notion are often intuitively grasped with other formalisms whether institutional, legal or in the natural sciences subject-matter specialisms, for the social sciences there is a need to actively bring this notion to the consciousness-awareness-teleology in order to circumvent such nature of knowledge fallacies with regards to an emotionally charged domain that is the social. This equally explain why the studies of the social are easiest prone to intellectual-bad-faith, whether beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought, as even where contending intellectual postures are of relative elevated formal knowledge paradigm, it is quite easy for a muddling with averaging-of-thought 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/post-convergence of intrinsic-reality as reflected by the human institutionalisation-process validates and restores the notion of essential meaningfulness (the notion of a center – be it conceptualised as an ‘imbricatedness/threadedness/recomposuring as of existential-

contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context imbricated-becoming-transitioning that is-of-existential-reality') to post-structural thinking as its scholars had rather previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of human meaningfulness and thought. Even then the practical application and conceptualisation of post-structural meaningfulness has always been one that has tended to restore a sense of re-equilibrium with respect to perceived vested interest and skewed power relations whether with regards to its articulation in feminist studies, postcolonial studies, power relations in social settings with regards to appropriate deliverance and more responsive public services, etc. as post-structuralism has often been a framework giving weaker and subjected meaningful frames public voice. Thus the so-called 'human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation of post-structuralism' has been in real and practical world terms more a question of abstract speculative 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 methodic rather than dogmatic. In the bigger scheme of things, this author further highlights that post-structuralism by implying 'decentering' is implying transcendence or an 'existential-reference/existential-tautologisation pivoting/decentering' such that 'the center' as the new basis of analysis/knowledge-construct has moved to the prospective/transcendental/superseding reference-of-thought putting into question the now-and-present way of thinking as prior/transcended/superseded reference-of-thought. [What has been misconstrued is exactly the idea of 'existential-conversion' that is actually central to all subject-matters wherein the abstract articulation of principles are of existential-tautologisation/existential-reference neutrally. For instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing

applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining meaningfulness-and-teleology from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoiness/existence-in-reverberation/existence-potency. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of eliciting value-disposition and teleology is a secondary exercise of human social application, 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/post-convergence graspable by ‘the dynamics of metaphysics-of-absence or postdication insight with respect to metaphysics-of-presence’ involving reducing-epistemic-abnormalcy/increasing-ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity’s-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context due to human limited-mentation-capacity-deepening–in-recomposuring,-as-of-totalising–renewing-realisation/re-perception/re-thought,-by-ratio-contiguity/ratiocination as ‘shallow limited-mentation-capacity to deeper limited-mentation-capacity-(as of relative conflation) 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 implied by a suprastructuralism highlighting of metaphysics-of-absence or postdication. Such a grounding of post-structuralism provides the underlying ontological outlet of analysis with regards to issues and conundrums of veracity/ontological-pertinence faced by earlier poststructuralists like Sartre (not often recognised as a poststructuralist but whose work interpretively does fit the mould, just as the works of many ‘seriously engaged’ critiques of post-structuralism like Gadamer and Habermas have been highly beneficial to post-structuralism), Foucault and Derrida when it came to draw out veracity/ontological-pertinence from such hyperbolic traditional ideologies including Marxism as constructs highly laden with metaphysics/non-ontology, on the one hand, while addressing, on the other hand, the imbued liberal and neoliberal dogmas of their times wrongly upholding that its ‘dogmatic practices and conventions’ are beyond ontological-reconstituting/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—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency'. 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/intrinsic-reality/ontological-veridicality transcendental-enabler/existence-potency as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposure that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the 'very strength' of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is this author opinion, is not strong enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by-existential-contextualising-contiguity's-reifying/elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context for the further development today of the study of the Social as of its fleeting 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-in-existential-extirpation-as-of-existential-unthought, rather than truly ontological-primemovers-totalitative-framework deterministic ontological ‘projected constructs’. Consequently despite the projected candour, the study of the social is inevitably permeated with ‘intellectual-bad faith’ (unconsciously or consciously), and by this is meant it will be naïve to think that all issues of intellectual disagreements with respect to the study of the social are necessarily in purely logical terms without factoring the possibility of ‘intellectual perfidy’. What the blatant constraining of the natural world can do to thinking by mere ontological-primemovers-totalitative-framework under the rational-empiricism paradigm 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-in-existential-extirpation-as-of-existential-unthought abused as objective bases of intellectual criticism get discarded easily for highly subjective ones); and this author equally holds that a ‘fully emancipated social science’ will only prevail with the requisite pivoting/decentering of understanding as abject-recomposuring-ontologising-of-reference-of-thought psychoanalytical-unshackling/memetic-reordering/institutional-recomposure, which should enable the attainment of a suprastructural/beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought level of social thought involving deprocrypticism as pre-empting-disjointedness-as-of-reference-of-thought. More like in many ways the level of thought in the natural sciences is wholly divorced from our consciousness-

awareness-teleology and is fully transcendental-enabling/existence-potency 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 intellectual-bad-faith just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/existence-potency. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/existence-potency this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/totalising–self-referencing-syncretising-as-of-perceived-social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge notionalisation and abject-ontologising-recomposuring (deprocrypticism as pre-empting-procrypticism or pre-empting-disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn't necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall 'insightful empirical' conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results

because an 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) intellectual-bad-faith 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 structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivistic/medieval to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/existence-potency of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/existence-potency positivistic contentions will still be undermined with such a discrepancy/notional-discontiguity/epistemic-discontiguity in the apriorising/intelligibilitysetup/measuringinstrument/axiomatising of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology-in-existential-extirpation-as-of-existential-unthought of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/existence-potency (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion as of prospective 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 intellectual-bad-faith’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in authenticity. Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding cure for

diseases. This is no more different with post-structural thought which is not an advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it

is such a proposition together with the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 1980s arises out of such (this author contends) ‘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-as-of-non-conviction as of its ontological-resolution (aetiologisation/ontological-escalation) in all the successive registry-worldviews given human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivistic/medieval world postlogism which is more than just palliative/incidental-in-its-implication with regards to a specific instance or specific instances of notions-and-accusations-of-sorcery for instance, but rather construing the whole non-positivistic/medieval registry-worldview/dimension ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (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 of the state of non-positivism/medievalism and thus requiring structurally and comprehensively a positivistic

ontological-completeness-of-reference-of-thought will structurally elicit a non-positivistic/medieval world sense of 'temporal/shortness-of-register-of-meaningfulness-and-teleology preservation' that wouldn't necessarily construe the social manifestations of notions-and-accusations-of-sorcery with their associated vices-and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the 'establishment' idea being that the masses didn't need to know about such 'positivistic stuff' even if such stuff was ontologically-veridical), to ensure its 'temporal/shortness-of-register-of-meaningfulness-and-teleology preservation'. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its-implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview's/dimension's disjointedness-as-of-reference-of-thought ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances-and-locales as well as other vices-and-impediments of procrypticism structurally and comprehensively requiring a deprocrypticism ontological-completeness-of-reference-of-thought will structurally elicit a human procrypticism sense of 'temporal/shortness-of-register-of-meaningfulness-and-teleology preservation' that wouldn't necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices-and-impediments as abstractly and ontologically unwarranted universally and such an approach may just be off-putting with regards to the prospective implication for the need for deprocrypticism ontological-completeness-of-reference-of-thought (as intemporal/longness-of-register-of-meaningfulness-

and-teleology) undermining of procrpticism ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought (as the temporal/shortness-of-register-of-meaningfulness-and-teleology). Such an articulation equally extends to the idea that notions overlooking vices-and-impediments associated with psychopathy and equally wrongly implying its associated virtue in the procrpticism registry-worldview are just as of ‘temporal hollow-staging-and-performance-or-apriorising/intelligibilitysetup-caricaturing’ like the disposition to overlook vices-and-impediments associated with notions-and-accusations-of-sorcery and equally implying the associated virtue in a non-positivistic/medieval setup; and so, as of human–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-temporal-to-intemporal-dispositions—existentialism-form-factor due to their respective ontological-incompleteness-of-reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-hollow-staging-and-performance-so-construed-by-prospective-reference-of-thought with respect to their respective perversion-and-derived-perversion-of-reference-of-thought phenomena. Thus in all registry-worldviews reference-of-thought, postlogism-as-of-non-conviction once it is ‘as of socially-functional-and-accordant’ (beyond the case at childhood where it is accompanied by overt delirium and social universal-transparency of the defect) as at adulthood, the postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation tends to extend as conjugated-postlogism ‘disjointedness-as-of-reference-of-thought’ misappropriated meaningfulness-and-teleology in arrogation involving the temporal elicitation of derived-perversion-of-reference-of-thought, and it is thus naïve to construe postlogisms without such a corresponding differentiation of social analysis in the construing/conceptualisation of ontological-veridicality.] Now the criticism of populism-driven critiques of post-structuralism is not raised idly, as an exercise

that purports to articulate such breadth and depth of novel ideas as this paper does necessarily requires that the authorship effectively assume the profile and presumption that the implied knowledge construct warrants (which obviously every truly intellectual spirit will appreciate for what it is, if not agree with the arguments). Such an articulation is driven by the idea that knowledge as a transcendence-enabling construct is more than just about its craftiness/technique but part and parcel of the intellectual exercise is to articulate meaningfulness by its existentialism/full-depth-of-existential-implications. And just as faced with the evasive nature of quantum theory the physicists never said reality is wrong since it is difficult to understand, likewise it is naïve to imply that the reality reflected by post-structuralism is wrong because it doesn't quite fit into our ordinary everyday way of thinking (that is exactly the point, our ordinary everyday way of thinking is in want of its further development, just as all prior ordinary everyday ways of thinking had to be psychoanalytically-unshackled)!